

QIGONG

Volume 2



氣鼓狀伸勢



鶴立揚肘勢



神龍半展勢



出雲龍勢



三皇氣地勢



自來經脈勢



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BOOKS



CHAPTER 1

INTRODUCTION TO MEDICAL QIGONG

More than 5000 years ago, Chinese physicians came to understand that everything is composed of the same energetic substance called Qi (pronounced "chee"). These ancient masters concluded that there is a oneness and wholeness in all existence, and that energetically everything is interconnected as one body, although energy may appear to take on many different forms. All things in nature and, in fact, all things in the universe are woven together so that we are, quite literally, all symbiotically one with the universe through the system of Qi. Qi is always in motion within all things, and is the catalyst for everything to relate and interrelate within the universe.

In modern times, the laws of physics have demonstrated that matter and energy are interchangeable, and that matter is simply another form of energy. Matter is constantly vibrating in the form of tangible solids and intangible gases, and is constantly altering, being affected by, or interacting with energy. Energy is inherent in the living human body, and the human body is sustained by energy (Figure 1.1).

The ancients mastered techniques to balance the body's energy (Qi) in order to live in harmony with the environmental (Earthly) Qi as well as the universal (Heavenly) Qi. Traditional Chinese Medicine maintains that when living things start to lose their Qi, they lose their vitality. An ancient Chinese saying states, "Life comes into beginning because Qi is amassed; when Qi is scattered, the person dies."

Qi is stored within the body in the form of pools, creating the structures of the internal organs. From these internal pools, the body's life-force energy flows in the form of rivers and streams. These energetic rivers and streams form the body's vessels, channels, and collateral systems.

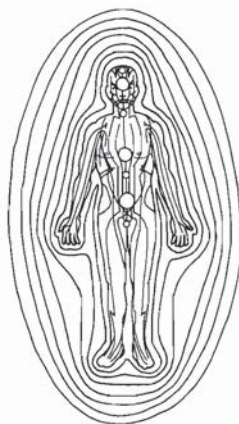


Figure 1.1. The Body's External Qi Field

THE FIVE DOMINIONS OF ENERGY

The ancient masters observed that Qi can be divided into five manifestations of matter and energy: mineral, plant, animal, human, and divine. Each form draws on the energy of the next, resonating and interacting with the divine through the form's relationship in Wuji (infinite space). The five manifestations of matter and energy are explained as follows.

1. The mineral's energetic field is considered the densest (i.e., the slowest) or lowest form of energetic vibration. The disintegration or division of the mineral's particles combine with the elements of air and water to form the Earth's soil. Every particle in the soil still retains the original primordial energy force of the mineral, which interacts with the energy of the divine.
2. The plant's energetic field is considered the next higher form of energetic vibration. All of

the Earth's vegetation (trees, bushes, flowers, herbs, etc.) absorbs a part of its life-energy from the mineral's energetic field, increasing and multiplying its energetic potential. The plant's energetic field is considered the next higher step in energetic evolution towards the divine energetic field.

3. The animal's energetic field is considered the next higher form of energetic vibration. The animal consumes and absorbs the energy from the plant's energetic field, further increasing and multiplying its energetic potential, bringing it one step closer towards the divine energetic field. Within each higher frequency of vibration there is also an increase in consciousness and level of awareness.
4. The human energetic field is considered the next highest form of energetic vibration. Mankind stands between Heaven and Earth, partaking of both energy fields. Through diet, Qigong practice, prayer, and meditation, humans can further refine and multiply their energetic potential.
5. The divine energetic field is the highest vibrational expression of energy known. As it envelops and becomes active within the human body, it further increases and multiplies the body's energetic potential, allowing man to attain divine consciousness.

All these energetic fields originate from one source, and all contain the vibrations of the one divine life-force. Likewise, with an attitude of deep respect for plants and animals that give up their life-force energy for our consumption, it is possible to enhance the nutritional value of the substances they provide us with. The blessing of food, and food prepared with a loving attitude, allows for the absorption of not only the vitamins and minerals contained therein, but also the absorption of the higher vibrations of the one divine energy inherent in all things. This is why many ancient cultures, often referred to as "primitive," prayed before hunting so that the animal spirit would willingly give itself for sacrifice. Prayers were also given after the kill to free the animal's spirit so that it could return back to the divine.

| Yang | Yin |
|-----------|-----------|
| active | passive |
| creative | receptive |
| masculine | feminine |
| front | back |
| left | right |
| fire | water |
| hot | cold |
| dry | wet |
| hard | soft |
| light | heavy |
| bright | dark |
| heaven | earth |
| sun | moon |



Figure 1.2. The table above shows some characteristics of Yang and Yin. Below is the Yin/Yang symbol: white represents Yang and black represents Yin. The small circles, one white and the other black, symbolize the fact that Yin is always transforming into Yang and Yang into Yin. (For more on Yin and Yang, see Chapter 3.)

Once individuals become aware of the divine energetic field, they begin to experience the refined vibrational energy fields of minerals, plants, animals and human beings. This increased awareness of the divine life-force energy strengthens the awareness of one's own energetic fields and that of others. This in turn can deepen the conscious and unconscious energetic connections between ourselves and others, be they human, animal, plant or mineral.

DEFINING THE ENERGY OF YIN AND YANG

Each of the five energetic fields can be further divided into Yin and Yang aspects. In Traditional Chinese Medicine (TCM), the theory of Yin and Yang energy represents the duality of balance and harmony within the body, as well as within the universe (Figure 1.2). Earth energy is Yin, while Heaven energy is Yang.

Yin exists within Yang, and Yang within Yin. Yang manifests as active, creative, masculine, hot, hard, light, and bright. Yin manifests as passive, receptive, feminine, cold, soft, and dark. The dynamic balance of Yin and Yang always changes and transforms the body's life-force energy. (See Chapter 3 for more on Yin and Yang energy.)

Successful practitioners in balancing the body's Yin-Yang energies were considered masters or "immortals," able to harmonize the body with the mind, the mind with the will, the will with the breath, the breath with the spirit, the spirit with motion, and finally, motion with the surrounding environment (Earth), the universe (Heaven), and the divine (Dao).

UNDERSTANDING THE CONCEPT OF QI

While the concept of Qi may seem complicated, it is actually very simple. Matter progresses to energy and energy to spirit. Qi is the medium, or bridge, between matter and spirit. Once we become aware of the reality of Qi, it becomes easily recognized.

Through observation and study, Chinese Qigong (pronounced chee-gung) masters discovered that each organ in the human body has a different function and a different speed of energetic vi-

bration. By tracing the pathways (channels) Qi takes through each organ and observing the effects on bodily functions, the Chinese developed the basic theories upon which Qigong practice is founded. For thousands of years, Chinese medicine has successfully cured serious illnesses by stimulating the body's energy in very specific ways.

Through the study of Qigong, anyone wishing to cultivate awareness of the energy vibrations and their own individual pathways can learn to influence and even control them. Qigong practitioners use these skills to heal and strengthen the immune system, and to improve the functioning of various organ systems within the body. China Healthways International estimates that in Beijing alone more than 1.3 million people practice some form of Qigong every day, whereas, in China as a whole, around 80 million people practice Qigong.

DIFFERENT SCHOOLS OF QIGONG

Qi means "life-force energy" and gong means "skill," so Qigong is the skillful practice of gathering, circulating, and applying life-force energy. In China today, Qigong practice is divided into three main schools: medical, martial, and spiritual. The three schools are all based on the same philosophical system and share many of the same meditations and techniques. The schools differ primarily in focus. Students choose a school based on the use to which they want to put their Qigong training. Briefly, each school focuses on one of the following specialties:

1. The medical school trains doctors and healers in special Qigong methods for health maintenance and longevity, disease prevention, and the diagnosis and treatment of diseases and disorders. The three primary techniques of Medical Qigong therapy include the following.
 - a. Purging to detoxify the body of pathogens,
 - b. Tonifying to strengthen the body's internal organs and systems, and
 - c. Regulating to balance the body's internal energy.
2. The martial school trains martial artists to

build their strength and power for performing martial arts applications. The three primary techniques of martial Qigong training include the following.

- a. Obvious Power (Ming Jing) techniques emphasize the training and conditioning of the muscles, strengthening the bone structure, and increasing the individual's overall stamina. This school also includes such techniques as pounding the body (arms, hands, legs, and torso) to strengthen and toughen the tissues.
 - b. Hidden Power (An Jing) techniques emphasize stretching and twisting the tendons and ligaments (known as Reeling and Pulling the Silk) to cultivate resonant vibration within the body for striking and issuing power.
 - c. Mysterious Power (Hua Jing) techniques emphasize the training and conditioning the mind's imagination and intention, to project and utilize the power of the individual's Shen (Spirit).
3. The spiritual school trains practitioners who seek spiritual transformation and enlightenment (Daoism, Buddhism, and Confucianism each have their own unique techniques). Their techniques include meditations for fusing, as well as releasing the Three Ethereal Souls (Hun). These souls can best be understood as personifications of moral qualities (or archetypes). When the Hun are fully developed, the practitioner acquires certain extraordinary powers and abilities, such as soul travel. The goal however, is to achieve transformation and a state of enlightenment, and not be led astray by the glamor of extra powers. The three primary techniques of spiritual Qigong training include the following:
- a. Nourishing the Spirit (Shen), to strengthen and refine the power of the individual's Shen,
 - b. Housing the Shen by disciplining both thoughts and emotions, to relax and tranquilize the individual's Shen, and

to become more receptive to divine energy and guidance, and

- c. Combining the Shen with the Qi, to coordinate the breath and intention for directing the spirit to guide the body's life-force energy.

Qigong training involves all of the individual's physical senses. The concentration is focused on breathing, hearing, visualizing, and muscle relaxation. Massage, and movement are also used to develop and control the body's intrinsic energy. Studying Qigong requires not only comprehending the immeasurable wisdom gathered for medical, martial, or spiritual development but also studying the ancient Chinese culture inherent within these systems.

MEDICAL QIGONG DEFINED

All living bodies generate an external field of energy called Wei Qi (pronounced "wey chee"), which translates as "protective energy." The definition of Wei Qi in Medical Qigong is slightly different than that of Traditional Chinese Medicine (TCM). In classical TCM texts, the Wei Qi field is seen to be limited to the surface of the body, circulating within the tendon and muscle tissues. In Medical Qigong, however, the Wei Qi field also includes the three external layers of the body's auric and subtle energy fields. This energy originates from each of the internal organs and radiates through the external tissues. There the Wei Qi forms an energy field that radiates from the entire physical body. This field of Qi protects the body from the invasion of external pathogens and communicates with, as well as interacts with, the surrounding universal and environmental energy fields.

Both internal and external pathogenic factors affect the structural formation of the Wei Qi. The internal factors include suppressed emotional influences (such as anger and grief from emotional traumas); The external factors include environmental influences when they are too severe or chronic, such as Cold, Damp, Heat, or Wind, etc. Physical traumas also affect the Wei Qi field.

Any negative interchange affects the Wei Qi

by literally creating holes within the matrix of the individual's external energetic fields. When left unattended, these holes leave the body vulnerable to penetration, and disease begins to take root in the body. Strong emotions, in the form of toxic energy, become trapped within the body's tissues when we hold back or do not integrate our feelings. These unprocessed emotions block the natural flow of Qi, thus creating stagnant pools of toxic energy within the body.

Medical Qigong consists of specific techniques that use the knowledge of the body's internal and external energy fields to purge, tonify, and balance these energies. Medical Qigong therapy offers patients a safe and effective way to rid themselves of toxic pathogens and years of painful emotions that otherwise, can cause mental and physical illness. This therapy combines breathing techniques with movement, creative visualization, and spiritual intent to improve health, personal power, and control over one's own life.

MEDICAL QIGONG TRAINING IN CHINA

There are numerous colleges of Traditional Chinese Medicine throughout China today that focus on Medical Qigong training. The majority support the scientific study and expansion of Medical Qigong applications and Traditional Chinese Medicine treatments.

According to Qigong master and doctor of Traditional Chinese Medicine, Professor Zhou Qianchuan, all of the most famous Chinese doctors of acupuncture and moxibustion, herbal medicine, bone setting, and massage therapy, either practiced Qigong or incorporated Qigong into their clinical practices.

Major traditional Chinese medical colleges in China offer comprehensive, government-sponsored, three-year programs in Medical Qigong therapy. Programs include classes, labs, and seminars on traditional Chinese medical theory. These studies include: The foundations of Chinese medicine for internal diseases according to the *Yellow Emperor's Inner Canon*, *Spiritual Axis, Essential Questions*, and the *Canon of Perplexities*. The Medical Qigong classes also include energetic anatomy

and physiology, diagnosis and symptomatology, energetic psychology, Qigong pathology, Medical Qigong therapy, as well as a survey of other related medical modalities. The other related modalities include: a comprehensive understanding of herbal medicine, acupuncture therapy, and Chinese massage. Classes of Western anatomy and physiology, Western internal diseases, and health and recovery, are also required.

During the certification program, three to five training hours a day accompany the standard six-day-a-week classroom curriculum. Course content, personal mastery of energy extension, and diagnosis techniques are rigorously tested each week. Upon completing the required courses and passing the final exams, the student receives a certificate of completion. Next, a six-month to one-year internship is required at a program-affiliated hospital or clinic. Upon successful completion of this internship, the new doctor is licensed as a doctor of Medical Qigong therapy by the People's Republic of China's Bureau of Scientific Technology.

Each internship program is assigned a separate wing in the selected Chinese hospitals. Both inpatient and outpatient facilities are available to the public. Each branch has specific approaches to healing a patient, with its own unique set of ground rules for diagnosis and treatment.

There are three distinct supervisory levels working within each clinical branch of Traditional Chinese Medicine in China. The first and lowest position is that of a "doctor of Medical Qigong," who is responsible for the treatment of all clinical patients (including patients in both the inpatient and outpatient clinics). The positions of Medical Qigong doctor are generally filled by the medical college graduates who have spent four to five years in clinical study and practice. The next level is called a "physician or doctor in-charge," and denotes a senior position within the clinic. This individual is responsible for the supervision of all the Qigong doctors' clinical procedures. This position is usually obtained after spending a minimum of five years as a Qigong doctor. The final and highest level is called a "director or professor;" this position requires overseeing the doctors

in-charge, as well as teaching, treating, and training of other doctors to pass on Qigong clinical knowledge to future generations. This position is usually obtained after spending a minimum of five to six years as a doctor in-charge.

The licensing is reviewed and issued by either the People's Republic of China's Bureau of Scientific Technology (that issues a license in local city hospitals) or by the Ministry of Scientific Technology (that licenses to practice in any clinic or hospital throughout China). The Qigong doctor's skills are tested through oral, written and practical examinations, and a license is issued accordingly. In China today, there are five positions available for a doctor of Traditional Chinese Medicine. These five positions are described as follows.

1. A Doctor of Acupuncture Therapy (D.Ac.) specializes in the five main modalities of Chinese acupuncture.
2. A Doctor of Herbal Medicine (D.H.M.) specializes in the five main modalities of Chinese herbology.
3. A Doctor of Massage Therapy (D.M.T.) specializes in the five main modalities of Chinese massage and tissue regulation.
4. A Doctor of Medical Qigong Therapy (D.M.Q.) specializes in the five main modalities of Chinese Medical Qigong.
5. A Doctor of Traditional Chinese Medicine (D.T.C.M.) is a doctor who has trained in all four branches of Traditional Chinese Medicine (acupuncture, herbs, massage, and Medical Qigong).

MEDICAL QIGONG TRAINING IN THE UNITED STATES

The Five Branches Institute, College and Clinic of Traditional Chinese Medicine became the first TCM/Acupuncture College in the United States to open a Medical Qigong Clinic on April 7th., 2000. This clinic not only serves as an invaluable teaching resource for the Five Branches acupuncture students, but also serves as an affordable alternative medical clinic for the general public.

Founded in 1984, the Five Branches Institute has been known not only for its leadership in TCM education, but also as an academic innovator as

well. It was the first, and remains the only, TCM College to establish a Neurology Center (founded in 1995) for the specialized treatment of paralyzed patients, under the directorship of the world-famous Chinese physician Doctor Ming Qing Zhu, L.Ac., Dipl. Ac. (NCCA), M.D. (China).

THE FIVE BRANCHES MEDICAL QIGONG CLINIC

The Five Branches Medical Qigong Clinic is currently divided into 3 treatment areas. The main area (Clinic A) is used to treat patients with less severe conditions; the second area (Clinic B) is used specifically for the treatment of cancer patients. The third treatment area is designed for video taping the patient's Medical Qigong prescription exercises and meditations.

Clinic A is the primary care facility of all patients. The patients are first assessed, and then assigned to a treatment team. Each team is comprised of at least one senior intern and several clinical students. Each team diagnoses, treats, and then prescribes Medical Qigong exercises and meditations for each patient. Some patients with potentially terminal illnesses (cancer, tumors etc.) may require specialized treatments, and are referred to the Clinic B.

The main goal of the Clinic B is to specialize in Oncology, and to work closely with the Academic Dean and Clinical Medical Director Dr. Joanna Zhao, L.Ac., Dipl. Ac. (NCCA), D.T.C.M. (China), who prescribes herbal therapy to complement the Qi Emission therapy and Medical Qigong prescriptions.

The Director of the Medical Qigong Clinic is Dr. Jerry Alan Johnson, whose duty is to oversee the "Doctors in Charge" of the 3 treatment areas, as well as regulate the patient load between Clinics A and B.

The Doctors in Charge of the Medical Qigong Clinics are: Jean Ruth Vlamynck, L.Ac., Dipl.Ac., M.T.C.M., M.Q.T., and Adam Atman, L.Ac., Dipl.Ac., M.T.C.M., M.Q.T. Their duty is to oversee the Medical Qigong doctors on staff within the three treatment areas, supervise the current interns, and make themselves available for consultations when needed.

The Medical Qigong Clinic also includes a psychotherapist, Madeleine Howell, L.M.F.T., M.Q.T., who is trained in Medical Qigong therapy. She is available to patients who may need professional consultation after undergoing Medical Qigong treatments, as these may bring painful emotions to the surface as part of the healing process.

On the first official day of the clinic, 15 Qigong interns and doctors from the International Institute of Medical Qigong performed Qi Emission through Distance therapy on more than 80 patients. Treatments ranged from a general treatment (purging excess, tonifying deficiencies and dispersing stagnations) to the treatment of several potentially terminal cancer patients.

THE FIVE BRANCHES MEDICAL QIGONG COURSE AND CLASSES

The Medical Qigong students at the Five Branches college learn and experience basic applications of Medical Qigong purgation, tonification and regulation exercises during the first semester. Classes, include lectures and labs. They are also taught to understand the underlying principles of each Medical Qigong exercise and meditation, and learn when and when not to assign these exercises in cases for clinical application. The students are also taught Energetic Psychology and how to deal with the emotional discharges coming from their patients.

In the second semester the Medical Qigong students are led through a progressive series of advanced Shengong meditations and exercises, for developing advanced intuitive diagnostic skills. The students also learn basic Medical Qigong treatment protocols, and begin the initial phase of clinical internship. During this phase they assist the senior interns.

From the third semester on, the students begin an in depth study in Medical Qigong theory and its application. The goal is to complete a three year certification program in Medical Qigong Therapy.

MEDICAL QIGONG CLINICAL THEATRE

Conducted in a small class setting, the Medical Qigong Clinic gives the students exposure and

first hand experience at Medical Qigong diagnoses and treatments. This is a hands on experience where the different aspects of energetic dysfunctions and symptom manifestations are studied, treated and observed by the Medical Qigong students. Through the careful guidance of the instructor, the Medical Qigong students are allowed to assist in all phases of diagnosis and treatment.

After completing the Clinical practicum, Medical Qigong students at the Five Branches TCM College will be qualified to diagnose and treat patients, as well as document and maintain accurate clinical records.

CLINICAL INTERNSHIP

In the first phase of internship, the Medical Qigong students work as part of a Qigong treatment team, assisting a senior intern.

In the second phase of internship, the Medical Qigong students work with their own patients, under the supervision of the instructor.

By the end of their Clinical Internship, the Medical Qigong therapists will receive their Masters degree, and will be fully qualified to diagnose and treat patients without supervision.

TRADITIONAL CHINESE MEDICINE AND MEDICAL QIGONG THERAPY

Medical Qigong therapy is the oldest of the four branches of Traditional Chinese Medicine and provides the energetic foundation from which acupuncture, herbal healing, and Chinese massage originated. It is through the understanding of Qigong that the other branches of Traditional Chinese Medicine are elevated to a spiritual path of self-realization and internal transformation. Doctors of Traditional Chinese Medicine address the patients' physical, energetic, and spiritual needs simultaneously. According to the principles of Traditional Chinese Medicine, the root cause of all disease can be traced to a critical imbalance within the body's vital energies. Therefore, the best way to prevent or cure disease requires establishing a healthy energetic balance and harmony between the body's energy field and the forces of nature and the cosmos.

Traditional Chinese Medicine is divided into four branches of clinical healing: Acupuncture

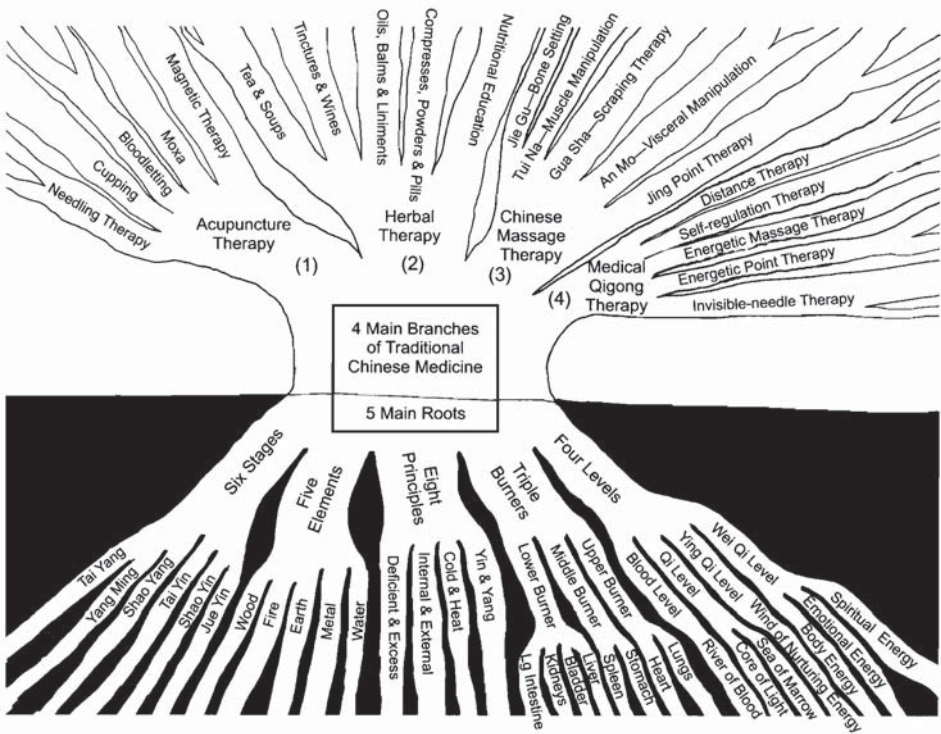


Figure 1.3. The Four Main Branches of Traditional Chinese Medicine

therapy, Herbal therapy, Chinese Massage therapy, and Medical Qigong therapy. All of the four main branches are built on the same foundation of energetic diagnosis known as the Five Main Roots of Traditional Chinese Medicine. The five main roots are used for internal organ diagnosis according to the Six Stages, Five Elements, Eight Principles, Triple Burners and Four Levels theories (Figure 1.3).

ACUPUNCTURE THERAPY

By inserting very thin metal needles into specific points, the acupuncturist manipulates the

patient's energy (Qi) to achieve an overall physical balance. In an acute or emergency situation, a patient's symptoms are treated first, after which the focus is directed to rerouting Qi Deviations or removing the original cause of the symptoms (e.g., stagnations).

The energetic points are specific areas both on and in the body where Qi emerges from deep within the body's organs and tissues, or submerges to travel deep within the body. The Qi moves along specific pathways known as channels and collaterals. Collaterals are the smaller streams of Qi that branch off from the main ener-

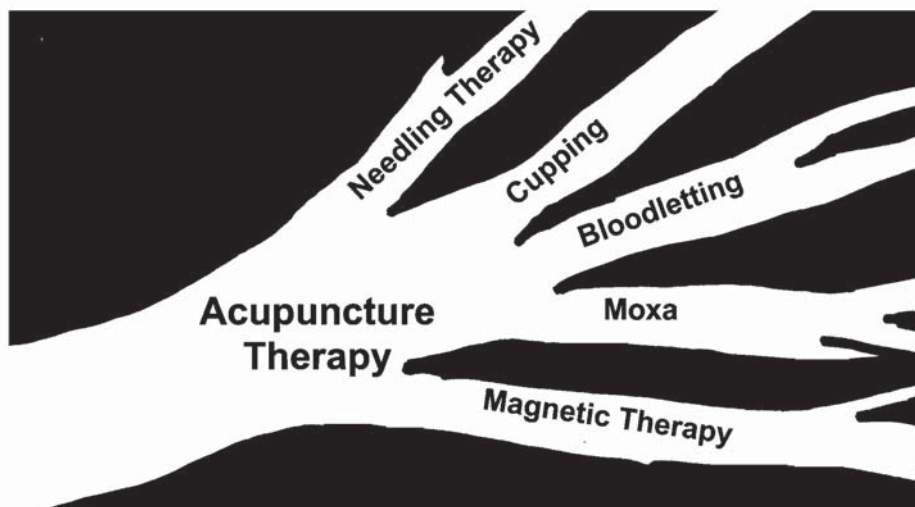


Figure 1.4. The Five Main Branches of Chinese Acupuncture Therapy

getic rivers (channels). Each Primary Channel takes its name from one of the six Yin or six Yang organs to which it corresponds. Each organ has two channels, one on each side of the body.

Often in Chinese medical diagrams and procedures, you will see abbreviations referring to specific energetic points. Traditional Chinese Medicine names the points based upon the channel on which the point lies and its distance along the channel. The first points on each side of the Gall Bladder Channels (GB), for example, are GB-1. Some channels contain over 60 points, each numbered sequentially from beginning to end. These points are also given descriptive names according to their location and energetic affect upon the body when treated. The GB-1 points, for example, are located next to the eyes, on the outer canthus, level with the pupils, and are called the Pupil's Seam.

Acupuncture therapy includes five major treatment techniques (Figure 1.4): needling, cupping, bloodletting, moxa burning, and magnet healing.

1. Needling uses acupuncture needles of various sizes that are inserted into channel points. These points are tiny areas where the Qi pools along the streams of an energy channel (Figure 1.5). The needles stimulate the nerves and energy flow to tonify or reduce Excess Qi.
2. Cupping uses wooden, clay, or glass cups that adhere to the patient's skin by suction (Figure 1.6). This suction drains, or removes, pathogenic Qi from the body's pores. This technique can also be used to tonify specific areas of the body. This modality of treatment has been successfully combined with bloodletting to treat acute sprains accompanied by Blood stagnation.
3. Bloodletting is done with instruments such as blood needles or seven- and five-star hammers to remove Toxic Qi, Blood stagnation, Heat, and other pathogenic factors (Figure 1.7). The hammer has five to seven sharp projections that pierce the skin and cause slight bleeding. The acupuncturist diagnoses and then monitors the patient's condition by the



Figure 1.5. A doctor is inserting an acupuncture needle into the patient's Channel Point. Acupuncture needles of various sizes are used to stimulate nerve and energy flow for the tonification of Deficient Qi or the reduction of Excess Qi.

different shades of the patient's Blood. Trapped or diseased Blood is released until a healthy color is observed. This therapy is considered useful for treating disorders of the nervous system, physical trauma, and extremely serious febrile diseases.

4. Moxa Burning employs lighted herbal cones or sticks that are inserted on top of acupuncture needles (or held over specific channel points) to infuse heat and Qi into specific body areas for tonification (Figure 1.8). This technique is also used to expel Cold in order to disperse Blood stagnation.
5. Magnets use magnetic patches or strips that are attached to various channel points of the patient's body to stimulate a response in the electromagnetic field (Figure 1.9). Magnet therapy has been used since the Tang Dynasty (618–907 A.D.). The magnets are applied to specific points for a period of 3–5 days, removed for one day, then reapplied. Whether used for tonification or sedation, this therapy facilitates constant treatment of the channel point.

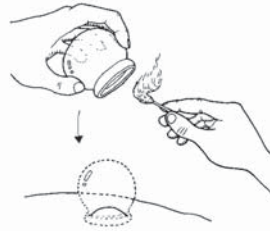


Figure 1.6. In Cupping, heated air is directed into wooden, clay, or glass cups, which are then placed on the patient's skin. The cooling air creates suction that drains, or removes, pathogenic Qi from the body's pores.

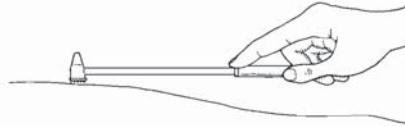


Figure 1.7. The doctor is lightly tapping with the Five-Star Hammer that has five sharp projections to pierce the skin and cause slight bleeding. The color of the patient's Blood provides the doctor with information about the patient's condition.

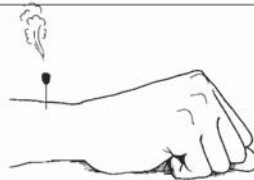


Figure 1.8. The doctor has inserted a needle with burning Moxa (herbal cones/sticks) on top of it. Burning moxa may also be held over specific channel points or placed directly on the skin.



Figure 1.9. A Magnetic Patch is being worn on the Wrist. Magnets may be attached to various parts of the body or may be worn in shoes or wristbands.



Figure 1.10. The Five Main Branches of Chinese Herbal Therapy

HERBAL THERAPY

Herbal formulas have been used successfully to treat a variety of illnesses for over 5000 years. Historically, herbal medicine has been the worldwide basis for pharmaceuticals used in most cultures, prior to modern times. Today, herbs provide the source for many of the pharmaceuticals used in contemporary Western medicine, especially for the treatment of viral and bacterial diseases, pain, tumors, chronic diseases, internal and external tissue regeneration, and many other medical problems.

Herbology is both a science and an art. An herbalist spends many years studying the herbs used to create herbal formulas. The herbalist must understand the effects of individual herbs, as well as their synergistic effects when combined.

Herbs are used for tonifying, purging, dis-

persing, warming, cooling, nourishing the Yin, nourishing the Yang, and clearing Heat, as well as moving Qi, Blood, Phlegm, and Fluids within the body. They cause the Qi in the body to either ascend or descend, affecting the upper or lower parts of the body.

Chinese medicine prescribes specific parts of plants (leaves, roots, bark, etc.) for particular medicinal purposes. Parts of trees, shrubs, herbs, vines, and flowers are selected for their specific properties (Hot, Cold, Warm, Cool) and taste (Sweet, Bitter, Pungent, Sour, and Salty). These properties either tonify or disperse Qi and Blood.

Chinese medical herbology not only includes the cultivation and gathering of seeds, fruits, flowers, leaves, barks, stems, and roots but also prescribes non-herbal components (such as minerals,

animal or insect parts) that are sometimes added to enhance the herbs' healing effect.

Chinese herbs cure energetically by moving Qi in the channels. Different herbs enter different channels and affect different internal organs. Herbs are extremely powerful. The herbalist uses herbs to tonify (strengthen) and move Qi and Blood as well as eliminate Heat from the patient's Blood. When tailored to an individual's constitution or combined into a formula for specific symptoms, herbs can greatly help the body; however, taking the improper herbal formula can have deleterious effects.

Chinese herbal therapy includes five major clinical applications (Figure 1.10): nutritional education (food and diet); teas and soups (tang); tinctures and wines (jin); oils, balms, and liniments (you and gao); and compresses, powders (san), and pills (wan).

1. Nutritional education is stressed to assist patients in choosing foods for the body's nourishment and optimum health, as well as for the treatment of disease. Foods have many similar properties to herbs. An old Chinese saying asks, "Are herbs food or food herbs?", thus stressing the importance of a good diet.
2. Teas and Soups are water-based herbal formulas traditionally prepared from raw or processed herbal ingredients. These are traditionally ingested for the treatment of internal and external disorders of both acute and chronic natures.
3. Tinctures and Wines are both alcohol-based herbal formulas. Tinctures are a concentrated alcohol-based formulas prepared from raw herbs that are used similarly to teas and soups. Wines are traditionally applied externally to alleviate pain, or ingested as a tonic, depending on the specific formula and the disease being treated.
4. Oils, Balms, and Liniments are oil-based herbal formulas usually applied externally for the treatment of muscle, tendon, and ligament trauma, to alleviate pain, disperse Excess Qi, or to draw Qi into specific areas for tonification.

5. Compresses, Powders, and Pills consist of herbs that have been pulverized into a paste, powder, or poultice and are then applied externally for the treatment of acute or chronic injuries. They can also be ingested for internal organ tonification and the rebalancing of the body's energy system. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treatment of Internal disorders.

CHINESE MASSAGE THERAPY

Chinese Massage Therapy is a generic term used for all tissue manipulation techniques currently used in China. This particular branch of Traditional Chinese Medicine consists of five popular systems that include manipulation of not only external skin, muscles, tendons, joints, nerves, and inner fascia but also the internal organs and organ systems.

This ancient therapy is used as a preventative treatment as well as a healing modality. By applying specific methods of tissue manipulations, obstructions in the channel's pathways can be removed, promoting and increasing both Qi and Blood circulation.

This therapy focuses on improving the structural alignment of the body and on healing soft-tissue injuries. It also corrects any deviant functions of the internal organs, nerves, and joints. Chinese bodywork and tissue therapy are the foundational source for modern Swedish massage, myofascial trigger point therapy, reflexology, and therapeutic neuromuscular therapy.

Chinese massage therapy is divided into five different schools of instruction: Jie Gu, Tui Na, Gua Sha, An Mo, and Jing Point therapy (Figure 1.11). Jie Gu, Tui Na, and Gua Sha employ external tissue manipulations. These three external manipulations are used to treat the bones, muscles, ligaments, and tendons, and also to treat fevers. An Mo and Jing Point therapy utilize soft-tissue manipulation. These treatment modalities are similar to those used in chiropractic, osteopathy, Western physical therapy, and massage therapy.

1. Jie Gu Therapy is used for bone setting and



Figure 1.11. The Five Main Branches of Chinese Massage

to adjust the patient's body alignment (Figure 1.12). The literal translation for Jie Gu is "knotted bone," which describes the art of manipulating the bones and ligaments to unravel the trapped junctions of Blood and Qi channels in the patient's joints.

2. Tui Na Therapy focuses on external tissue manipulation and adjustment of the muscles and tendons to adjust abnormal Qi circulation within the body's muscular system (Figure 1.13). The translation for Tui Na is to "push and grasp." It was developed primarily for correcting the misalignment of the body's bones and muscles due to traumatic physical injuries. Reflexology is historically rooted in the use of Tui Na therapy in Chinese pediatric care.
3. Gua Sha Therapy is used to regulate febrile conditions, such as flu, cholera and malaria, and to treat musculoskeletal conditions. The

translation for Gua is "to scrape or scratch" and Sha is defined as "cholera," or sand-like maculae (referring to the red discoloration that is raised on the skin by the application of scraping). This therapy focuses on external surface tissue scraping, usually around the neck and thorax areas (Figure 1.14). It is commonly used for promoting Qi and Blood circulation, removing toxins, clearing Heat, cooling the Blood, removing stagnation, and dissolving masses. A jade scraper (coin, bowl, or spoon) is used for purifying the Qi and transforming the Shen (Spirit). A water buffalo horn is commonly used for pulling Heat and toxins from the patient's body (occasionally ceramic is used, but never glass or plastic).

The two internal manipulations are used to treat the organs and nerves.

4. An Mo Therapy is used for internal organ



Figure 1.12. Jie Gu Therapy is used to set the bones and ligaments in order to unravel the trapped junctions of Blood and Qi channels at the patient's joints.



Figure 1.13. Tui Na Therapy is used to adjust the muscles and focuses on external tissue manipulation and adjustment of the muscles and tendons in order to correct abnormal Qi circulation within the body's muscular system.



Figure 1.14. Gua Sha Therapy is commonly used for clearing Heat, cooling the Blood, removing stagnation, and dissolving masses.



Figure 1.15. An Mo Therapy allows organ manipulation for internal visceral regulation and concentrates directly on treating specific Internal diseases.

regulation. An Mo focuses primarily on Qi extension and soft-tissue and internal organ manipulation (Figure 1.15). Although the literal translation means to "press and rub," this therapy focuses primarily on internal visceral regulation, concentrating directly on the treatment of specific Internal diseases.

5. Jing Point Therapy is employed for channel and internal organ regulation. Jing point therapy uses pressing, pinching, clapping, and tapping techniques on specific energetic points and energetic channels. These techniques are employed to promote Qi and Blood circulation, balance the body's Yin and Yang energy, tonify weak organs, dredge the channels, and expel pathogenic factors (Figure 1.16).



Figure 1.16. Jing Point Therapy is used to promote Qi and Blood circulation, balance the body's Yin and Yang energy, tonify weak organs, dredge the channels, and expel pathogenic factors.



Figure 1.17. The Five Main Branches of Chinese Medical Qigong Therapy

MEDICAL QIGONG THERAPY

The objective for healing disease in Medical Qigong training is threefold:

- First, eliminate Internal pathogenic factors (the accumulation of Excessive emotions such as anger, grief, worry, fear, etc.) as well as External pathogenic factors (the invasion of Cold, Hot, Damp, etc., from the environment).
- Second, increase or decrease the patient's Qi as needed to counteract the Deficient or Excess condition within the internal organs and channels.
- Third, regulate and balance the patient's Yin and Yang energy to bring it back into harmony.

This unique therapy consists of regulating the body's three external Wei Qi fields (physical, men-

tal/emotional and spiritual), and the four Internal fields of life-force energy (Ying Qi, Sea of Blood, Sea of Marrow, and the Taiji Pole). Some of the most common diseases treated in Medical Qigong clinics are: diabetes, arthritis, high blood pressure, breast and ovarian cysts and tumors, migraine headaches, fibromyalgia, insomnia, acute abdominal pain, irritable bowel syndrome, deep tissue obstruction, muscle atrophy, brain tumors, stroke, coma retrieval, and certain types of cancer. The medical treatment focuses on relieving pain, detoxifying the body of toxic emotions (e.g., excessive anger, fear, worry, etc.), correcting internal organ dysfunctions, and balancing Excess or Deficient Qi and Blood conditions.

Medical Qigong therapy uses five major clinical modalities (Figure 1.17): Distance therapy, Self-

Regulation therapy, Qigong Massage therapy, Energetic Point therapy, and Invisible Needle therapy.

1. Distance Therapy (also called Qi Emission) requires the Qigong doctor to manipulate a patient's Qi by focusing on the energetic properties of the patients' channels, collaterals, and points, as well as internal organs, from a distance of several inches, several feet, or even several miles away (Figure 1.18).
2. Self-Regulation Therapy (also called Qigong Prescriptions and Patient Homework) are Qigong exercises (postures, movements, sound vibrations, visualizations, etc.) given to patients by a doctor (Figure 1.19). Patients can use these Qigong techniques to regulate their own health, using various lying, sitting, moving, and standing postures. The patients may also use their own spiritual belief system as a healing tool.
3. Qigong Massage Therapy, a soft-tissue regulation technique, differs from Tui Na or An Mo (Chinese External Massage Therapy), in that the doctor's hand skims the patient's body as lightly as a feather, never exceeding the pressure one would place on an eyeball (Figure 1.20). The light skimming action is used to dredge the patients' external channel Qi, causing energy to be released from the internal channels themselves, which serve as pathways for Qi transference.
4. Energetic Point Therapy is used by the doctor to extend Qi into specific internal and external areas of the patient's body to lead and direct the Qi. This type of therapy requires the doctor and the patient to focus their attention onto a specific energetic point (Figure 1.21). This therapy demonstrates the power of the mind as an active tool in healing, and is used for purgation, tonification, and regulation.
5. Invisible Needle Therapy involves the visualization of imaginary needles of light being inserted into specific points on the patient's body. The needles of light are used to stimulate and direct the patient's Qi (Figure 1.22).

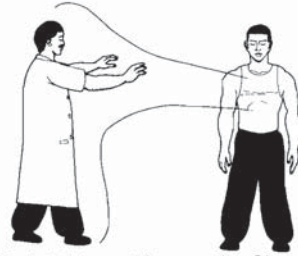


Figure 1.18. In Distance Therapy, the Qigong doctor manipulates a patient's Qi by focusing on the energetic properties of the patient's external channels, collaterals, and points from a distance of several inches, several feet, or even several miles.



Figure 1.19. In Self-Regulation Therapy, the patients are required to self-regulate by performing Qi Qigong "prescriptions" or "homework" (postures, movements, chants, visualizations, etc.). Here the patient regulates his own *Liver Qi*.



Figure 1.20. In Qigong Massage Therapy, the doctor softly dredges the patient's external channels in order to release energy from the internal channels themselves, which serve as pathways for Qi transference.



Figure 1.21. In Energetic Point Therapy, the doctor extends energy into the patient's body as both the doctor and the patient focus their attention on a specific channel point, in this case the Kd-1 point.



Figure 1.22. In Invisible Needle Therapy, the doctor visualizes inserting energetic acupuncture needles into the patient's channel points in order to stimulate the patient's Qi.

CHAPTER 2

ENERGETIC FORMATION OF THE HUMAN BODY

In 1993 when I began my internship at the Xi Yuan Hospital in Beijing, China, I became aware that most Qigong doctors had a limited understanding of basic anatomy and physiology as we teach it in the West. When I asked why more attention was not paid to the subject, I was told, "The perspective and priority we place on gross physical anatomy and physiology is quite different from yours -- Westerners only study the dead -- we study life, the living pools, rivers, and currents of life-force energy that can only be found in the living body."

Eastern medicine believes that when the body dies, the substance, or energy, that gave the body life returns to its original source (Heaven and Earth) and all that remains of the individual is a mass of lifeless tissue. They believe that the tangible and the energetic exist in a twofold, cohesive relationship. A Qigong doctor must understand this concept of energy in order to comprehend and prescribe appropriate Medical Qigong therapy for the patient.

The concept of the energetic formation of the human body is new to Western thought with its primary focus on the physically tangible. The philosophical foundation of Traditional Chinese Medicine, on the other hand, includes studying the whole human being in all of his or her aspects, physical, mental, emotional, energetic, and spiritual. The conception results not only in the tangible physical form of a new human being but also in various contributing energies and energetic fields. Medical Qigong studies these energies, as well as the interplay between the Heavenly and Earthly influences.

ENERGETIC EMBRYOLOGICAL DEVELOPMENT

The study of the embryological development

of the body's inner fascia and connective tissues explains many of the traditional Chinese medical ideas about energy, health, and disease. The cells, tissues, and organs of the human body interrelate as a result of the "energetic patterning" that occurs at conception.

Heaven (which the ancient Chinese considered a state of subtle and non-material energies and beings) and Earth both have energetic fields that influence life. If we consider Heaven Qi (the universal energy related to the sun, moon, and stars) to be electro-positive and Earth Qi (the environmental energy related to the earth, water and wind) to be electro-negative, we can begin to understand the duality of the energetic fields and their pull on the human body.

Think of the body as being suspended between two enormous fields of energy (Figure 2.1): the sun extends its energetic field down, and the Earth's small "sun," i.e. its core, extends its energetic field upwards through the Earth's crust. Man is, therefore, suspended between the electrically positive energy field of Heaven and the electri-

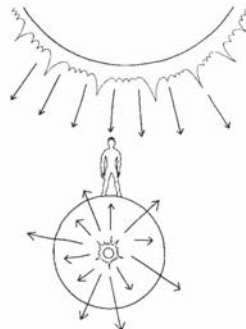


Figure 2.1. Man's energetic field is suspended between the two energy fields of Heaven and Earth.

cally negative energy field of Earth and is affected by both celestial and environmental phenomena.

ENERGY, MATTER, AND SPIRITUAL INTERACTIONS

The *Yellow Emperor's Classic of Internal Medicine* states that the woman's physiology is dominated by Blood, which serves as the foundation of her menstrual cycle, fertility, conception, pregnancy, and childbirth. A man's physiology is dominated by Qi, which serves as the basis of his physical interactions.

At conception, a myriad of energetic interactions begin. The mother, father, Heaven, and Earth all contribute energetically to conception. These four energies condense upon impact and form the nucleus of the energetic cellular patterning of the new life (Figure 2.2). Every part of the resulting human body is affected by this energetic patterning.

An old Chinese saying in Medical Qigong states that, "When people are born, Heaven gives

them Jing (Essence) and Shen (Spirit) -- which align to form the mind -- and Earth gives them bones and shape, which unite to form the body. Joined together, these sources of energy cause human beings to develop. When people die, their Essence and Spirit return to Heaven, and their bones and shape go back to Earth."

Pairs of channels from the mother's internal organs carry Qi that creates and nourishes the baby at each stage of development. As the baby develops, sustained through the umbilical cord, the child's navel, Kidneys, and lower abdominal area become the collection points for Prenatal Qi (energy stored within the baby's body before it is born).

Every life begins with inherent strengths and weaknesses. It is believed that when conception occurs, if the mother achieves orgasm, the child's inherent energy will become very strong. However, if the mother does not achieve orgasm during conception, the results will be a normal or weak energetic constitution. Prenatal care is mandatory for the healthy formation of the embryo. Before cell division, the DNA mass must be duplicated exactly in order to transfer normal genetic characteristics to the next generation. Although heredity plays a large part in the transference of both parents' genetic history, a weakness in the mother's channels can result in congenital problems, or toxins, that the fetus can acquire during one of the corresponding stages of development.

UNDERSTANDING FETAL TOXINS

The External invasions of pathogenic toxins (known as fetal toxins) can penetrate the zygote with latent Heat that can cause diseases during early childhood development. It is, therefore, important for both parents, especially the mother, to take responsibility for being strong and healthy at the time of conception and for the duration of the pregnancy. Toxins can be transferred into the embryo in utero in one of two ways:

- First, from either the mother or father at the moment of conception. Toxins transferred from the parents can create an inherited toxicity due to a retention of Hot Evil stored from within either of the parents' Essence and Blood; or
- Second, from Internal Heat generated by the

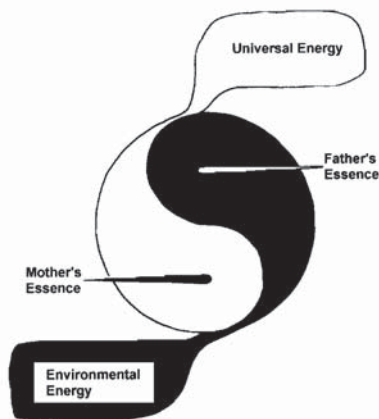


Figure 2.2. The blending of Heaven (universal energy) and Earth (environmental energy) as well as father and mother energies creates a fusion of Yin and Yang energies within the body's tissues and cells during creation. These energies are responsible, on a psychophysical level, for transferring talents and traits from generation to generation.

mother during pregnancy due to improper diet or life-style.

During pregnancy, a fetus is aware of light and sound and of the mother's reaction to the surrounding influences of her environmental energy fields. The fetus is strongly influenced by its mother's physical activities, as well as her mental, emotional, and spiritual states.

Regulating the mother's behavior to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit. This viewpoint is based on the fact that the mother's Heart and uterus are connected via the mother's internal channels, allowing Qi and Blood to flow into the uterus. Anything that influences the mother's mind, emotions, and spirit affect her Heart, which in turn, affect the fetus via the internal channels.

DEVELOPMENTAL SEQUENCE

The following description of the body's developmental sequence is but one of many theories used in order to explain Chinese energetic embryology. The ancient Chinese did not have a conception of the body's cells and cellular division; however, modern theories have postulated that the channels were formed at the earliest stages of cell division, creating an energy matrix for the developing fetus. This particular theory is being taught at the Hai Dian Medical Qigong College in Beijing, China.

Three important energies (Figure 2.3) combine in the developing fetus: Jing (Essence), Qi (Energy), and Shen (Spirit). Jing is the body's foundational substance, responsible for nourishing the tissues. Qi emerges out of Jing circulating through the tissues and promotes the body's metabolism. Shen governs the body. (see Chapter 11, "The Three Treasures of Man," for more on Jing, Qi, and Shen.)

Both parents contribute energetically to the baby's conception (Figure 2.4). The father's sperm and the mother's egg consist of Jing (Essence), Qi (Energy), and Shen (Spirit). This combination of Jing, Qi, and Shen is referred to collectively as fa-

| Prenatal Energies—The Three Treasures | | |
|---------------------------------------|-----------------------|---|
| Substance | Physical Function | Energetic Prenatal Function |
| Shen (Spirit) | governs the body | the Original Spirit |
| Qi (Energy) | promotes metabolism | body's Energy extending into Infinite Space (also called Wuji, or the Void) |
| Jing (Essence) | nourishes the tissues | body's innate true Essence, the foundational substance |

Figure 2.3 Qi is the medium between matter (Jing) and Spirit (Shen) and is responsible for the embryo's transformational processes.

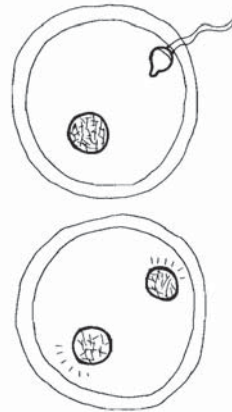


Figure 2.4. The human body is composed primarily of water. The Essence of man (sperm) and woman (egg) unite in the uterine sea to form the fetus. The ova is polarized at the entry point of the sperm, creating the original polar axis (the *Taiji Pole*) that determines the complex pattern of cellular division that occurs along the polar axis throughout development.

ther Qi and mother Qi. The combination of father Qi and mother Qi is known as Yuan Qi or Original Qi.

The quality and quantity of Original Qi that the baby receives at birth depends on three main factors:

- First, the purity and potency of both parents' genetic plasma (sperm and egg);
- Second, the condition of both parents' health and vitality and the state of their physical, mental, emotional and spiritual relationship at the time of conception; and
- Third, the spiritual factors surrounding the conception (i.e., karma that is brought into this life by the incoming spirit/soul).

As the sperm (containing the father's Qi) fertilizes the egg (containing the mother's Qi), Heaven (universal) Qi and Earth (environmental) Qi blend together within the zygote. The swirling and blending of these four energies form energetic pools (which will later evolve into organs), rivers (which later evolve into channels), and streams (which later evolve into collaterals).

When the sperm enters the ovum, it produces a polar axis that creates an energetic vortex. This vortex not only forms the central Taiji Pole, but also draws Qi from Heaven and Earth and the Eternal Soul into the fetus's body. This polarization also determines a ventral and dorsal surface, which become the embryo's Conception and Governing Vessels, respectively, at the first cell division (Figure 2.5). The Governing Vessel controls the cell division that eventually forms the back of the body, while the Conception Vessel controls the cell division of the body's front. This first cell division also establishes a right and left side. The Heel Vessels control the balance of Yin and Yang energy development in the two sides of the body.

The Belt Vessel and Thrusting Vessels form at the time of the second cell division. The four vessels formed at this point (Governing Vessel, Conception Vessel, Thrusting Vessels, and Belt Vessel) are interlinked for the production, circulation, and regulation of the body's Jing-Essence. The body's entire energy system becomes established and maintained within these four vessels when cell division occurs (Figure 2.6).

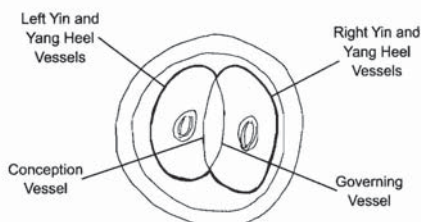


Figure 2.5. The electrical polarity and field of energy in the polar axis is related to the Original or Yuan Qi from which the Conception and Governing Vessels form the seas of Yin and Yang energy during the first cellular division. The Yin and Yang Heel Vessels are also established, forming the left and right sides. The exterior of the egg is determined by the Yang Linking Vessels. The interior of the egg by the Yin Linking Vessels.

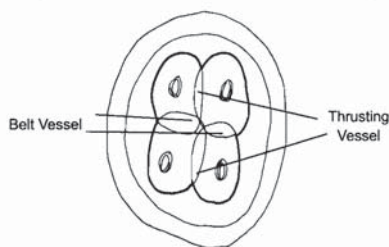


Figure 2.6. The second cellular division is caused by the development of the Belt Vessel and the Thrusting Vessel. The Eight Extraordinary Vessels have now formed.

While the embryo is forming, both the Yang and Yin Linking Vessels are respectively responsible for the exterior and interior development of the embryo (see Chapter 3 for more on Yang and Yin energy). Each of the Eight Extraordinary Vessels has a specific role in the development of the embryo.

1. The Governing Vessel (Yang) controls development of the body's back.
2. The Conception Vessel (Yin) controls development of the body's front.
3. The Thrusting Vessels carry energy through the center of the body and controls the body's center core.

4. The Yang Heel Vessels control the development of the body's right and left Yang energy.
5. The Yin Heel Vessels control the development of the body's right and left Yin energy.
6. The Yang Linking Vessels control the development of the exterior of the body (and correlates to Heaven energy).
7. The Yin Linking Vessels control the development of the interior of the body (and correlates to Earth energy).
8. The Belt Vessel binds all the channels together.

These eight vessels—Governing, Conception, Thrusting, Yang Heel, Yin Heel, Yang Linking, Yin Linking, and Belt—are also known as the Eight Extraordinary Vessels or Eight Prenatal Vessels.

The Eight Extraordinary Vessels form a vortex of energy at the center of the embryo's body—from the area between what will become the Kidneys. The Taiji Pole and Thrusting Vessels are at the center of this vortex and will form the Sea of Five Yin and Six Yang Organs, the Sea of Twelve Primary Channels, and the Sea of Blood (see Chapter 13). From the Taiji Pole and Thrusting Vessels, the body's Qi and Blood are distributed at the energetic level through small channels, or rivers of energy. This energetic vortex creates the energy for the growth of the embryo's physical form.

After the initial cell division is complete, the embryo's ten Yang channels and ten Yin channels begin the development and formation of the embryo's tissues and organs. These twenty channels are divided into two separate groups of energetic rivers known as the Eight Extraordinary Vessels and Twelve Primary Channels. As the embryo develops into a fetus and continues to grow, the twenty channels also continue to develop.

During the formation of the embryo, nine Yang channels begin to flow out of the Governing Vessel (Sea of Yang Qi) and form the nine Yang rivers known as: the Bladder Channels, Gall Bladder Channels, Stomach Channels, Small Intestine Channels, Triple Burner Channels, Large Intestine Channels, Yang Heel Vessels, Yang Linking Vessels, and Belt Vessel.

Consecutively, the nine Yin channels begin to flow out of the Conception Vessel (Sea of Yin Qi)

and form the nine Yin rivers known as: the Kidney Channels, Liver Channels, Spleen Channels, Heart Channels, Pericardium Channels, Lung Channels, Yin Heel Vessels, Yin Linking Vessels, and Thrusting Vessels (see Chapter 8).

THE TEN LUNAR MONTHS OF CREATION

The following description of the sequence of embryological development was established by the late Chinese Medical Qigong expert Dr. Chao Yuan Fang during the Sui Dynasty, around 610 A.D. The months that Dr. Chao refers to are the ten lunar

| Lunar Month | Mother's Channels | Channel's Activity | Energetic Activity |
|-------------|--------------------------|--|---|
| Month 1 | Liver Channels | stop menses, begin embryonic growth | energies combine at conception, channels develop |
| Month 2 | Gall Bladder Channels | saturate embryo with Jing | embryonic Qi transforms into amniotic fluid |
| Month 3 | Pericardium Channels | mother's Qi and Body Fluids purify and cleanse the fetal Shen | Hun and Po establish in the fetus's internal organs |
| Month 4 | Triple Burner Channels | the Yin organs develop | Water Jing accepted into fetus's body |
| Month 5 | Spleen Channels | the Five Agents enter the Five Organs (Yin organs) | Fire Jing accepted into fetus's body |
| Month 6 | Stomach Channels | Six Pitches established within the Six Storage Areas | Metal Jing accepted into fetus's body |
| Month 7 | Lung Channels | Seven Essential Stars open orifices to the light from Heaven and Earth | Wood Jing accepted into fetus's body |
| Month 8 | Large Intestine Channels | Heart is harmonized and breath is quieted | Earth Jing accepted into fetus's body |
| Month 9 | Kidney Channels | Kidney Channel controls the energetic intake from the umbilicus | energetic boundaries completed |
| Month 10 | Bladder Channels | spatial cavities surrounding major organs are completed | Heaven & Earth Qi settle into baby's Lower Dantian and birth begins |

Figure 2.7. Prenatal Energy Development

months. These months compose the 40 weeks of a normal pregnancy (Figure 2.7).

MONTH ONE

The first lunar month of pregnancy is traditionally called the Beginning of Form. This stage covers conception and early cell division.

At conception, the mother's Liver Channels stop her menses and begin to nourish the growth of her embryo (Figure 2.8). During pregnancy, the mother's Blood is transformed into Jing-Essence, that nourishes the mother's body as well as the embryo's. The mother's Liver Channels cause Essence and Blood to coagulate in her womb. This Blood coagulation continues after the initial cellular division.

At this stage the mother's Shen (Spirit) becomes part of a threefold activity:

- First, the mother's Shen projects through the umbilical cord like a light reflecting off a prism, sustaining and energizing the production of Jing (see Chapter 13), Qi, and Blood for the embryo (Figure 2.9).
- Second, the mother's Shen influences the embryo's Qi and Blood, and the embryo's Shen (Spirit) is stimulated, bringing it into active being (see Chapter 12).
- Third, the embryo's Original Jing combines with the embryo's Original Qi to create the embryo's Original Shen (Prenatal Spirit), which appears as multicolored light and contains the inherited knowledge of the fetus's ancestors, including talents, skills, and natu-

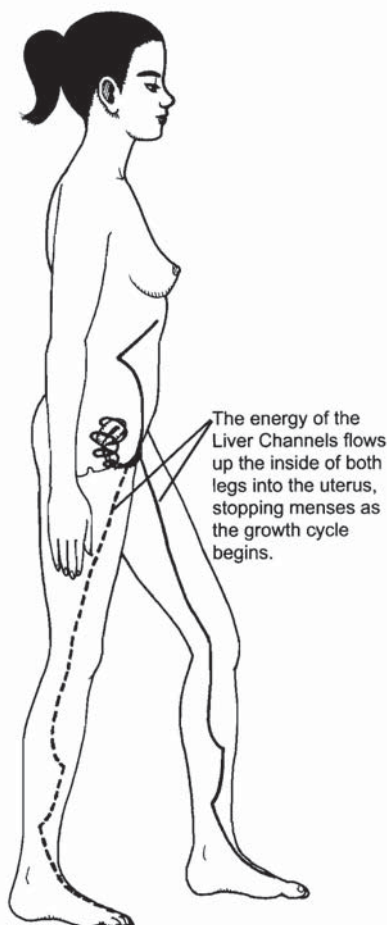


Figure 2.9. Sustained through the umbilical cord, the embryo absorbs the mother's Blood, Essence, Energy, and Spirit.

Figure 2.8. The mother's and father's Essence (Jing), Energy (Qi), and Spirit (Shen) blend with the Heaven and Earth energies during the fusion of the sperm and egg. During the first lunar month, the mother's Liver Channels stop her menses and begin the embryonic growth cycle. After the initial cell division, the ten Yin and ten Yang Channels develop within the embryo.

ral abilities. This knowledge is stored deep within the fetus's cells, tissues, and consciousness.

MONTH TWO

The second lunar month of pregnancy is traditionally called the Beginning to Gel stage. During this period, the responsibility of the mother's Gall Bladder Channels is to create the environment for the development of the mesenteric membrane sac (Figure 2.10). The Gall Bladder Channels will also saturate the embryo, uterus, and placenta with Jing, causing the embryonic Qi to become denser, until it transforms into a thick liquid (amniotic fluid). The embryonic fluid will regulate the embryo's Body Fluids. At this stage, the embryo begins to take shape inside the uterine lining (Figure 2.11). The Lungs, Liver, Kidneys and major blood vessels are forming.

With the formation of the major blood vessels, the Yin and Yang energies begin to occupy the embryo's channels. As the Yin and Yang energies actively balance themselves:

- Energy that will later coalesce into Lung Qi moves to the upper part of the body;
- Original Qi (Yuan) of the Kidneys begins to collect deep in the center of the body;
- Earth Qi (the energy absorbed by the embryo from the mother's exposure to the outside environment) begins to collect in the lower front and upper back areas of the embryo's body.

All of these energies seek their own location

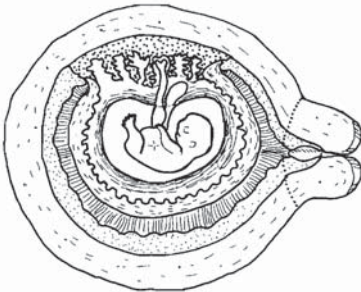


Figure 2.11. During the second month, the embryo begins to take shape as the energetic boundaries begin to form.

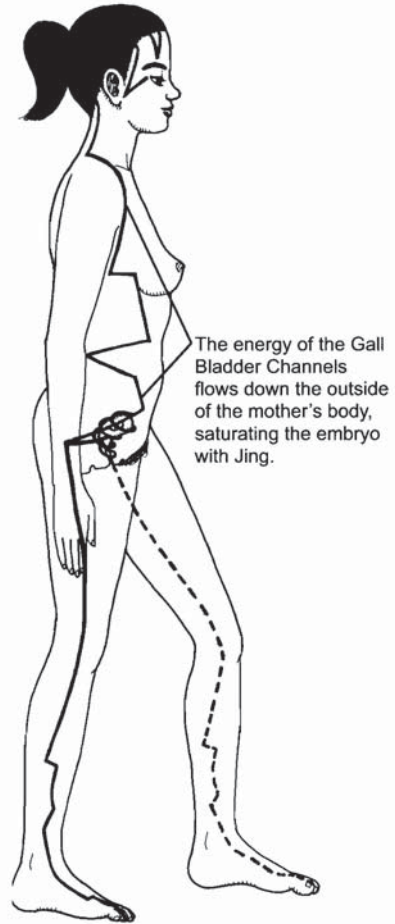


Figure 2.10. The mother's Gall Bladder Channels saturate the embryo with Jing during the second lunar month, causing the embryonic Qi to transform into amniotic fluid. The embryo begins to take shape as the energetic boundaries, pools, spatial cavities, and energetic channels and collaterals create internal and external form.

within the embryo's developing body, creating their own pools of Qi with their own discrete energetic boundaries. These boundaries will later form the spatial cavities that surround the major organs. The areas where the energetic pools settle and begin to create a balance within themselves, will be called the organ's place of origin. This flux and movement creates tiny energy currents, eddies, and whirlpools that flow within the body. As the energy shifts, seeking balance, the larger pools of energy begin to form the major organs. This process continues, creating the brain, bones, and skin.

Once the energetic pools and rivers have formed, all of the currents and eddies evolve to form the energetic channels and collaterals, through which energy will flow continuously. These energetic currents will move in accordance with the mother's energetic respiratory patterns and will later (after birth) follow the rhythmic patterns of the child's respiration. As the energy currents continue to spiral within the channels, energetic points are established, following the body's energetic blueprint. Some of these areas spiral outward to form energetic exit points, while others spiral inward to form entry points.

MONTH THREE

The third lunar month of pregnancy is traditionally called the Beginning of the Pregnant uterus. During this period, the embryo becomes a fetus and begins micro-movement. Its heartbeat can now be detected.

The mother's Pericardium Channels control the presence and amount of Jing and Shen in the fetus's vessels, channels, and collaterals (Figure 2.12). The Jing and Shen that flow from the mother are ultimately rooted (firmly established) in the energy of her Blood. The combination of the mother's Qi and Body Fluids purifies and cleanses the Shen of the fetus, which was formed at conception. This purifying action transforms into Heat, causing the Yang energy to arouse the Hun-Three Ethereal Souls (the energy of the fetus's spirit), into life. The Five Agents, energies that stem from the Three Ethereal Souls, are currently in a state of awakening and will later reside in the organs.

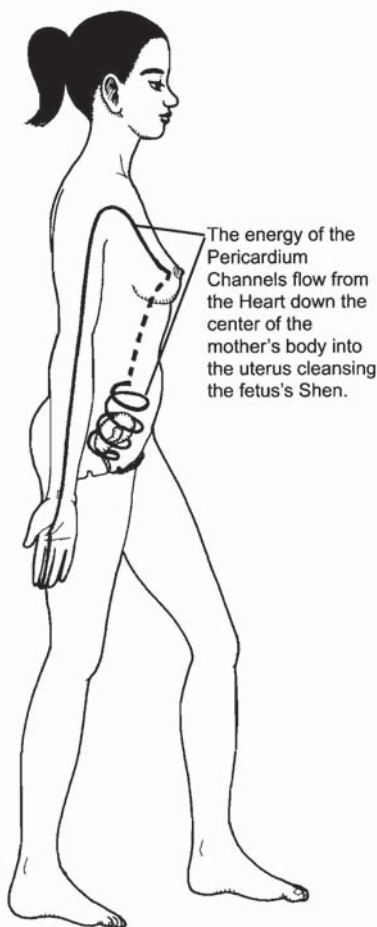


Figure 2.12. The mother's Pericardium Channels control the third lunar month of creation. The mother's Qi and body fluids purify and cleanse the fetus's Shen (Spirit). The Hun from Heaven and the Po from Earth are established within the fetus's internal organs.

The Five Agents are energies that are linked to a person's moral qualities and can be categorized as the five virtues of the Five Yin Organs. The Five Agents are also categorized into Five Elements. The psycho-emotional components of the Prenatal Five Agents and Postnatal Five Emotions are both stored within the body's Five Yin Organs, and are expressed as the child grows into adulthood (Figure 2.13). When one of the internal organs is stimulated, a Yin or Yang psycho-emotional reaction is created. Psycho-emotional energetic interactions are feeling manifestations expressed through either the positive moral qualities of the congenital Five Agents (Yang - kindness, order, trust, integrity, and wisdom) or the negative developed emotional experiences of the Acquired Five Emotions (Yin - anger, joy, worry, grief, and fear).

The Five Agents are connected to the Wu Jing Shen-Five Essence Spirits (Hun, Shen, Yi, Po, and Zhi), and stored within the energetic elemental nature of the body's Essence (Jing) of Wood, Fire, Earth, Metal, and Water. The Five Elemental Energies however, encompass not only the body, but all of the myriad phenomena of the body and nature, combining and recombining in infinite ways to produce manifested existence.

1. The Wood Agent (the Virtue of Kindness) represents benevolence and compassion. This agent is connected to the Hun-Three Ethereal Souls, and stored in the Liver. Wood affects the energetic channels' flow, tendons, ligaments, small muscles, peripheral nerves, iris of the eyes, vision, tears, bile, nails, and external genitalia. After birth, the Liver will also store the emotions of anger, irritability, blame, rage, resentment, and jealousy. When excess anger is eliminated, benevolence, compassion, and love for others is allowed to flourish.
2. The Fire Agent (the Virtue of Order) represents peace and boundary setting to foster social harmony. This agent is connected to the Shen-Spirit, and stored in the Heart, affecting the energetic channels' flow, blood vessels, complexion, perspiration, and the tongue. After birth, the Heart will also store the emo-

tions of shock, nervousness and excitement. Eliminating excess nervousness allows love, forgiveness, and joy to be experienced. The environment is then conducive for peace, contentment, and orderliness, which allow self-esteem to grow.

3. The Earth Agent (the Virtue of Trust) represents faith, honesty, openness, acceptance, and truthfulness. This agent is connected to the Yi-Intention (thoughts and ideas) and stored in the Spleen, affecting the energetic channels' flow, large muscles, lymph and saliva secretions, mouth, lips, and taste. After birth, the Spleen will also store the emotions of worry, remorse, regret, obsessiveness, and self-doubt. Eliminating excess worry allows trust and peace of mind to exist.
4. The Metal Agent (the Virtue of Integrity) represents righteousness and dignity. This agent is connected to the Po-Seven Corporeal Souls (the material aspect of the spirit) and stored in the Lungs, affecting the energetic channels' flow, skin and mucous membranes, body hair, nose, and the sense of smell. After birth, the Lungs will also store the emotions of grief, sorrow, anxiety, sadness, shame, disappointment, and guilt. Once excess sorrow is relieved, a deeper sense of righteousness, integrity, dignity, and social responsibility exists.

| The Five Elements | Congenital Agents | Acquired Emotions |
|-------------------|-------------------|-------------------|
| Wood | Kindness | Anger |
| Fire | Order | Joy |
| Earth | Trust | Worry |
| Metal | Integrity | Grief |
| Water | Wisdom | Fear |

Figure 2.13. The Five Agents

5. The Water Agent (the Virtue of Wisdom) represents rationality, clear perception, and self-understanding. This agent is connected to the Zhi-Will (mental drive and determination) and stored in the Kidneys, affecting the energetic channels' flow, brain, inner ear, hearing, spinal cord, cerebrospinal fluid, bones, bone marrow, ovaries, testes, head and pubic hair, anus and urethra, and sexual fluids. After birth, the Kidneys will also store the emotions of fear, loneliness, and insecurity. Once excess fear is eliminated, the mind becomes rational and, therefore, wise.

The energy of the Three Ethereal Souls (Hun) is composed of three separate parts and flows with the Blood as it moves. The energy of the Corporeal Souls (Po) is composed of seven separate parts and follows the Jing as it moves. The Hun and the Po are characterized by their movements. The Po are also referred to as the supernatural Ling (A Moving Spirit). The Hun are also referred to as the supernatural Shen (Mind/Spirit). The Shen is the "active impulse" and Ling is the "active, enabling mover." As the Jing and Blood combine, the fetus's Shen continues to be created.

At the end of the third month, the internal organs, limbs, and external sex organs of the fetus are fully formed, and the nails have developed.

MONTH FOUR

During the fourth lunar month, the mother's Triple Burner Channels, which are connected with the Yang organs, stabilize the fetus's blood vessels (Figure 2.14). The Water Jing is beginning to be accepted by the fetus's body allowing the Yin organs to develop normally.

Beginning in the fourth month and continuing throughout the ninth month, each of the Five Element's energetic nature and the specific characteristics of each element's Essence will be progressively activated and developed within the fetus's body. The first to enter is the Water Jing.

The Water Jing energy supervises the genetic developmental phase of the fetal growth. This energy encompasses the fetus's unconscious reservoir of innate and intuitive intelligence, will, and life-force energy, relating to divine love, power,

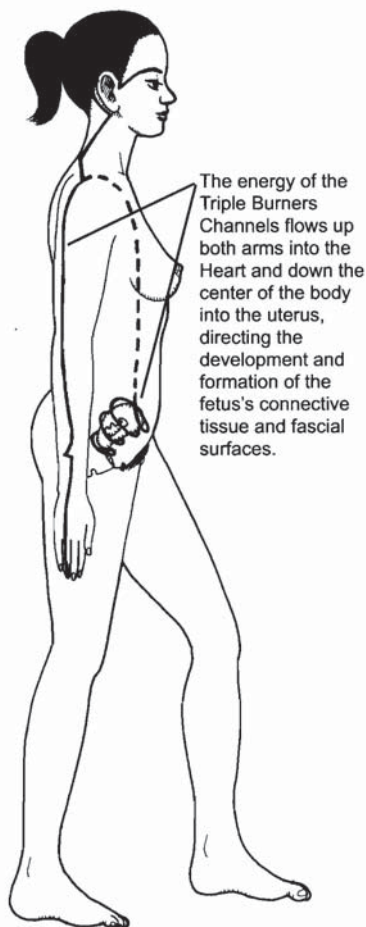


Figure 2.14. The mother's Triple Burners Channels are responsible for the changes in the fourth lunar month of creation. The Water Jing (Essence) is beginning to be accepted by the fetus.

and spirit. Any faltering of this energy (due to the influence of fetal toxins) is associated with both pervasive and subtle neurological disorders, and a predisposition to severe psychological disorders (e.g., schizophrenia).

As the fetus develops, the mother's Triple Burners will direct the development of the connective tissues and fascial surfaces. This process is referred to as "the development of Blood and Qi penetrating to the ears and eyes and circulating throughout the fetus's channels and connecting vessels."

Through the later stages of fetal development the embryo's seemingly homogenous tissues transform into the fetus's differentiated tissues of muscles, bones, and organs (an important part of which is connective tissues). A very large part of the body consists of connective tissues and membranes functioning in such a way as to hold together and maintain the body's external and internal structures.

From a gross anatomical level, the body's structures connect not only through the fascial planes but microscopically through the connective tissues. This internal network facilitates the body's intercellular communication. These structures, both energetic and physical, connect the fetus's body, forming a vast reservoir capable of regulating and transferring the body's Jing-Essence, Qi-Energy, and Shen-Spirit.

MONTH FIVE

During the fifth lunar month, the Spleen Channels become responsible for completing the development of the four limbs (Figure 2.15). The fetus begins its own respiratory movement along with the mother's respiration. The Fire Jing is accepted into the fetus, creating Internal Qi, that stabilizes the fetus's Five Yin Organs' Qi.

The Fire Jing energy generates and controls, protects and integrates, divides and harmonizes the fetus's internal energies to promote emotional/spiritual well-being. Any faltering of the Fire Jing energy is associated with problems of right (Yin) and left (Yang) brain communication (e.g., the correct balance of male/rational and female/intuitive energies).

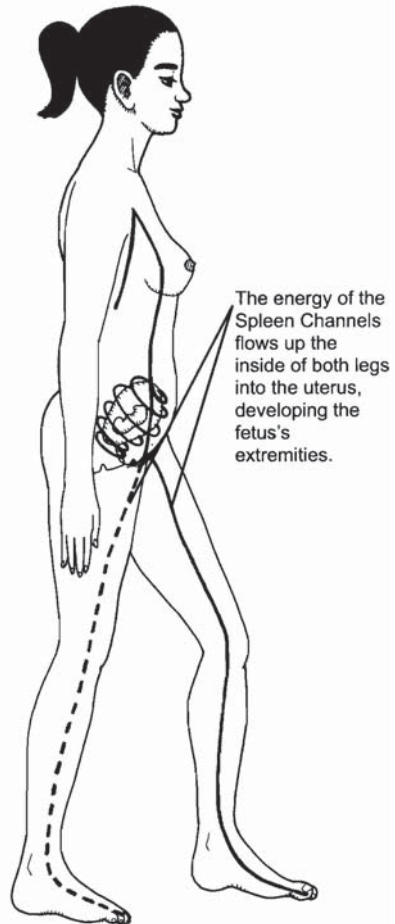


Figure 2.15. The mother's Spleen Channels are responsible for the fifth lunar month of creation. The development of the fetus's four limbs is completed. The Five Agents are distributed within the fetus's Five Orbs (Five Yin Organs). The Fire Jing is beginning to be accepted by the fetus.

At this stage of development, the Five Agents are distributed to the Five Orbs. These Orbs are energetic spheres of influence or energetic spatial cavities (i.e., internal organ tissue chambers). These Orbs pertain to the Essence, Blood, Qi pools and channels of the Five Yin Organs. The Five Orbs also pertain to and encompass all of the areas in the body that the Five Yin Organs influence. The Five Agents are distributed as follows: Kindness to the Liver, Order to the Heart, Trust to the Spleen, Integrity to the Lungs, and Wisdom to the Kidneys. This distribution causes the Hun to stabilize within the fetus's organs, which contributes to keeping the fetus's Shen at peace.

At the end of the fifth month the fetus's body systems develop rapidly. Its head is less disproportionate to the rest of the body, and its spontaneous muscular movements are commonly felt by the mother.

MONTH SIX

In the sixth lunar month of creation, the mother's Stomach Channels create the fetus's muscles. The Metal Jing is established in the fetus's body, stabilizing the sinews and connective tissues (Figure 2.16).

The Metal Jing energy is also responsible for fetal formation and the ability to form and maintain emotional bonding with others. Any faltering of the Metal Jing energy is associated with problems of emotional attachment (e.g., autism).

During the sixth month the Yang organs are in the process of developing. The Essence of the Yang organs receives, moves, transforms, digests, and excretes substances. The Six Storage Areas of the body's Yang organs constantly fill and empty, and include the Bladder, Gall Bladder, Stomach, Large Intestine, Small Intestine, and Triple Burners.

1. The Bladder controls, stores, and releases the urine. This Yang organ is responsible for receiving, storing, and releasing urine at the proper time.
2. The Gall Bladder stores and secretes bile. This Yang organ is responsible for storing and releasing bile at the proper time.
3. The Stomach stores the food. This Yang or-

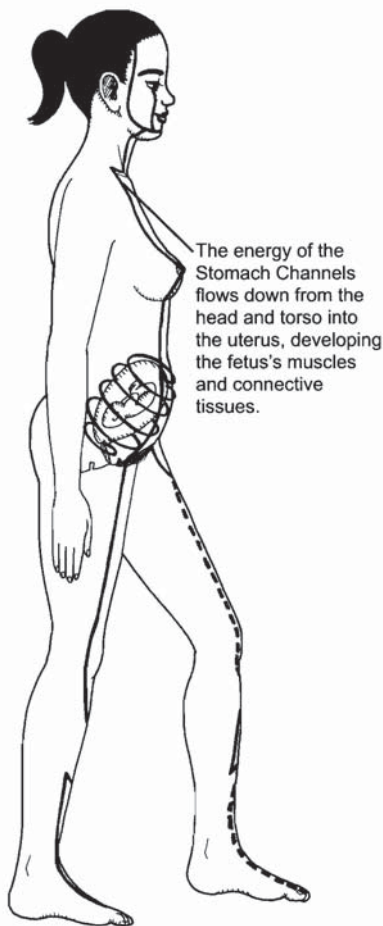


Figure 2.16. The mother's Stomach Channels are responsible for the sixth lunar month of creation. The Six Pitches are established within the body's storage areas. The Metal Jing is beginning to be accepted by the fetus's body.

gan is responsible for the receiving, storing, rotting, and ripening of food at the proper time.

4. The Large Intestine stores the solid waste. This Yang organ receives, stores and absorbs food and releases waste at the proper time.
5. The Small Intestine stores and transforms liquid matter. This Yang organ receives, stores, transforms, and digests food, and releases its waste products at the proper time.
6. The Triple Burners store the body's Qi. This area of the body receives, stores, absorbs, and moves Qi.

At this stage of development, the Six Pitches which support and stabilize the Lower Burners (see Chapter 6) and nourish the Qi are established in the organs known as the Six Yang Organs, also called the Six Storage Areas.

The Six Pitches are six specific tone resonances (notes) that vibrate within the body's internal organs and stimulates specific organ and tissue areas. These Six Pitches relate to the Five Prenatal (Heaven) Elemental Sounds of Jue-Wood, Zhi-Fire, Gong-Earth, Shang-Metal, and Yu-Water. The sixth note Xi relates to the Postnatal (Earth) Fire Element and corresponds to the Pericardium and Triple Burners. The ancient Chinese used these Six Pitches for specific clinical treatments. The sound "Yu" for example, spoken in a low tone, will vibrate the lower abdominal area and is used for the treatment of Kidney and Bladder problems.

In the sixth lunar month of formation, the fetus's eyelids separate and eyelashes form, and its skin is wrinkled.

MONTH SEVEN

During the seventh lunar month, the mother's Lung Channels create the bones, skin, and hair (Figure 2.17). The Wood Jing is beginning to be accepted by the fetus's body.

The Wood Jing energy supervises the assertion and direction of the fetus's emotional/spiritual aspects. Any faltering of the Wood Jing energy is associated with severe psychological problems (e.g., passive-aggressive personality disorder).

In the seventh lunar month, the fetus's Stom-

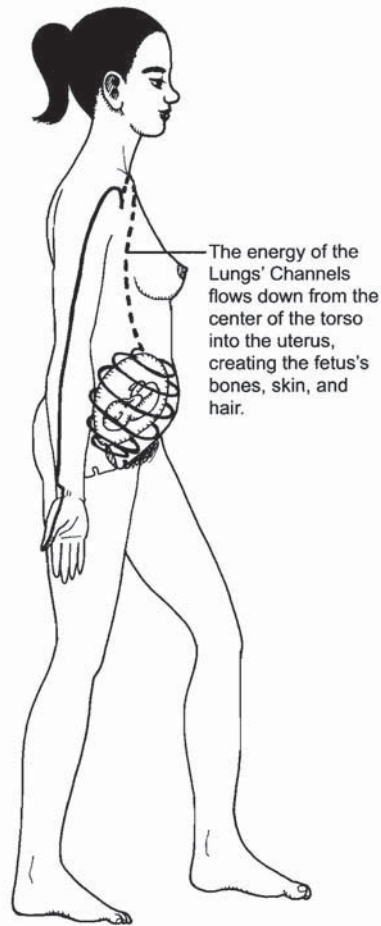


Figure 2.17. The mother's Lung Channels are responsible for the seventh lunar month of creation. The Seven Essential Stars open the orifices to let in the light from Heaven and Earth. The Wood Jing is beginning to be accepted by the fetus's body.

ach and Intestines are stabilized, and the Seven Essential Stars open the body's orifices to absorb the light from Heaven and Earth. These stars consist of the sun, moon, and five planets: Mars, Venus, Mercury, Saturn, and Jupiter. Each star is associated with one of the body's orifices: eyes, ears, nostrils, mouth, anus, and urethra. These orifices serve as receiving and projecting energetic portals for Jing-Essence, Qi-Energy, and Shen-Spirit. They also serve as messengers of the body's Five Yin Organs. Thus the Liver receives messages through observation, the Heart through speech, the Spleen through taste, the Lungs through smell, and the Kidneys through hearing.

These energetic messages are received by the body's Wu Jing Shen and emotionally and energetically interact through the body's Six Openings.

1. The eyes absorb images into the Liver which affect the Hun (The Three Ethereal Souls).
2. The ears absorb sounds into the Kidneys which affect the Zhi (Will Power).
3. The nose absorbs smells into the Lungs which affect the Po (The Seven Corporeal Souls).
4. The tongue absorbs tastes into the Spleen which affect the Yi (Intent/Intellect).
5. The physical body absorbs sensations into the tissues which affect the Shen.
6. The spirit (along with the physical body) absorbs sensations into the Heart which also affect the Shen (Spirit).

Physically, during this lunar month, there is a substantial increase in the fetus's weight and its head and body are more proportionate. The fetus can survive if born prematurely (between 27 and 28 weeks); however, its hypothalamic temperature regulation and the Lungs' production of surfactant (a phospholipid substance important in controlling the surface tension of the air-liquid emulsion present in the lungs) are still inadequate.

MONTH EIGHT

In the eighth lunar month, the mother's Large Intestine Channels complete the formation of the fetus's skin, harmonizing the Heart (the Shen), and quieting the breathing. As the fetus receives the Zong Qi-Essential Qi (energy collected from Heaven and Earth and accumulated within the

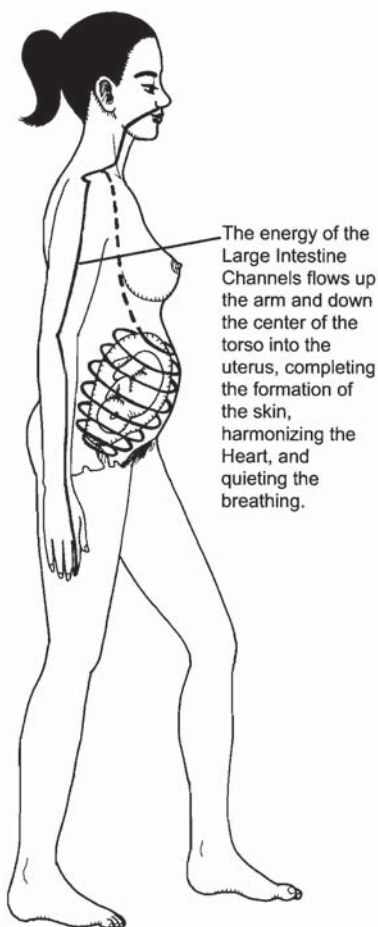


Figure 2.18. The mother's Large Intestine Channels are responsible for the eighth lunar month of creation. The Earth Jing is beginning to be accepted by the fetus's body.

chest) from the mother's Spleen, the Earth Jing begins to be accepted by the fetus's body, completing the formation of the skin (Figure 2.18)

The Earth Jing energy supervises the quality and maturation of the fetus's emotional and spiritual bonding and boundaries. Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances (e.g., schizophrenia). These psychological disturbances may be evident at birth or develop later in life.

The mother's Large Intestine Channels control the fetus's orifices. At this stage in development, the fetus's muscles and flesh are formed. The formation and consolidation of the fetus's Jing is now completed, along with the fetus's developing Zhen Qi-True Qi (energy that circulates in the body's channels and collaterals which nourishes the Yin and Yang organs and fights disease).

At the end of the eighth month, the bones of the fetus's head are soft, its skin is less wrinkled, and there is subcutaneous fat deposited throughout its body. If it is a male child, its testes will now descend into the scrotum.

At this stage, the fetus will normally assume an upside-down position to prepare for its birth descent. If the fetus is born prematurely, its chances for survival are now much greater.

MONTH NINE

During the ninth lunar month, the mother's Kidney Channels control the amount of energetic intake the fetus absorbs through its connection to the umbilicus (Figure 2.19). Qi, Blood and food nutrition are absorbed into the fetus's body, after they pass through the umbilical vein to the fetus's Liver. From the Liver, the nutrients are processed and absorbed into the Blood to be distributed throughout the fetus's body.

The flexible structure of the umbilical cord is attached to the placenta. The placenta, which formed on the uterine wall after the first week of pregnancy, consists of tissues from both the mother and the embryo. The function of the umbilical cord is to carry away the baby's waste products and pass food, energy, and oxygen from the mother's blood stream to the embryo. The mother's Kidney Channels will regulate the re-

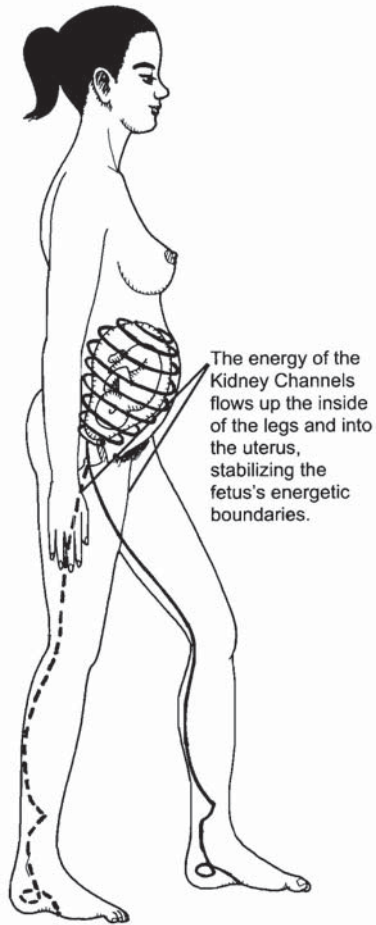


Figure 2.19. The mother's Kidney Channels are responsible for the ninth lunar month of creation. All the fetus's spatial cavities and energetic boundaries are now established.

lease and absorption of Qi and Shen flowing into the fetus's Liver through the umbilical cord.

After the umbilical cord has been severed, the baby's umbilical veins still remain. These umbilical veins eventually become the ligamentum teres that connect from the umbilicus, up along the interior surface of the abdominal wall, through the free margin of the falciform ligament, to the right and left lobes of the Liver. This maintains the baby's connection between its Liver and its Lower Dantian (navel).

At this stage in development, all the fetus's energetic spatial cavities (internal organ tissue chambers) and energetic boundaries are arranged to keep the fetus safely prepared for its birth journey.

Also in this month, the Internal Palaces and Nine Dantian Chambers (the nine internal cavities established within the fetus's Three Dantians (the body's three energetic reservoirs) are arranged and securely established to keep the fetus's Jing-Essence safe.

In the ninth month, additional subcutaneous fat accumulates throughout the fetus's body. Externally, the fetus's fingernails will extend to the tips of the fingers and sometimes beyond.

MONTH TEN

At the tenth lunar month, the mother's Bladder Channels control all Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys) and Five Yang Organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, and Bladder) (Figure 2.20). The baby's energetic reservoirs (the Three Dantians)



Figure 2.21. Heaven and Earth Qi settle into the baby's Lower Dantian and the process of birth begins.

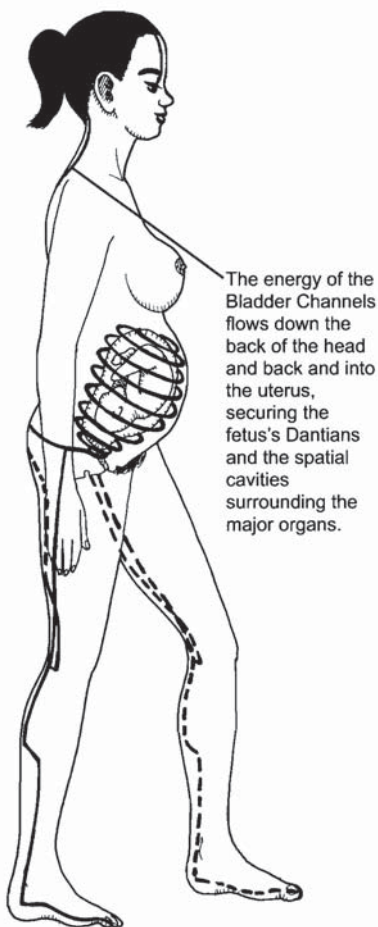


Figure 2.20. The mother's Bladder Channels are responsible for the tenth lunar month of creation. The baby's Dantians, and spatial cavities surrounding the major organs are completely developed to maintain the safety of the baby's Jing. Heaven and Earth Qi settle into the baby's Lower Dantian and birth begins.

and the internal spatial cavities that surround the major organs are developed to maintain the safety of the baby's Jing. The child is ready to be released into the world. The process of birth begins when Heaven Qi and Earth Qi settle into the baby's Lower Dantian (Figure 2.21).

The energy of the Seven Corporeal Souls (Po) is responsible for the first physiological processes after birth, allowing the child's eyes to see, ears to hear, and Heart to perceive. The Po are also responsible for the movements of the hands and feet and the breathing pattern.

The purpose for the Qigong doctor's study of the ten lunar month developmental process, is to create a foundation for understanding the patient's physical development. This knowledge of the patient's physical development establishes a comprehension of the structural formation of the Five Elemental Constitutions. The Five Elemental Constitutions are described in the next chapter.

POSTNATAL ENERGY DEVELOPMENT

Throughout prenatal development, the Eight Extraordinary Vessels (see Chapter 7) were responsible for transporting, transforming, and producing Qi and Blood for the fetus, while the Twelve Primary Channels (see Chapter 6) were still in the process of gradual development. The focus of energetic activity generated from the fetus's Lower Dantian and Eight Extraordinary Vessels, resonates throughout the fetus's body creating tissue development.

Once the umbilical cord is severed, the primary focus of energy shifts, becoming diverted from the Lower Dantian to the Middle Dantian (located in the baby's chest area). After birth, Gu Qi (food energy) flows into the baby's Stomach while it nurses and begins the movement of Blood and Qi within the Twelve Primary Channels. These Twelve Primary Channels will now assume the responsibility of circulating Qi and Blood throughout the baby's entire physical and energetic structure. The Eight Extraordinary Vessels shift their function to regulating the baby's channel Qi. The Taiji Pole (which has been in the process of dropping from the fetus's Mingmen area

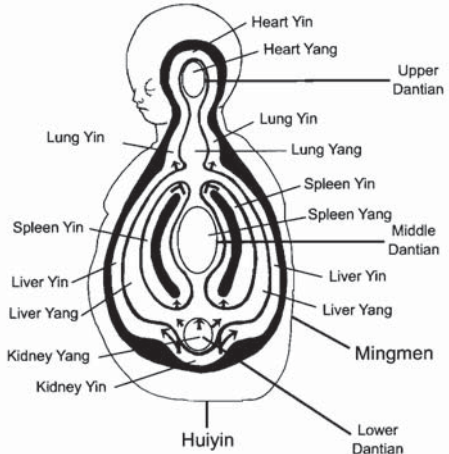


Figure 2.22. As the child develops, the energetic rivers and pools regulate the formation and production of his or her growth.

to the Huiyin area) is now stabilized in the perineum.

The natural resonant vibration of the baby's Taiji Pole (energetic core) causes an energetic expansion and contraction, projection and reception that simultaneously affects the baby at five distinct levels: physical, mental, emotional, energetic and spiritual. Balanced physical growth will only occur when all five levels are in equilibrium. The physical body is generally the slowest realm to respond to physical growth. Matter does not develop at the same rate as energy, mind, or spirit. This being the case, the energy, mind, and spirit must wait patiently for the physical body to evolve before progressing as a whole (Figure 2.22).

ENERGETIC EMBRYOLOGICAL OVERVIEW

Understanding the energetic process of fetal development provides the Qigong doctor with an overview of the energetic factors in tissues, organs, and channel function. This understanding is essential for diagnosing the origin and causes of disease as being either congenital or acquired. Unlike Western medicine, Chinese medicine treats

the root of the illness, not just its symptoms. In Medical Qigong therapy, cases of congenital insufficiency of Qi or congenital disorders of Qi activities, are treated by either tonifying (strengthening) the Eight Extraordinary Vessels or purging (eliminating) the pathogenic energy from the Eight Extraordinary Vessels. This consolidates and regulates the patient's Prenatal Qi.

For acquired diseases, the patient can only be cured when a selection of points and the methods of emitting Qi for purgation or tonification are determined according to the imbalances of Qi circulation in the Twelve Primary Channels. Both congenital and acquired factors should be considered in every case because both the origination and development of diseases may result from either source, or a combination of both sources.

THE ETERNAL SOUL

In Chinese energetic medicine, the Original Spirit differs from the body's Eternal Soul. The Original Spirit (Yuan Shen) is rooted in the combined Jing, Qi, and Shen of the mother and father. Later the Yuan Shen is integrated and sustained through the embryo's own Five Spiritual Essences or Wu Jing Shen (see Chapter 13), which are created from the energy of the Five Yin Organs. The Eternal Soul, however, is absorbed into the mother's egg at the time of conception, as the sperm enters.

The Eternal Soul is rooted into the Heart and Middle Dantian area by a silver cord, which is additionally rooted within the body's Taiji Pole. When the Eternal Soul becomes rooted within the body's Taiji Pole, it is described as "emitting the spark of the supreme fire" (Light of God), and is considered a divine fragment of God, or the Dao. It is from this divine resonating light that the body's Taiji Pole becomes energized and all Three Dantians become interconnected. The rooting of the Eternal Soul is therefore considered the first emanation from the divine source within the human body.

To travel, and receive spiritual guidance and insight, the Eternal Soul can leave the body in the form of an "Astral Body," departing through the Baihui point at the crown of the head. The silver

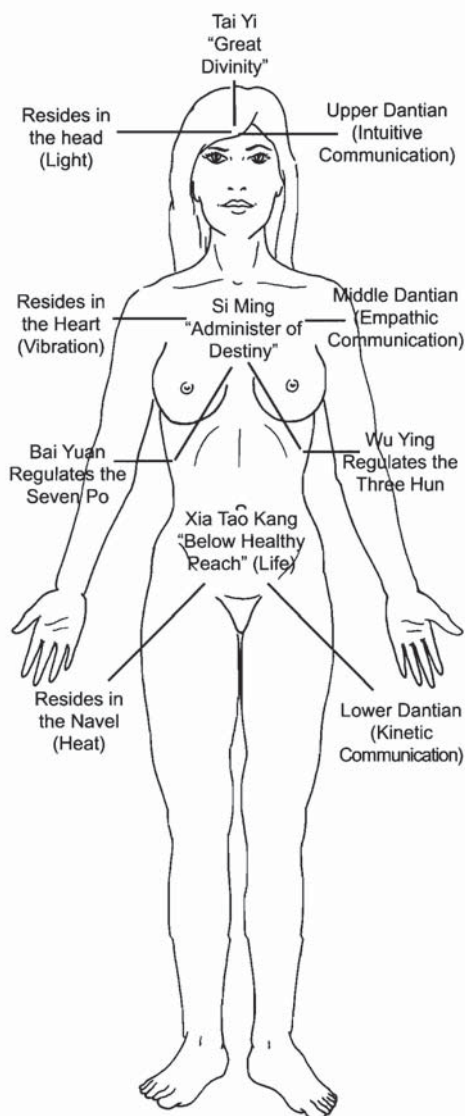


Figure 2.23 The Lords of the Three Dantians: Tai Yi, Si Ming, and Xia Tao Kang

cord, which is connected to the Astral Body, is located at the fifth and sixth thoracic vertebrae. This physical area is the place on the spine where the silver cord lifts off when an individual astral travels. This area also corresponds to the back of the Heart center, between Ling Tai GV-10 (Spirits Platform) and Shen Dao GV-11 (Spirits Gate). The astral travels of the Eternal Soul are generally to one of the nine higher spiritual planes.

The Eternal Soul becomes the intermediary between the divine, the Original Spirit (Yuan Shen), the Acquired Spirit (Zhi Shen), and the body's Soul Extensions (various traits and characteristics). These Soul Extensions manifest in the energetic field, and influence behavior and perception.

Once the Eternal Soul has established its residence, it separates its Yin and Yang spiritual energy into three spiritual energies which are the energizing forces of the body's Three Dantians, and are called Tai Yi, Si Ming, and Xia Tao Kang. These three spiritual energies are referred to as the Lords of the Three Dantians, and are named according to their function: Tai Yi translates to mean Great Divinity, Si Ming translates as The Administrator of Destiny, and Xia Tao Kang translates as Below Healthy Peach (Life).

The Chinese medical terminology, which describes the Eternal Soul as consisting of three spiritual energies called the Lords of the Three Dantians, is extremely metaphoric and is used to describe the many energetic aspects of the human soul.

The Eternal Soul radiates through the physical, energetic, and psycho-emotional domains of human existence (Figure 2.23). Whole-body consciousness is the main characteristic of the Eternal Soul. Without the interactive process of the Eternal Soul, energy would have no specific direction and would remain in meaningless activity. The Eternal Soul radiates energy in all directions throughout the body and is responsible for life and health, as well as the formation and growth of the body.

In the scope of energetic manifestations, the Eternal Soul expresses its innate qualities as energetic movement, functioning through the physi-

cal form. It is led by the Shen and is connected to all parts of the body. The light of the Eternal Soul is revealed through the light or energy of the eyes. Through the influence of the Eternal Soul, all of the body's energetic processes seek wholeness. The Eternal Soul knows exactly what is needed in every situation for survival and health preservation.

The distinction between the Eternal Soul and the Yuan Shen is that the Eternal Soul, although spiritual in nature and connected to the Wuji (infinite space), is still considered individuated. The Yuan Shen, however, although individual in its conditioned state, can also be universal. The connection between you and others, for example, is considered a spirit connection (kindred spirits uniting). The connection between you and the divine is considered a soul connection (your true innate nature reconnects with its origin), and relates only to the connection between one's self and the divine.

When the Qigong doctor meditates, the Eternal Soul consciously enters a spiritual realm wherein the doctor perceives the ideal of things rather than the things themselves. The doctor no longer depends on the senses, but upon a clear inner-vision that perceives the whole picture. It is here, within this spiritual state, that the higher knowledge of things unfolds through divine intelligence and all things reveal their true nature.

When conserved and amplified through practice, the energy of the doctor's Eternal Soul reveals a bright radiant quality, which permeates and penetrates the cells, tissues, organs, and external energy fields. These energetic fields create for the Qigong doctor a strong luminous shield of energy, capable of guarding the body against an attack of hostile energy by enabling it to:

- ward off the invasion of External pathogens and harmful electromagnetic fields,
- ward off the negative influences of malevolent spirits,
- ward off ill intentions and spiritual malice projected unconsciously or deliberately by others, and
- ward off the parasitic influences of demonic forces.

At conception, when the sperm enters the ovum, a polar axis that forms the embryo's Taiji Pole is created. The energetic vortex thus created draws spiritual energies into the body from Heaven and Earth. After birth, the degree to which an individual can draw upon, and absorb, spiritual energy depends on his or her karma (previous thoughts, actions and level of consciousness), and course of destiny.

During conception, three spiritual energies are given to each individual from the divine to create and maintain the existence of the Eternal Soul. These three spirit energies, called the Lords of the Three Dantians, reside in the innermost subtle aspect of the body and are described as follows:

1. The Tai Yi (Great Divinity) resides in the head and Upper Dantian, and is considered the Lord of the Nei Wan (Innermost Palace). It governs a multitude of the body's spirits, causing man's Yuan Shen to shine externally. The Tai Yi facilitates awareness of the Three Ethereal Souls (Hun), and advocates for personal spiritual enlightenment.
2. The Si Ming (The Administrator of Destiny) resides in the Heart and Middle Dantian, regulates the body's Qi, and is the source of the mind and its emotional connections. The Si Ming is considered the Eternal Soul (some believe that this soul reincarnates). The Si Ming controls the spirits Wu Ying and Bai Yuan, that directly affect the body's Jing, Qi, and Shen. The Si Ming challenges our reactions to various internal and external obstacles.
 - a. The Spirit Wu Ying (Without Excess) occupies the left side of the body, and regulates man's Three Ethereal Souls (Hun), which are called:
 - (1) Tai Guang (Eminent Light),
 - (2) Shang Ling (Pleasant Soul) and the Five Agents, and
 - (3) Yu Jing (Hidden Essence).
 - b. The Spirit Bai Yuan (Pure Origin) occupies the right side of the body, regulates the Seven Corporeal Souls (Po), which are called:
 - (1) Flying Poison
 - (2) Unclean Evil
 - (3) Stinking Lungs
 - (4) Corpse Dog
 - (5) Fallen Arrow
 - (6) Yin Bird
 - (7) Devouring Robber
3. The Xia Tao Kang (Below Healthy Peach/Life) resides in the navel and Lower Dantian and preserves the root of the body's Jing-Essence. Upon the death of the body, the Hun return to Heaven, the Po return to Earth, and the spiritual energies of Tai Yi and Xia Tao Kang combine with the Eternal Soul stored in the Si Ming (Administrator of Destiny). These three spiritual energies (Tai Yi, Xia Tao Kang, and Si Ming) blend together, combining into one energy that completes the integration of the Eternal Soul. This soul leaves the body and returns back through the tunnel of light to the divine light for judgement, or wanders the Earth becoming a Gui (ghost).

Both the Hun (that come from Heaven) and the Po (that come from Earth) are established within the fetus's internal organs at conception but lie dormant until the third month. This is because, at the third lunar month, the fetus's Orbs are sufficiently formed. One belief maintains that the Hun and Po, although residing in the energetic form of the fetus, frequently leave and return to gather and absorb universal and environmental Qi. The Hun will connect with divine spiritual beings, as well as with God. The Po will connect with surrounding environmental spirits.

Note: The Three Ethereal Souls are traditionally referred to as the "Hun" with the assumption that this term depicts all three Hun, thus in Traditional Chinese Medicine the Hun are sometimes referred to in the singular case. The Seven Corporeal Souls are traditionally referred to as the "Po" with the assumption that this term depicts all seven Po, thus in Traditional Chinese Medicine the Po are sometimes also referred to in the singular case.

Upon the death of the body, the Hun return to Heaven, the Po return to Earth, and the spiritual energies of Tai Yi and Xia Tao Kang combine with the Eternal Soul stored in the Si Ming (Administrator of Destiny). These three spiritual energies (Tai Yi, Xia Tao Kang, and Si Ming) blend together, combining into one energy that completes the integration of the Eternal Soul. This soul leaves the body and returns back through the tunnel of light to the divine light for judgement, or wanders the Earth becoming a Gui (ghost).

In Western culture, our internal dialogues are sometimes associated with encounters with good or evil spiritual influences. In Chinese medicine

the internal dialogues that influence the patient's psyche are also divided into good and evil; these spiritual/emotional influences are considered to be specific good and evil characteristics in man's Hun and Po. The spiritual components and influences of the Hun and Po are considered to be separate entities, or archetypes, acting upon man's Shen, which in turn affects the Eternal Soul.

These archetypes are regarded as spirit souls that can exert a positive or negative influence on a individual's life depending on the nature of the individual's Eternal Soul. The good internal influences manifest through the Hun. The evil internal influences manifest through the Po. The Hun or Po can motivate personal growth, or can hinder it and cause illness, and even the demise of the body.

THE THREE ETHEREAL SOULS (HUN)

The Three Ethereal Souls are the spiritual part of man that ascends to Heaven upon the death of the body. The Three Ethereal Souls are composed of the Three Hun, that originate from Heaven, reside in the Liver, and resonate from the Three Dantians. The Hun have the following associations: light, Yang, Heavenly soul, Shen, as well as positive emotions and feelings (Figure 2.24). The Three Ethereal Souls are the Tai Guang, Shang Ling, and Yu Jing. They are described as follows:

1. The Tai Guang resonates within the Upper Dantian, and is situated in the cranial cavity, just below the Baihui GV-20 (Meeting of Yin) point. This Hun's name means "eminent light," and it is considered the ultimate balance of pure Yin and Yang energy in harmony. It is connected energetically with the Upper Dantian and Heaven, and always strives for physical, mental, emotional, and spiritual purity.
2. The Shang Ling resonates with the Middle Dantian and is situated in the Heart and corresponding vessels and is linked to the body's Five Agents. This Hun's name translates to "pleasant soul," and it is considered changed (or transformed) Yin energy. It is connected with the Middle Dantian and is a soul that is concerned for others. It is associated with the



Figure 2.24. The Three Ethereal Souls are composed of the three Hun, that originate from Heaven and reside in the Liver. The Hun represent spiritual consciousness, provide the energetic movement of the mind, and are associated with Heaven Qi and the Five Agents. The Hun are the spiritual part of man which ascends to Heaven after death. The Hun are associated with positive emotions and feelings, light, Yang, Heaven, and Shen.

The Three Ethereal Souls are named (1) Tai Kuang, (2) Shang Ling, and (3) Yu Jing.

Five Agents, and produces our desire to be involved in a diversity of social interests and responsibilities.

3. The Yu Jing resonates with the Lower Dantian. Translated, the name means "hidden essence." This Hun is considered mixed (or combined) Yin energy. It is connected with the Lower Dantian and is associated with the Earth, producing our desire for enjoying life's pleasures and comforts, as well as the pure passions of life.

The Hun are classified as Yang spirits and are to be cultivated and refined. Imagination, visualization, and positive affirmation in the form of prayer and meditation are needed to awaken and establish an active relationship with the Three Ethereal Souls.

The Hun can be accessed through the Hunmen BI-47 (Gate to the Hun) point on the back of the body (below the shoulders). It is used clinically to spread Liver Qi and harmonize the Middle

Burner. The Hun respond to Heaven's energetic grids (universal energetic fields). The stars and planets within these Heavenly grids exert an influence on the Hun causing each individual's body to react to certain astrological configurations. The positive or negative reaction is based on the affinity of the vibrational rate of the Hun and the energies of a particular astrological alignment.

THE SEVEN CORPOREAL SOULS (Po)

The Seven Corporeal Souls are closely linked to our body's Jing-Essence. The Po manifest the body's Essence in the form of hearing, sight, and tactile sensations.

The Po pertain to the animal nature of man's instincts and drives and are considered inferior souls to the Hun (Figure 2.25). The Po are passionate and advocate experiencing life in its fullest measure. They are, however, in a constant state of dying. The Po will return to the Earth with the body after death. The Po have the following associations: heavy, Yin, Earthly Spirit, Essence, and negative emotions and feelings.

The Po are a composite of Seven Corporeal Souls, which originate from Earth, reside in the Lungs, and resonate from specific areas in the body. The Po can be accessed through the Pohnu BI-42 (Door to the Po) point on the back of the body (between the shoulders). This point is used clinically to treat energetic imbalances of the Lungs. The Po respond to the Earth's energetic grids (see Chapter 10) and cause each of us to resonate in harmony or disharmony to certain ecological configurations. An individual's attraction, or feeling of not belonging, depends on the vibratory affinity, or lack thereof, between the body's Po and the environmental energy of a particular area.

When the fetus begins its movement, its Yin energy tranquilizes the Po, which act as guardians of the fetus's body. The Po's nature is one of survival, and their energies can be directed towards self-preservation or self-destruction (devouring and robbing the body of life-force energy).

The Seven Po are located along the line between the Huiyin CV-1 and the Baihui GV-20 points, embracing the body's Taiji Pole (also called



Figure 2.25. The Seven Corporeal Souls are composed of the Seven Po, which originate from Earth and reside in the Lungs. The Po are regarded as the animal nature or drive. They provide energetic movement to the body's Essences, and are considered inferior Souls. The Po will return to the Earth with the body after death, and are associated with negative emotions and feelings, heaviness, Yin, Earth, and Jing.

The negative thoughts and emotions of the Seven Corporeal Souls are named (1) Flying Poison, (2) Unclean Evil, (3) Stinking Lungs, (4) Corpse Dog, (5) Fallen Arrow, (6) Yin Bird, (7) Devouring Robber.

the Center Thrusting Channel) at the following locations:

1. The Po of Essence (Soul of the Five Element Earth) is located at the midpoint of the Taiji Pole. This Po is the counterpart to the Hun's Earth Agent (the Virtue of Trust). This Po manifests through the acquired emotions of worry, regret, remorse, obsessiveness, and self-doubt.
2. The Po of Qi (Soul of the Five Element Wood) is located below the diaphragm. This Po is the counterpart to the Hun's Wood Agent (the Virtue of Kindness). This Po manifests through the acquired emotions of anger, irritability, blame, rage, resentment, and jealousy.
3. The Po of the Spirit (Soul of the Five Element Metal) is located posterior of the Tanzhong (CV-17) point, inside the mediastinum, near the Middle Dantian. This Po is the counterpart to the Hun's Metal Agent (the Virtue of Integrity). This Po manifests through the acquired emotions of grief, anxiety, sadness, shame, disappointment and guilt.

4. The Po of Yin (Soul of the Five Element Water) is located posterior of the navel, in front of the Taiji Pole. This Po is the counterpart to the Hun's Water Agent (the Virtue of Wisdom). This Po manifests through the acquired emotions of fear, loneliness, and insecurity.
5. The Po of Yang (Soul of the Five Element Fire) is located anterior of the Mingmen (GV-4) point behind the Taiji Pole. This Po is the counterpart to the Hun's Fire Agent (the Virtue of Order). This Po manifests through the acquired emotions of nervousness, shock and excitement.
6. The Po of Sex (Soul of Heaven) is located below the Baihui (GV-20) point in the Ni Wan (Upper Dantian) area.
7. The Po of Life (Soul of Earth) is the only one not located on the Taiji Pole, but is located at the bottom of the feet in the Yongquan (Kd-1) points and is considered a neighbor of the Soul of Essence.

The Seven Corporeal Souls (Po) are also called the "seven animals," or "sentient souls of the body," and "seven turbid demons." When afflicted or restless, the animal nature of the Seven Po quickly becomes hostile, and their names change to express the different negative thoughts and emotions expressed from each Po soul. Each Po has a favorite mantra that it whispers inside a person's mind to influence the individual. The Po's Seven Turbid Demon Natures are described as follows.

1. The Flying Poison (or Quick Evil) suddenly explodes with rage and venomous thoughts of evil intention (e.g., "I'll kill you for that!" "How dare they!").
2. The Unclean Evil (or Shame) entices by tempting and luring an individual into a place or situation from which escape is difficult, and then creates distress in the form of guilt, which generates shame. This spirit creates a feeling of being discredited, dishonored, or disgraced (e.g., "I'm worthless;" "No one has or will ever love me.").
3. The Stinking Lungs (or The Smell of Death) destroys hope, which can lead to a sense of despair (e.g., "I just want to die;" "Just kill me and get it over with!").
4. The Corpse Dog (or Being Scorned) is like a dog that has been beaten and starved, the presence of this spirit intensifies depression by despising itself and holding itself in contempt to a point of no return (e.g., "I'm not worth keeping alive;" "Leave me alone to die!").
5. The Fallen Arrow generates the foregone conclusion that attempting goals is fruitless (e.g., "I'll never be able to accomplish that." "Why even try? I'll never make it.").
6. The Yin Bird (or Night Tormentor) harasses the individual, causing him or her to experience extreme pain and severe anguish (e.g., nightmares and restless sleep).
7. The Devouring Robber (or Sipping Thief) steals the individual's life-force energy by devouring it through negative emotions such as jealousy, envy, and bitterness (e.g., "You love him/her more than you do me;" "I'll never forgive you!").

The Seven Po help in developing the growth of consciousness by providing obstacles to test the individual's faith and devotion. Many times the Seven Corporeal Souls will work in conjunction with outside spiritually hostile forces to test the individual's spiritual endurance.

After the child has been born, enlightened parents can assist the child in facing his or her own internal demons. Once the child is self-aware, he or she can be taught to restrain and control the Seven Po so as to prevent them from taking control. To minimize the effects of these souls on the body, one can learn special meditations, involving visualization, imagination, positive affirmation, and mantras (literally "protections of the mind" or "mind protectors").

A mantra is a word, phrase, or sound, repeated silently or aloud, that one can consciously use as a tool to guide one's own mental, physical, and emotional states. People naturally repeat both positive (self-affirming) mantras and negative (self-destructive) mantras as part of their internal self-talk. When positive mantras are used by an

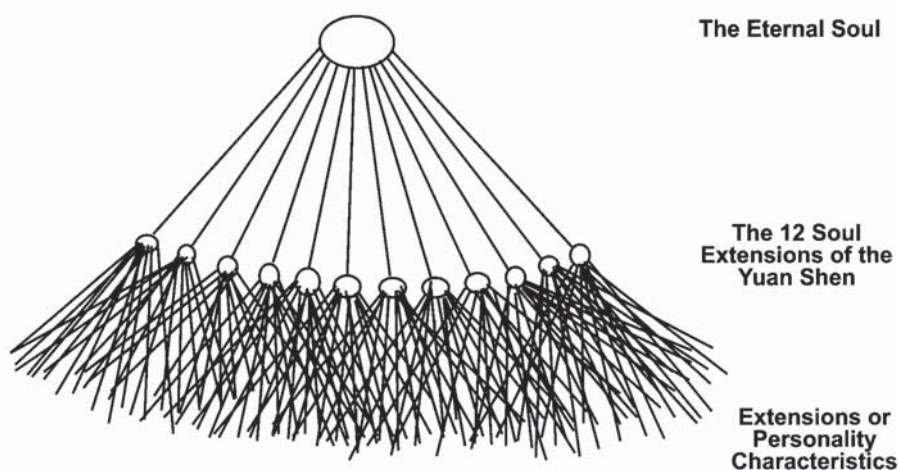


Figure 2.26. The Eternal Soul, Yuan Shen and 144 Soul Extensions

individual who holds them in high regard, they enable that individual to combat the Seven Corporeal Souls' mantras. These mantras also facilitate connecting the individual to the divine. Used consciously, mantras and/or prayers can uplift and maintain the individual's self-esteem.

The Chinese view meditation as a deep spiritual contemplation that results in openness to the divine. They view prayer as energy focused towards the divine. Individuals choose what to focus their attention on; therefore, any chronic detrimental thoughts can be countered with positive affirmations to change self-destructive habits.

THE ORIGINAL SPIRIT (YUAN SHEN)

The Original Spirit (Yuan Shen) radiates and extends from the interior of the Eternal Soul. This spiritual light crystallizes a spiritual body, gradually becoming consciously effective and moving into action. It envelops the body and communicates through innermost thoughts, sensory feelings, and emotions. Although the body's Jing and Qi will degenerate, the Original Spirit is immortal, as it is the expression of the Eternal Soul.

The Shen develops and contains Twelve Soul Extensions. These Twelve Soul Extensions contain the body's different personality characteristics (Figure 2.26). Although Si Ming controls the residence of the Eternal Soul, the body's Shen is free to make decisions that affect life and health based upon the individual's free will (the interaction between the Yuan Shen and the Zhi Shen), which then manifests through the Twelve Soul Extensions.

THE EFFECT OF THE HUN AND PO ON THE YUAN SHEN

The Yuan Shen is a manifestation of the Eternal Soul and is primary to the Hun and Po. The combination of the Seven Corporeal Souls (Yin Souls) and the Three Ethereal Souls (Yang Souls) creates the sustaining energy for the body's Original Spirit (Yuan Shen). The Yuan Shen also controls and organizes the psycho-emotional aspect of the body's Five Yin Organs, called the Wu Jing Shen or Five Essence Spirits.

The ancient Chinese viewed the Shen as an Emperor, seated within the Heart; the Hun are

viewed as a Loyal Minister, seated within the Liver; and the Po are viewed as a Violent General, seated within the Lungs. If the General (Po), is left in control (being only concerned with the survival of self and the body), he will start to dominate (a condition referred to as a rebellious General and a weak Emperor). At the point when the General (Po) dominates, the individual's acquired mind takes over and the individual becomes concerned only with his or her own survival, and thus becomes self-absorbed. The goal for spiritual cultivation is to control the rebellious General, making him into a servant. Once the inner government is orderly, the strong and violent nature becomes tame. Then, through the wise council of the Loyal Minister (Hun), the individual can walk a path of virtue. Virtue is the path that leads the individual's Shen so that even his or her human consciousness is dominated by the Hun and the Yuan Shen.

When the Hun control the energy body and are nourished by the virtues, the energy body then becomes a vehicle for the Heart's Shen, which is non-local and non-linear in terms of time and space.

When the Heart's Shen is no longer dominated by the Yin and Yang souls (Hun and Po) and the Five Element energies of the lower energetic plane (Wu Jing Shen), the individual returns to an awareness of his or her connection to the universe (Wuji) and the divine. This state of consciousness is sustained through prayer and meditation.

When beginning to develop the Heart's Shen, the first separation of the individual's energetic spirit body or "dream body" from the physical body generally leaves the Shen in a weakened state (referred to as Yin Shen). The weakened Yin Shen must be protected. This Yin Shen is part of the Hun, and leaves the body naturally whenever the patient is weak, sick, in shock, or asleep. It may also leave during the early stages of Qigong meditation or Taijiquan practice. The astral travels of the Yin Shen are generally confined to the lower spiritual planes, and it sometimes needs to be reclaimed through "soul retrieval" (see Chapter 19). Once the Shen has been cultivated, refined,

strengthened, fortified, and controlled through the development of the energy body, it is then referred to as a Yang Shen. When the energy body spiritually travels, the developed Yang Shen can transverse the Nine Levels of Heaven or the Nine Levels of Earth in an instant.

The Nine Levels of Heaven are nine spiritual planes which exist within Heaven's energetic grids. Within the lower levels there exists enlightened beings coexisting with other spiritual entities. The Nine Levels of Earth are nine spiritual planes which exist within Earth's energetic grids. Within these levels of Earthly spiritual planes there exists various dimensions of animal, vegetable and mineral powers, as well as Earthly spiritual beings.

YIN AND YANG ASPECTS OF THE ETERNAL SOUL

The human soul has an endless source of vitality from the infinite high-frequency force of the divine. This divine energy descends from the Heavens into the body's Taiji Pole, taking up residence and interacting on the physical plane. The body serves as a medium of transformation for the Eternal Soul. The soul's activity extends and expresses its essence through the physical form and through consciousness. As we grow and change, the Eternal Soul maintains stability by providing the energetic blueprint for orderly development. On the spiritual plane, when referring to the energetic dynamics of the Eternal Soul, there are two basic movements: (1) Yin - the downward movement and (2) Yang - the upward movement.

1. The Yin aspects of the Eternal Soul spirals downward. The spiralling movement of the energetic soul results in the energy transforming from the highest divine energetic frequencies to the lowest. Within this spiritual transformation process, there is a parallel gradual decrease in levels of consciousness. The lowest frequency creates matter, and is the bases for all the prenatal transformations. At the higher frequencies, the principles by which Qi operates are difficult to perceive because our lower state of consciousness does not resonate in harmony with the information being

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

| Spiritual Energy | Resides in... | Associated Dantian | Purpose |
|--|------------------------|--|---|
| Tai Yi Great Divinity | the head as light | Upper Dantian (intuitive communication) | Governs the body's Spirits, makes life shine forth, and encourages man to know the spirits of his Ethereal Soul |
| Si Ming Administrator of Destiny | the Heart as vibration | Middle Dantian (empathic communication) | The Eternal Soul—regulates the prime energy of life (Qi) and is the source of the emotions and mind |
| | | | Controls the Wu Ying and Bai Yuan Spirits |
| Xia Tao Kang Below Healthy Peach (life) | the navel as heat | Lower Dantian (kinetic communication) | Preserves the root of the body's Essence (Jing) |

Figure 2.27. The patient's soul resides in the body's Taiji Pole, connected with Si Ming, the Administrator of Destiny. Upon the death of the physical body, the Three Hun return to Heaven, the Seven Po return to Earth, and the energy of Tai Yi and Xia Tao Kang envelope the Eternal Soul (stored in Si Ming) becoming one energy. The Eternal Soul leaves the body through the specific gate (solar plexus, third eye, or top of the head) associated with the patient's degree of spiritual evolution, returning back through the tunnel of light to the divine.

presented. As energy slows down its resonance, it is more readily perceived by our five senses; this gives matter the quality of hardness, form, and smell, and allows us to observe its energetic patterning.

2. The Yang aspects of the Eternal Soul spirals upward. The spiraling movement of the energetic soul results in energy transforming from the lowest level of consciousness to the highest divine energetic frequencies during postnatal transformation. Spiritual evolution involves a progressive opening up of all of the body's energy centers (Three Dantians) along the Taiji Pole, until a state of absolute unity of body, mind, emotion, energy, and spirit is achieved (known as enlightenment).

In the evolutionary process of the soul, both stability and change become as one when there is a deep connection to wholeness. This soul serves as a pivotal point for the body's Jing, Qi, Shen, Body Fluids, connective tissues, and emotions, all

of which express wholeness. Without this connection the patient experiences a serious psychic splitting of his or her energies. The part that is open to change will experience resistance from the part that demands stability.

THE FINAL EXIT OF THE ETERNAL SOUL

As the body begins to die, the Yuan Shen begins to prepare the Eternal Soul for its final journey home. This change of residence for the patient's spiritual energies is crucial. At the time of death the Eternal Soul must disconnect from the Heart and Middle Dantian area, and the soul must exit the dying patient through one of the Nine Orifices. The lower orifices include the anus and urethra, while the upper orifices include the eyes, ears, nostrils, mouth, as well as the Yintang and Baihui areas (Figure 2.27). It is believed that the area from which the patient's soul exits the body determines the state of its spiritual evolution and to which area the patient is most attached (i.e., if the patient is attached to vision, they are

more inclined to leave through the eyes, etc.).

When the Medical Qigong doctor is assisting a terminally ill patient, treatment focuses primarily on purging stagnant spiritual energy from the patient's body. Spiritual purging is required to purify and cleanse the patient's Eternal Soul. Once the patient's soul has been cleansed, the patient becomes peaceful as all material, emotional, and spiritual attachments to this life are released. The patient attains a sense of completion and welcomes the final adventure of going home. The last rites performed by various clergy and ministers in Western culture serve a similar purpose.

The Qigong doctor then guides and encourages the patient's Eternal Soul into leaving the body through the top of the head (Baihui). Souls that are more highly evolved exit the body through this area (at the top of the head), while souls of lesser evolution exit the body through

lower portions of the physical structure.

The formation of a Gui or ghost is said to derive from the untransformed energy of the Eternal Soul (see Chapter 19).

SUMMARY

One of the unique aspects of Traditional Chinese Medicine is that it addresses all aspects of the body's energy and spirit. It explores in great detail the spiritual transformations in the body's prenatal state, their relationship to the formation of the body, and to the dying and after-death states. Traditional Chinese Medicine further addresses the potential of spiritual involvement as a cause or cure of specific psychophysical diseases. It is through the complete study of the body's physical, mental, emotional, energetic, and spiritual aspects that doctors of Medical Qigong therapy comprehend when and how to treat their patients.

CHAPTER 3

PHYSICAL DEVELOPMENT AND STRUCTURAL FORMATION

FASCIAL DEVELOPMENT AND ENERGY FLOW

According to the *American Medical Association Encyclopedia of Medicine*, "fascia is the fibrous connective tissue that surrounds many structures in the body. One layer of the tissue, known as the superficial fascia, envelopes the entire body just beneath the skin. Another layer, the deep fascia, encloses muscles, forming a sheath for individual muscles, and also separates them into groups. The deep fascia also holds in place the soft organs, such as the Kidneys. The thick fascia in the palm of the hand and sole of the foot have a cushioning, protective function."

In Traditional Chinese Medicine, the fascia is referred to as Huang (meaning any membranous tissue). Fascial development is divided into two stages: prenatal (congenital) and postnatal (acquired). The prenatal fascia is fixed and determined by the combination of the parents' Jing, Qi, and Shen. The postnatal fascia is formed through diet, exercise, and environmental stresses.

Qi is stored within the tissues and inner fascia layers, where it envelops and protects the internal organs. Energy (that has been stored within the body's organs) is available through the fascia for transformation to nourish the patient's body, mind, emotions, energy, and spirit.

The body consists of three tissue layers:

1. The first and innermost layer is made up of the internal organs, which produce and transform Qi.
2. The second layer consists of the body's fascia, tendons, ligaments, and bones, which assist in transporting Qi to the extremities.
3. The third and outermost layer of tissue consists of the muscles and skin, where Wei (Protective) Qi circulates to protect the organism from invasion of external pathogens (Cold,

Heat, Wind, and Dampness, etc.).

After being generated within the body's internal organs, Qi is distributed throughout the body's entire energetic network through the channels and collaterals, via the fascia. Each organ has its own layer of weblike fascia, that covers, connects, protects, and nourishes the tissues. The fascia forms the energetic chambers of the body's organs and channel systems. Qi within the body flows between the fascial sheaths and along the channel system. Through trauma, infection, surgery, disease, or chronic muscular tension, areas of the fascia can become stuck together, inhibiting the flow of Qi and Blood.

Our constitutions are formed, in part, by conditions from the environment that affect the innermost layers of fascial development. Traditional Chinese Medicine divides the observation and diagnosis of the physical developments of these inner fascia into Yin and Yang structures and Five Elemental Constitutions.

YIN AND YANG STRUCTURAL FORMATION

Chinese philosophy teaches that the universe is composed of a pair of opposite forces or energies -- Yin and Yang. Everything in the natural world contains both Yin and Yang. Yin and Yang are interdependent; without Yang, Yin cannot grow; without Yin, Yang cannot develop. The energetic transformation of Yin into Yang and Yang into Yin produces the various observable changes of form and matter (see Chapter 21).

Yin and Yang are the principles governing all things within the human body. Life and death originate from the energies of Yin and Yang, and they are the forces that create all physiological change. In Medical Qigong therapy, the physical structure of the human body is divided into Yin

and Yang organs and substances, as well as Yin and Yang energetic functions (e.g., Qi that expands and flows outward is Yang, while Qi that contracts and flows inward is Yin).

Yin and Yang are in a constant state of waxing and waning (Figure 3.1). If this waxing and waning exceeds the body’s normal energetic limits and loses its dynamic equilibrium, Deficient or Excess Yin and Yang will occur, leading to the development of abnormalities and illness.

Yin Qi naturally ascends (e.g., Spleen Qi ascends the Clear Qi). When Yin Qi becomes pathological or destructive, it moves downward, descending like cascading water (e.g., descending Spleen Qi causes diarrhea or prolapse of the viscera). Another example of the effects of pathogenic Yin Qi descending would be edema.

Yang Qi naturally descends (e.g., Stomach Qi flows downward). When Yang Qi becomes pathological or destructive, it ascends like the flames of a fire, moving upward (e.g., Rebellious Stomach Qi ascends, causing nausea and vomiting). An-

| | Yang | Yin |
|-----------------|--|--|
| Attributes | active, creative, masculine, Fire, Hot, Heaven, light | passive, receptive, feminine, Water, Cold, Earth, heavy |
| Organs | the six hollow organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, Bladder, and Triple Burners) | the five solid organs (Liver, Heart, Spleen, Lungs, and Kidneys), along with the Pericardium |
| Respiration | exhalation | inhalation |
| Time of Day | the 12 hour cycle from 11 p.m. (before midnight) to 11 a.m. (before high noon) | the 12 hour cycle from 11 a.m. (before noon) to 11 p.m. (before midnight) |
| Seasons | spring and summer | autumn and winter |
| Normal Movement | outward | inward |

Figure 3.1 Yin and Yang are the Principles Governing All Things Within the Body

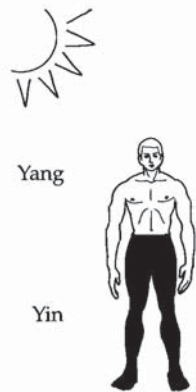


Figure 3.2. The superior aspect of the body’s structure is Yang; the inferior portion is Yin. Think of the sun shining on the upper torso, illuminating the body from the waist to the head, while from the hips downward the lower torso is in the shade.

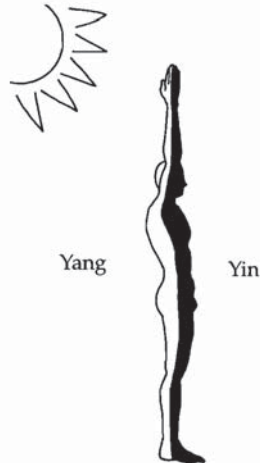


Figure 3.3. The posterior portion (back side) of the body is Yang; the anterior portion (front side) is Yin. Think of the sun shining on the back, while the abdomen is in the shade.

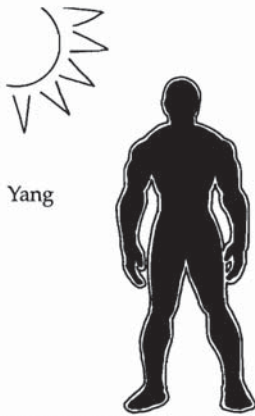


Figure 3.4. The superficial aspect (exterior) of the body is Yang; the deep portion (interior) of the body is Yin. Think of the sun shining on the external surfaces of the body, while the internal organs remain in the dark.

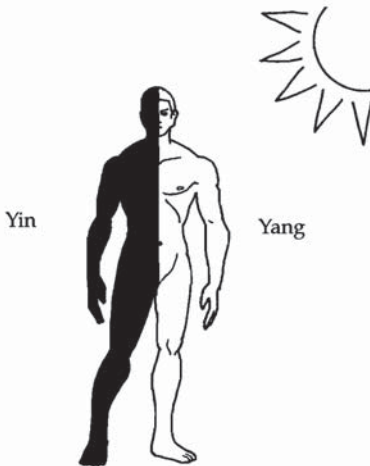


Figure 3.5. The left side of the body is Yang; the right side is Yin. Think of facing south in the morning, while performing medical Qigong practice. The sun will rise in the east, illuminating the left side (Yang) while the right side remains shaded (Yin).

other example of the effects of pathogenic Yang Qi ascending would be the temperature of a rising fever.

THE YIN AND YANG OF BODY ASPECTS

Comparable to Western anatomy, Traditional Chinese Medicine also divides the body into aspects or planes. In TCM, these classifications are divided into Yin and Yang physical planes and anatomical directions. These divisions assist the Qigong doctor in defining and categorizing the patient's external tissues, and in determining the collection and movement of Qi (i.e., energy moving into and coalescing in the patient's Yin or Yang areas of the body). The structural aspects are categorized as follows.

- The cranial or superior aspect (towards the head) of the body's structure is considered Yang; the caudal or inferior portion of the body (towards the feet) is considered Yin (Figure 3.2).
- The posterior or dorsal portion (back side) of the body is Yang; the anterior or ventral portion (front side) is Yin (Figure 3.3).
- The superficial aspect (exterior) of the body is Yang; the deep portion (interior) of the body is Yin (Figure 3.4).
- The left side of the body is Yang; the right side is Yin (Figure 3.5).

| Aspect | Yang | Yin |
|------------------------------|----------------------------|------------------|
| upper/lower surface | superior (upper) | inferior (lower) |
| front/rear surfaces | posterior (back) | anterior (front) |
| position from midline/middle | lateral (away from center) | medial (middle) |
| near to/far from the surface | superficial (external) | deep (internal) |
| sides | left | right |

Figure 3.6. A Summary Diagram of the Yin and Yang Aspects of the Body

| The Seven Emotions | | | |
|--------------------|---|--------------------|-------------------------------|
| Chinese Word | English Translation | Organ Association | Qi Manifestation |
| Xi | joy, happiness, excitement, pleasure | Heart | slows down and relaxes the Qi |
| Nu | anger, irritation | Liver | causes Qi to rise |
| Si | meditation, contemplation, pensiveness, worry | Spleen | stagnates the Qi |
| You | anxiety, sorrow, grief | Lungs | obstructs the Qi |
| Kong | fear, extreme anxiety | Kidneys | causes Qi to descend |
| Jing | shock (sudden intense fear), fright | Heart then Kidneys | scatters and deranges the Qi |
| Bei | grief, affliction, sadness | Lungs | disperses and consumes the Qi |

Figure 3.7. The Seven Emotions and Their Effects on the Organs

- The lateral aspect (further from the center) of the body is Yang; the medial portion (middle) is Yin.

The aspects are summarized in Figure 3.6.

As Yin and Yang are in a constant state of change, always waxing and waning, two points of reference alone are not enough to aptly classify the many phases and stages of transformation; for example, day (Yang) can be further split into dawn (waxing Yang), midday (peaking Yang), and late afternoon (waning Yang). To fill this descriptive gap, the Chinese developed the theory of the Five Elements.

THE FIVE ELEMENTS

The Five Elements (Wu Xing), also translated as the Five Phases, are Wood, Fire, Earth, Metal, and Water. These Five Elements paint a clear and natural image of the changing cycles of Yin and Yang (see Chapter 23).

Furthermore, each of the Five Elements can also be divided into Yin and Yang, making a total of ten subdivisions. Wood, for example, can be

subdivided into Yin Wood and Yang Wood.

The Chinese use this framework of the Five Elements to understand and categorize many different areas of knowledge, from the movements of the Heavens and the land forms of Earth to the workings of human anatomy, physiology, and psychology. Earlier in this chapter, it was noted that our organs and their associated energy channels are divided into Yin and Yang. In addition, each of the organs is also related to one of the Five Elements. The Liver and Gall Bladder relate to the Wood Element; the Heart and Small Intestine to the Fire Element; the Spleen and Stomach to the Earth Element; the Lungs and Large Intestine to the Metal Element; and the Kidneys and Bladder to the Water Element. The organs help to regulate the functional aspects of the Five Elements within the human body as they interact with each other to promote and maintain life.

The Yin organs, in particular, are said to store the Jing of the Five Elements. They share this Essence with their elementally paired Yang organs to assist with the Yang organs' functions. The Yin

organs also store the Five Agents (the Five Virtues), and are more readily disrupted by the Seven Emotions (anger, joy, worry, grief, sadness, fear, and shock) than are the Yang organs.

The emotions are said to be the primal force behind energy transformation; however, each individual will have a separate reaction to specific emotional changes, based on his or her dominant elemental pattern. Five internal organ emotions are associated with the energy of the Five Elements:

1. Anger - Liver - Wood
2. Joy - Heart - Fire
3. Worry - Spleen - Earth
4. Grief and Sorrow - Lungs - Metal
5. Fear - Kidneys - Water

In this way, the energies of the Five Elements shape all aspects of a human being: physical, energetic, mental, emotional and spiritual (Figure 3.7).

CONGENITAL CONSTITUTIONS

Most individuals are born with a dominant element, which will determine the individual's physical, energetic, and psycho-emotional constitution. When in Excess, the body's emotions can create an energetic imbalance, which in turn, can cause a destructive physical pattern within the body. An example of this process is excessive anger leading to hypertension.

The previous chapter on energetic embryology described how, from month four to month eight, the different Five Elemental Jings (Essences) enter the fetus from each of the mother's organs. Depending on the relative strength or weakness of the mother's internal organ energies during her pregnancy, the fetus will inherit a greater or lesser degree of elemental Jing from the mother. If the mother's Liver energy is dominant, then the child will have a tendency to develop a Wood constitution; if the Kidney energy is dominant, then the child develops a Water constitution, and so forth.

In addition, traditional Chinese astrology states that the various Heavenly influences at the time of birth influence the relative Five Elemental strengths and weaknesses in the newborn's constitution. Years, months, days, and hours all oc-

cur in separate cycles of five, corresponding to the Five Elements. Thus both the astrological influences at birth as well as the prenatal maternal transmission of Jing, Qi, and Shen, determine each person's congenital constitution.

After birth, the congenital Jing is cultivated and sustained through prayer, meditation, physical exercise, and sleep. In medical Qigong theory, the health of the congenital Jing determines the health and balance of the overall constitution; it determines the level of vitality and resistance to disease, as well as the mental and emotional nature of the individual. The congenital Jing, with its unique balance of the Five Elements, becomes the foundation for an individual's Qi and Shen.

The congenital influence is, however, not absolute. Postnatal factors, such as diet, life-style, environmental factors, and internal belief structures, can also influence the constitution, for better or for worse. Thus, patients with congenital deficiencies can still improve their health by prayer, meditation, medical Qigong, adequate sleep, proper diet and exercise, herbs, medicines, stress management, and other therapeutic modalities.

On the negative side, patients with strong inherited constitutions may develop serious constitutional imbalances through intemperate lifestyles such as: excess stress, overwork, excessive sexual activity, and poor eating habits. Therefore, the Qigong doctor must consider both prenatal (congenital) and postnatal (acquired) constitutional factors to understand and differentiate between the patient's innate constitution and his or her current condition.

CLASSIFICATION OF THE FIVE CONSTITUTIONS

Over the centuries, much has been written in Chinese medical literature about the Five Elemental Constitutions. The following interpretation was developed by Dr. Zhou Qianchuan, a Daoist master from Qi Cheng Shan and reputed by some to be the master of *The Yellow Emperor's Classic of Internal Medicine* (a 2500 year old three-volume text that is still one of the pivotal texts of Chinese medicine).

Dr. Zhou perceived that each of the Five Elemental Constitutions has both a characteristic physical appearance and a psycho-emotional profile. Through observing these aspects, the Qigong doctor determines a patient's Five Elemental Constitution, and from this diagnosis, the doctor discovers much about the balance or imbalance of the patient's physical and mental health.

In Traditional Chinese Medicine, somatic-build type and psyche are closely intertwined. Physical aspects, such as coloring, proportion, dominant tissue (muscle, fat, sinew, etc.), tone, movement, posture and holding patterns, as well as general vitality all express the patient's internal energetic and psycho-emotional matrices. The body type reveals to the trained Qigong doctor not only the patient's emotional history but also his or her innate personality and acquired personality characteristics.

Dr. Zhou subdivided each of the Five Elemental Constitutions into three categories: balanced nature, Yin nature, or Yang nature. The ideal is to have a balanced nature, regardless of one's elemental type. Note that the treatment addresses the mental, emotional, and spiritual balance of the five constitutions. Since the mind is so closely tied with Jing and Qi, it is not enough to simply tell patients how to change their personality to restore balance. The Qigong doctor must work with patients on all levels (physical, energetic, mental, emotional, and spiritual) to help them restore balance. Specific healing methods are discussed at length in later chapters. In general, the Qigong doctor selects treatment principles based on the Five Elements' Creative (Figure 3.8) and Controlling (Figure 3.9) Cycles to help restore balance (see Chapter 23).

For instance, a patient with a Yin Earth nature would tend to have weak or Deficient Spleen energy. Therapeutically, the Qigong doctor would choose one of the three following treatments.

1. Direct tonification of the Earth Element,
2. Tonification of the Fire Element in accordance with the principle, "To nourish the child, strengthen the mother", or
3. Disperse or reduce the Wood Element (Wood, the "grandmother", may be overcontrolling Earth, the "grandson").

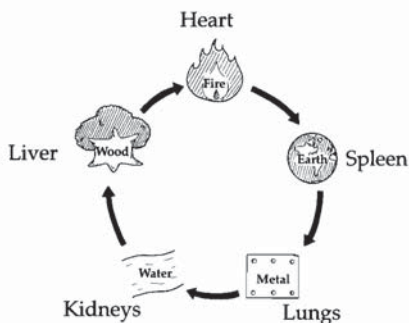


Figure 3.8 The Five Elements' Creative Cycle

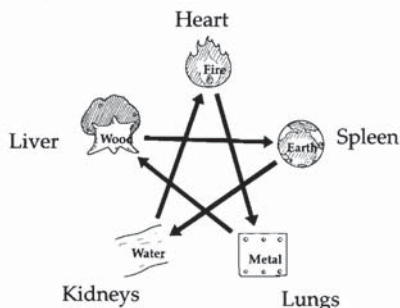


Figure 3.9. The Five Elements' Controlling Cycle

In the instance of Yang Earth nature, the patient would tend to have Excess Earth. In this case, the Qigong doctor could:

1. Use a method to reduce the Earth Element directly; or,
2. Strengthen the Wood Element (the weak "grandmother" may be unable to restrain an overly strong "grandson" without help).

THE WOOD CONSTITUTION

WOOD OUTER APPEARANCE

Wood constitution types usually have a tall and slender body with a small head and a long face. They also have small, nicely formed hands and feet, broad shoulders, and a straight, flat back (Figure 3.10). By nature, they enjoy spring and

summer but dislike autumn and winter. This preference is due to the vulnerability of the Wood constitution and its susceptibility to pathogenic invasion and disease during these time periods. Their dominant features include strong sinews and green-blue facial color. Their note is "jue."

WOOD PERSONALITY

The Wood personality can be divided into three subdivisions.

1. A Balanced Wood nature predisposes individuals to be confident, strong, independent, and intuitive, with a clear understanding of themselves and their goals. They are patient, able to allow things to develop naturally, and express their personality in a relaxed harmonious way. They are kind when communicating with others, creative, free-flowing in self-expression, and display merciful and unselfish traits when dealing with the needs of others.
2. A Yin Wood nature predisposes individuals to feel externally insecure, and to be always cautious. They have a tendency to worry and have a weak sense of their own abilities and potential. They are unassertive and are unsure of their identities and life purpose. They also have difficulty expressing their egos and have weak boundaries. They are timid, lack confidence, and display considerable doubt.

Treatment for Yin Wood nature individuals involves establishing a sense of inner strength and security by teaching them self-trust and building self-esteem. These individuals need to strengthen their boundaries to avoid the intrusion and domination of others. They need to trust in their intuition, develop a greater degree of confidence, enhance their personal power, and find a stronger sense of spiritual growth.

3. A Yang Wood nature predisposes individuals to manifest their internal insecurity through acting irritable and impatient. Such individuals are intolerant, rude, stubborn, and selfish, and tend to expand their egos without consideration for others. They are domineering, angry, aggressive, and generally known as

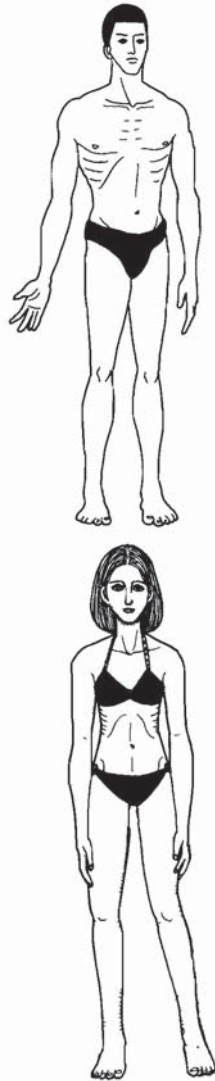


Figure 3.10. The Wood Constitution in Males and Females

overachievers; however, they are easily frustrated and depressed. Their self-esteem is elevated by acquiring higher political (influential) positions or bullying others.

Treatment for Yang Wood nature individuals should focus on cultivating a discipline of inner peace, following the Dao, to harmonize with life. In situations of conflict, they need to learn to relax, slow down, and act out of stillness. They need to surrender to a higher will, relying on their spiritual intuition and inner direction. They also need to learn to respect others.

THE FIRE CONSTITUTION

FIRE OUTER APPEARANCE

Fire constitution types usually have broad paravertebral muscles and well-proportioned shoulders, upper back, and thighs. They have small pointed heads, pointed chins, small hands, and feet, and curly, or no hair, on top of their head (Figure 3.11). By nature, they enjoy spring and summer but dislike autumn and winter. This preference is due to the vulnerability of the Fire constitution and its susceptibility to pathogenic invasion and disease during these time periods. Their dominant features include a strong circulatory system and a red facial color. Their note is “zhi.”

FIRE PERSONALITY

The Fire personality can be divided into three subdivisions.

1. A Balanced Fire nature predisposes individuals to be trusting, open-minded, complacent, social, unconcerned about wealth, and fond of beauty. They love themselves and others, and are very expressive of their affection. They are calm, peaceful, happy, lively, spontaneous, funny, and fun to be with.
2. A Yin Fire nature predisposes individuals to be solemn and depressed. They tend to lack interest in life, and have a tendency to become isolated, feeling unloved and unlovable.

Treatment for Yin-Fire nature individuals requires teaching them how to store and conserve their energy, to use moderation in what

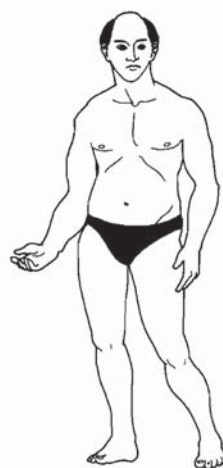


Figure 3.11. The Fire Constitution in Males and Females

they do, and to avoid extremes. They also need to engage in activities that create personal enjoyment, to find simple pleasures that awaken their affection, and to learn how to express their feelings, wants, and needs.

3. A Yang Fire nature predisposes individuals to be arrogant, ignorant, and troublesome. They are restless, excitable, and talk excessively. They always exaggerate and are overenthusiastic. They are socially and sexually overactive and seek every opportunity to assert themselves. They are foolish and display careless behavior. They are overconfident, slightly lazy, irresponsible, and less than truthful. They can be manic, get exhausted, then burnout and become suicidal (e.g., bipolar disorder).

Treatment for Yang-Fire nature individuals requires teaching them to learn how to stop, slow down, and look for their contentment from within. They should balance their feelings of love with contemplation and wisdom, avoid over-enthusiasm, and allow their inner spirit to radiate through in a more sober way.

THE EARTH CONSTITUTION

EARTH OUTER APPEARANCE

Earth constitution types usually have a somewhat large body, large head, large belly, strong thighs, round face, and wide jaw (Figure 3.12). They are categorized as having excessive flesh, with upper and lower limbs mutually well-proportioned. By nature, they enjoy autumn and winter but dislike spring and summer. This preference is due to the vulnerability of the Earth constitution and its susceptibility to pathogenic invasion and disease during these time periods. Their dominant features include strong muscles and yellow facial color. Their note is "gong."

EARTH PERSONALITY

The Earth personality can be divided into three subdivisions.

1. A Balanced Earth nature predisposes individuals to lead quiet, stable, and peaceful lives, unconcerned about fame or wealth. They are always at ease, calm, generous, forgiving, sincere, and unambitious. They usu-

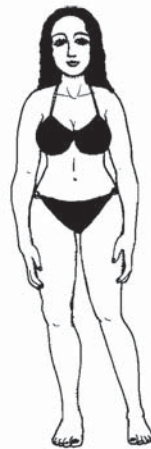


Figure 3.12. The Earth Constitution in Males and Females

ally have open minds and rarely live in fear, or make excessive demands. They have analytical minds and are logical and practical; they use sound reasoning to convince others of their opinions. They are quite adaptable to changing situations, and rarely use coercion to achieve power. They are kind and gentle with an earnest and well-mannered attitude. They are pleasant, sweet, sympathetic and caring, and are able to maintain boundaries.

2. A Yin Earth nature predisposes individuals to worry endlessly, becoming suspicious and self-centered. They think too much, with not enough follow-through action. Because they feel empty inside, they find it difficult to be nurturing to themselves and others.

Treatment for Yin Earth nature individuals requires teaching them to learn how to let go of their inner feelings of worry and defensiveness. These individuals need to examine their assumptions, connect with their physical bodies, come out of their shells, and begin to live in the real world. They need to replace their negative thought patterns with positive affirmations, and realistically look at their true potential and abilities for powerful actions.

3. A Yang Earth nature predisposes individuals to cling to others; they are co-dependent, pushy, and possessive. Such individuals try to dominate in a passive-aggressive way while limiting the independence of others.

Treatment for Yang Earth nature individuals consist of teaching them to develop their inner strength to control the fear, insecurity, and feelings of inner emptiness that make them want to hold on to others. They need to create and establish love as a source of security from within themselves. They need not depend on, or build their lives exclusively on, the praise or presence of others. They must learn to become emotionally independent.

THE METAL CONSTITUTION

METAL OUTER APPEARANCE

Metal constitution types usually have a triangular face with broad, square shoulders, a strong voice, and a strong, muscular build (Fig-

ure 3.13). By nature, they enjoy autumn and winter but dislike spring and summer. This preference is due to the vulnerability of the Metal constitution and its susceptibility to pathogenic invasion and disease during these time periods. Their dominant features include strong Lungs and white facial color. Their note is "shang."

METAL PERSONALITY

The Metal personality can be divided into three subdivisions.

1. A Balanced Metal nature predisposes individuals to process their grief, letting go of their past emotional baggage. They believe that they cannot be in the present without cleaning up and being released from their past. They are able to gain knowledge and wisdom by gathering and releasing their emotional bonds while learning and growing from each emotional attachment. They participate in life and form new bonds without fear of loss. They are also generous, just, and bright.
2. A Yin Metal nature predisposes individuals to have a difficult time creating lasting bonds because they are fearful of establishing new relationships due to past losses and emotional trauma. They avoid joining in with others and withdraw from active participation. Living in past remorse, they grieve over lost opportunities. They are also haughty and coldhearted. They are jealous, cunning, sneaky, and furtive. They become angry when they do not have things that others possess. Because they are covetous, they only obtain happiness by possessing certain objects.

Treatment for Yin Metal nature individuals requires teaching them how to strengthen their physical body, as well as the energy of their Heart, Spleen, and Lower Dantian. They also need to strengthen their abilities to form close emotional bonds with people, reduce their fears of rejection and abandonment, and gain the strength and courage to let go of their past hurts. They need to come out from inside of themselves emotionally and experience the warmth and compassion of life.

3. A Yang Metal nature predisposes individuals



Figure 3.13. The Metal Constitution in Males and Females

to suppress their emotions and hold on to their grief. They are generally considered whiners and complainers, talking to others about their complaints in order to unload their grief. They use new relationships as an emotional bandage to avoid the unprocessed grief of their past relationships. They are also meticulous, independent, and strong-willed.

Treatment for Yang Metal nature individuals requires teaching them how to let go of the need to control and suppress their emotional feelings, and how to genuinely grieve over past wounds. They need to face the truth and be honest about their feelings, instead of selfishly using people and new relationships to cover up their grief. They also need to learn to be sympathetic with the pain and sorrows of others, and put their feelings of grief into perspective.

THE WATER CONSTITUTION

WATER OUTER APPEARANCE

Water constitution types usually have a big round face, head and body (Figure 3.14). They have a long upper back, and unbalanced or uneven physical features. They, by nature, enjoy autumn and winter but dislike spring and summer. This preference is due to the vulnerability of the Water constitution and its susceptibility to pathogenic invasion and disease during these time periods. Their dominant features include their digestive system and black or dark facial color. Their note is "yu."

WATER PERSONALITY

The Water personality can be divided into three subdivisions.

1. A Balanced Water nature predisposes individuals to be skilled negotiators, that are not discouraged by difficulty, and do not take foolish risks. They are sympathetic and loyal to their employer and friends. They have a clear perspective and are sensitive and intuitive. They are powerful, tender, and soft. They have a firm will and know their boundaries and limitations. They are known for their inner strength and strong faith in themselves.

2. A Yin Water nature predisposes individuals to lack spiritual, emotional, mental, and physical energy. They give up on life and surrender the control of their own destinies. They lack the determination to achieve their goals, do everything halfheartedly, and become easily discouraged by difficult challenges.

Treatment for Yin Water nature individuals requires teaching them how to conserve and strengthen their energy by not attempting to do what's beyond their capacity. They should complete their projects, however, once they have started them, and not procrastinate or leave tasks unfinished. They need to find the strength to overcome their fear of failure by learning to take action through the completion of their goals.

3. A Yang Water nature predisposes individuals to be ambitious overachievers and to live under great stress. They lack consideration for others, and can be reckless and foolhardy. They can also be greedy, ruthless, and cold-blooded. Seemingly modest, they are actually insidious and sinister, concealing their true emotions by suppressing their fears. Because they fear loss of control, their safety lies in dominating others. They only perform duties that are self-serving and blame others for their problems.

Treatment for Yang Water nature individuals requires that they learn how to act from inner stillness and gain strength and courage from their inner true self. They also need to emotionally and physically slow down, and to balance their activities with rest. They need to learn to gain consideration for themselves and others, as well as to open up their heart and begin to love.

COMBINED CONSTITUTIONS

In ancient China, The Yellow Emperor's physician Shao Shi taught that the Five Elemental constitutions consist of Five Elemental forms, which can be further divided into five additional shapes depending on the strength or development of the individual's Jing, Qi, and Blood. After establishing the patient's physique (Wood, Fire, Earth,

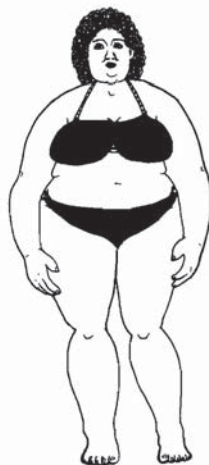
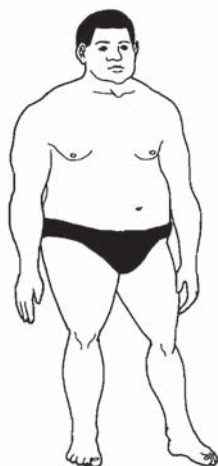


Figure 3.14. The Water Constitution in Males and Females

Metal, or Water), the patient is then classified in terms of five separate colors, and differentiated according to the five prenatal (Heavenly) notes. This system recognizes 25 constitutional types.

The Five Elemental Constitutions are therefore, guidelines for the Qigong doctor to evaluate the patient. These guidelines are not fixed, as the doctor is most likely to encounter combinations of two or more of these elements within one person.

When two constitutions combine in an individual, the combination may be congenital or acquired. The Qigong doctor must evaluate the patient, differentiating between his or her congenital and acquired tissue formations.

A woman who has large hips (Water) and small chest and shoulders (Wood), for example, probably inherited this structure from her parents. This woman's physical structure and personality would then be considered a combination of both Water and Wood (depending on which internal organ characteristic dominates).

A female patient who swims, on the other hand, may be congenitally Wood but may have developed a dominant Metal upper physique through years of physical training. If, through intense physical activity, someone acquires a Metal physique, he or she may also acquire a Metal personality, depending again on his or her psychological format, which is rooted within the internal organs.

The external physical structure serves as a visual guide to the interaction and balance of the internal organs.

PERSONALITY CONSTITUTIONS OF THE EIGHT EXTRAORDINARY VESSELS

Another system of identifying personality traits is practised by observing the four personality constitutions of the patient's Eight Extraordinary Vessels.

Through observation and inspection of the patient's personality and overall energetic and emotional demeanor, the Qigong doctor can further determine which organ and organ system, is Deficient or has an Excess condition and set up a treatment plan.

To begin, the Qigong doctor will first observe the patient's dominant Yin or Yang emotional characteristics and determine which of the Eight Extraordinary Vessels are governing his or her present state of feelings. These personality traits may appear in different combinations, or oscillate from one type of characteristic to another, due to the crossover of acquired and congenital organ energy. This crossover can change with the patient's age (maturation) or situation (environment).

THE PATHOLOGICAL PERSONALITY TYPE OF THE GOVERNING AND YANG HEEL VESSELS

The Governing and Yang Heel Extraordinary Vessels are located on the back and lateral sides of the body and affect the Bladder, Stomach, and Gall Bladder Channels. To "open" and increase the flow of energy within these channels, the Qigong doctor stimulates the patient's SI-3 and BL-62 points simultaneously (see Chapter 8).

The pathological personality types of the Governing and Yang Heel Vessels are divided into Yin and Yang emotional characteristics. These characteristics are as follows.

1. Patients with Deficient Qi in the Governing and Yang Heel Vessels tend to be weak-willed and spineless. They tend to be overly submissive, and easily give up their personal power. They lack determination, courage, clarity, and inner strength, and have no control over their lives. They participate as little as possible in life for fear of failure.
2. Patients with Excess Qi in the Governing and Yang Heel Vessels tend to be tense, overpressured, stiff, rigid, inflexible, stubborn, and awkward. They are narrow-minded and overcontrolling. Fearful of letting go, they overcompensate and attempt to restrict reality.

THE PATHOLOGICAL PERSONALITY TYPE OF THE CONCEPTION AND YIN HEEL VESSELS

The Conception and Yin Heel Extraordinary Vessels are located on the front and inside of the body. They affect the Lung and Kidney Channels, which in turn affect the Kidneys, Lungs, and Heart organs. To open these channels, the Qigong doctor stimulates the patient's Lu-7 and Kd-6 points simultaneously. These character diagnoses are as follows.

1. Patients with Deficient Qi in the Conception and Yin Heel Vessels tend to be weak and depressed. They live in the past, lack interest in life, have no ambition, and also lack interest in sex. It is hard for them to form new relationships because they fear forming emotional bonds due to past losses, failures, and emotional traumas. They constantly daydream and live in their own world of past memories.
2. Patients with Excess Qi in the in the Conception and Yin Heel Vessels tend to participate in life, but hold on to, and suppress, their grief. They fail to let go of emotional attachments and fear being alone. The female patients usually develop Qi stagnations resulting in breast cysts, tumors, and cancer, as well as uterine fibroids and cancer.

THE PATHOLOGICAL PERSONALITY TYPE OF THE BELT AND YANG LINKING VESSELS

The Belt and Yang Linking Extraordinary Vessels are located around the waist and on the outside of the body. They affect the Gall Bladder and Triple Burner Channels, which in turn, affect the Kidneys, Liver, and Gall Bladder organs. To open these channels, the Qigong doctor stimulates the patient's GB-41 and TB-5 points simultaneously. These character diagnoses are as follows.

1. Patients with Deficient Qi in the Belt and Yang Linking Vessels are considered weak, indecisive, and unproductive. They fear criticism and are touchy, snappy, irritable, and hypersensitive. They have low self-esteem and also lack interest in sex.
2. Patients with Excess Qi in the in the Belt and Yang Linking Vessels are aggressive, angry, resentful, bitter, and vindictive. They are also opinionated, inflexible, intolerant, domineering, selfish, and frustrated, with a sex life based on anger or rage.

THE PATHOLOGICAL PERSONALITY TYPE OF THE THRUSTING AND YIN LINKING VESSELS

The Thrusting and Yin Linking Extraordinary Vessels are located within the center of the body (internally) and on the medial and anterior aspect of the body (externally). They affect the Kidney

and Stomach Channels, which in turn, affect the Kidneys, Spleen, and Heart organs. To open these channels, the Qigong doctor stimulates the patient's Sp-4 and Pc-6 points simultaneously. These character diagnoses are as follows.

1. Patients with Deficient Thrusting and Yin Linking Vessels are physically and emotionally weak. They quickly become exhausted and depressed. They easily have their feelings hurt and take a long time to recover from emotional upsets. Their internal world of emotional existence is made up of fear, anxiety, worry, and tension. They do not connect well with the outside world or gain much pleasure from life or relationships.
2. Patients with an Excess in the Thrusting and Yin Linking Vessels tend to participate in life, but have difficulty expressing their affections and communicating their needs in relationships. They are inclined to have stagnant Qi and Blood in their chests, epigastrium, or uterus areas due to fear, anxiety, worry, and sorrow. In their personal relationships, they fear loss of control and cannot make a commitment or a deep emotional connection with others. They also fear surrendering and letting go in their love and sexual relationships.

THE YAO IMAGE AND PHYSICAL ANATOMY

Sometimes because of surgery, congenital deformity, or traumas, it is not possible, nor is it recommended, to directly treat certain areas of the patient's body. The Qigong doctor must then choose an indirect method of treatment to ensure better results. One such method available to the doctor utilizes the understanding of the Yao image and the patient's physical anatomy. In order to better comprehend the complexity of this diagnostic and treatment modality, the Qigong doctor must first understand the energetic origin of the Yao images.

All matter is composed of different proportions of Yin and Yang energy. Within the Void (infinite space or Wuji) both Yin and Yang energy gather or disperse to balance the forces of nature. This interaction causes the Yin and Yang energies



Figure 3.15. This diagram shows a hexagram, composed of an upper and lower trigram. In this particular example, the upper trigram is all Yin lines (symbolized by broken lines), the lower all Yang (symbolized by solid lines).

to develop and transform themselves into four phases of energetic powers or stages: Great Yin, Small Yin, Great Yang, and Small Yang. These four phases can be explained as follows.

1. Great Yin (Tai Yin), is affiliated with midnight and the new-moon phase. Modern physicists associate the Great Yin with a weak nuclear force.
2. Small Yin (Shao Yin), is affiliated with the sunset and the waning-moon phase. Modern physicists associate the Lesser Yin with a heavy force, and gravity.
3. Great Yang (Tai Yang), is affiliated with high noon and the full-moon phase. Modern physicists associate the Strong Yang with a strong nuclear force.
4. Small Yang (Shao Yang), is affiliated with the sunrise and the waxing-moon phase. Modern physicists associate the Lesser Yang with a light force and electromagnetism.

These four solar and lunar energetic phases transform themselves into the energies of the eight foundational trigrams. These trigrams further combine to form sixty-four hexagrams, and manifest as the ancient binary system known as the Yi Jing (I Ching). The formation and pattern of these energetic powers or stages vary according to the composition of Yin and Yang, and can be expressed through the energetic symbols of the Yao.

A Yao is a line that represents either Yin or Yang energy. The lines fall into two categories:

- The negative Yao is symbolized by broken lines (Yin energy).
- The positive Yao is symbolized by solid lines (Yang energy).

When these lines are stacked in combinations of three, they form what are known as trigrams (a group of three Yao lines). When pairs of trigrams are joined, hexagrams (six lines) are formed. The lines are arranged from bottom to top, with the first Yao being on the bottom (Figure 3.15).

The Yao trigrams and their relationship to the body's physical and energetic structure can be utilized by the Qigong doctor for diagnosis and treatment. The doctor applies the Yao image as a template and arranges its pattern alongside the physical form of the patient's body. This arrangement of Yao images is designed by the doctor to assist him or her in recognizing the physical and energetic imbalances within the patient's body. This type of physical Yao image diagnosis has been used in China for centuries.

Knowing that each different region of the human body corresponds to one of the six Yaos in the hexagram, as well as a different aspect of Qi, the ancient masters explained the energetic Yao and physical body interaction as follows.

1. The two lowest Yaos align with the feet and legs and correspond to the body's interaction with the Earth's energy.
 - a. The 1st Yao extends from the patient's feet, ankles, and shins, to the knees.
 - b. The 2nd Yao extends from the knees to the upper thighs.
2. The middle two Yaos align with the lower and upper abdominal regions, and correspond to the body's interaction with human energy, or "Man's energy" (emotional responses).
 - a. The 3rd Yao extends from the perineum to the navel.
 - b. The 4th Yao extends from the navel to the xiphoid process in the diaphragm.
3. The upper two Yaos align with the upper chest, neck and head, and correspond to the body's interaction with Heaven's energy.
 - a. The 5th Yao extends from the xiphoid process of the diaphragm to the top of the manubrium, at the base of the throat.

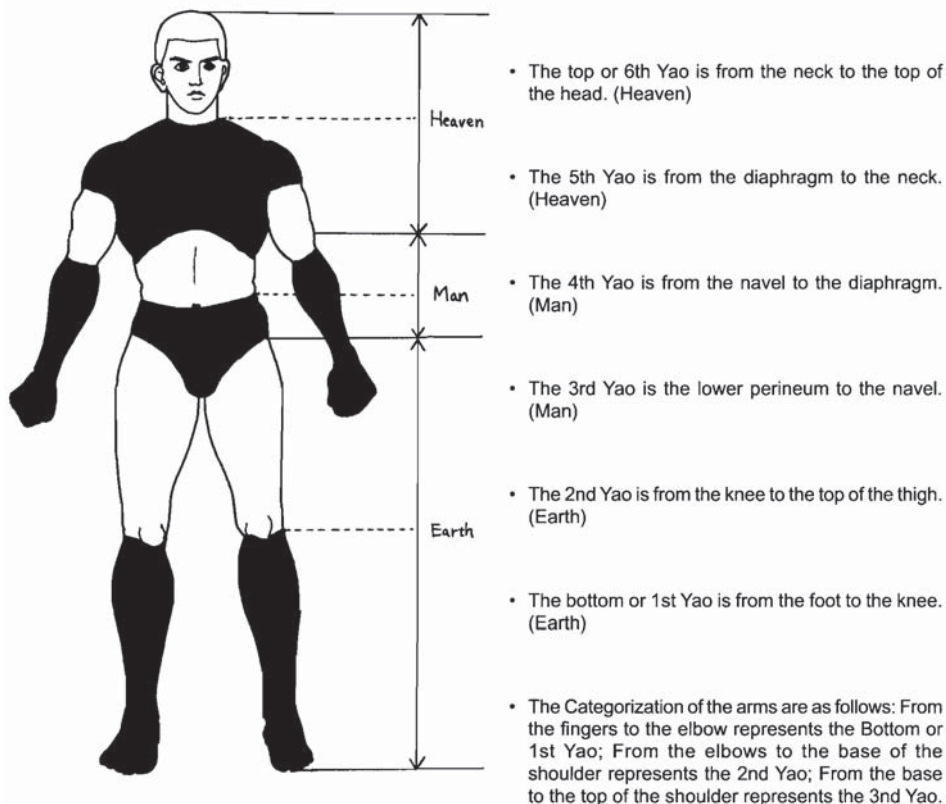


Figure 3.16. Yao Image and the Human Body

b. The 6th Yao extends from the manubrium, at the base of the throat, to the top of the head.

The doctor further divides the patient's body into six upper and lower Yaos, to determine the dominant energetic and emotional patterns (where the patient's Qi is gathering, collecting, and stagnating). Through observation and study, the Qigong doctor is able to determine the energetic association the patient has with the natural environment. This diagnosis is achieved by observing the body's relationship to the three energetic Yao

divisions of Heaven, Earth, and Man (Figure 3.16). When observing the body, for example, if the upper Yao is out of harmony with the patient's middle and lower Yaos, the patient's energetic balance may be compromised, and he or she may experience a spiritual disconnection with his or her body. This can result in either a Yang condition (heaviness, restlessness) due to an Excess spiritual "Heaven" state, or a Yin condition (tired, dizziness) due to a Deficient spiritual "Heaven" state.

In addition to diagnosing the hexagram for the body's Yin and Yang relationship to Heaven, Earth, and Man, the ancient Chinese Qigong masters also studied two other hexagrams for clinical evaluation. These hexagrams were known as the Upper and Lower Hexagrams.

UPPER AND LOWER HEXAGRAMS

In the Ming Dynasty (1368-1644), Tang Rongchuan stated in his book *Detailed Explanations of Application of the Book of Changes to Medicine*, "In the clinical environment, the body may be divided into two different sets of hexagram constructions [the upper and the lower hexagram partition] for the purpose of making a diagnosis, detecting Qi, and for performing Qigong therapeutic treatments." This relationship of Yao positioning is suitable to both the channel system and the nervous system.

Physical disorders located within these hexagrams are generally expressed as symptoms manifesting in the extremities. If stagnant Qi or other abnormal conditions occur in any particular part of the body, an imbalance of both Internal and External Qi may be detected in either that specific area of the body or its corresponding area.

The ancient Qigong masters used the body's hexagrams to explain the etiology, pathology, clinical manifestations, and treatment principles of disease.

The body's upper torso, arms, neck, and head are divided into what is known as the upper hexagram partitions, while the body's lower limbs and torso are divided into the lower hexagram partitions. The six Yao of the upper and lower hexagram partitions interlock at the chest and abdomen. By using these sets of hexagrams, the Qigong doctor has a template or guiding pattern with which to understand the patient's body.

The Upper Hexagram Construction

The Upper Hexagrams range from the base of the lower perineum to the top of the patient's head. These six Yaos are organized as follows.

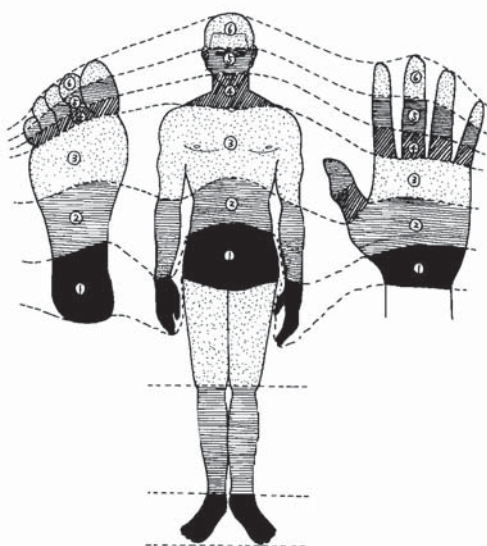
1. The 1st or bottom Yao encompasses the pubic symphysis to the navel. Reproductive, digestive, and urinary tract diseases are ascribed to this area.

2. The 2nd Yao encompasses the navel to the xiphoid process. Malfunctions in digestion, elimination and the transportation of nutrients are assigned to this area, as well as diseases of the Kidneys, adrenal glands, Liver, Spleen and pancreas.
3. The 3rd Yao encompasses the xiphoid process to the supraclavicular notches. Respiratory and circulatory diseases are ascribed to this area.
4. The 4th Yao encompasses the supraclavicular notch to the tip of the nose. Teeth, jaw, and thyroid diseases are ascribed to this area.
5. The 5th Yao encompasses the tip of the nose to the eyebrow. Sinus problems and headaches, as well as ear, nose, and eye diseases are manifest in this area.
6. The 6th or top Yao encompasses the eyebrows to the top of the head. Several types of headaches, brain tumors, and upper cranial dysfunctions are ascribed to this area.

The Lower Hexagram Construction

The Lower Hexagrams range from the bottom of the patient's feet to the base of the patient's throat. These six Yaos are organized as follows:

1. The 1st or bottom Yao encompasses the bottom of each foot to the ankle. Foot, toe and ankle dysfunctions are ascribed to this area.
2. The 2nd Yao encompasses the ankles to the knees. Shinsplints and calf and ankle dysfunctions are ascribed to this area.
3. The 3rd Yao encompasses the knees to the pubic symphysis. Thigh, knee, and quadriceps dysfunctions are ascribed to this area.
4. The 4th Yao encompasses the pubic symphysis to the navel. Reproductive, digestive, and urinary tract diseases are ascribed to this area.
5. The 5th Yao encompasses the navel to the xiphoid process. Digestion, elimination, and the transportation of nutrients, as well as diseases of the Kidneys, adrenal glands, Liver, Spleen and pancreas are ascribed to this area.
6. The 6th or top Yao encompasses the xiphoid process to the supraclavicular notches at the base of the throat. Respiratory and circulatory diseases are ascribed to this area.



The diagram at left depicts the correspondence of the yaos of the body to the yaos of the hands and feet.

- 6 The second joint of the toes or fingers pertains to the top Yao and the energy of Heaven.
- 5 The first joint of the toes or fingers pertains to the 5th Yao and the energy of Heaven.
- 4 The area below the first joint of the toes or fingers pertains to the 4th Yao and the energy of Man.
- 3 The ball of the foot or upper palm pertains to the 3rd Yao and the energy of Man.
- 2 The instep on the midpalm with the thumb pertains to the 2nd Yao and the energy of Earth.
- 1 The heel or lower palm pertains to the bottom Yao and the energy of Earth.

Figure 3.17. The Therapeutic Use of the Yaos and the Upper and Lower Hexagrams

THERAPEUTIC USE OF THE YAOS

The entire body can be treated by focusing on one small area. When Excess, Deficient, or stagnant Qi occurs in one part of the body, the imbalance of Internal and External Qi is detectable in that area or its corresponding region on one of the body's extremities. This ancient Chinese modality of treatment is popularly called reflexology in the West.

The Yao images can be superimposed onto the patient's body, and the patient diagnosed according to the energetic symptoms expressed through either the patient's extremities (the hands, forearms and arms; or the feet, shins, and thighs), or the six divisions located on the patient's torso and head. A Yao hexagram can additionally be visualized on specific locations of the patient's body such as the face, nose, ears, hand or foot for diagnosis. The base of the palm's heel, for example, corresponds to the lower abdominal area and reproductive organs, which relate to the 1st, or

lower, Yao in the hexagram of the hands. These six Yao areas of the hand provide a basis for diagnosis, for treatment of certain diseases, and even for perception and prediction of certain future diseases (Figure 3.17).

As an example of how the Qigong doctor can use the six Yaos of the body for emitting Qi therapy, consider the following situation: An elderly patient with a problem in his prostate area visits the Qigong doctor. The prostate is located in the lower abdominal area, which is located in the 1st Yao of the upper hexagram. Since the six Yao positions can be transferred to the hands, feet, etc., the doctor knows that this particular Yao is congruent to the 1st Yao of the foot. Therefore, as an energetic entry point into the patient's prostate area, the doctor may focus his or her attention on a specific area on the foot.

Dividing the foot into six Yaos, the doctor knows that the 1st Yao of the foot is the heel area. In order to treat the prostate gland, the doctor will

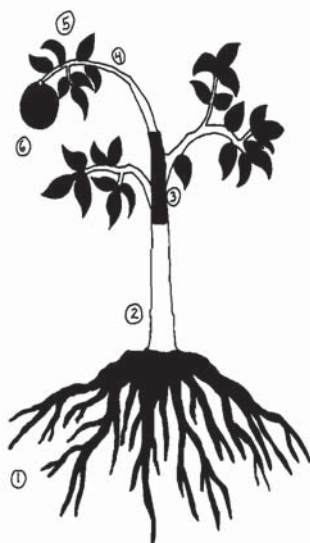


Figure 3.18. The Yao Image Applied to Plants

- 6 The fruit or flower of the herb pertains to the top Yao and the energy of Heaven.
- 5 The leaf of the herb pertains to the 5th Yao and the energy of Heaven.
- 4 The branch of the herb pertains to the 4th Yao and the energy of Man.
- 3 The upper stem of the herb pertains to the 3rd Yao and the energy of Man.
- 2 The stalk of the herb pertains to the 2nd Yao and the energy of Earth.
- 1 The root of the herb pertains to the bottom Yao and the energy of Earth.

focus his or her treatment on the patient's heel and ankle area. Alternatively, the doctor could also have chosen the 1st Yao area of the hand, which is considered the 1st Yao position of the arm. The 1st Yao of the hand corresponds to the prostate and urogenital area.

HERBS AND THE YAOS

Affirming the ancient Chinese belief that the energy of Heaven, Earth, and Man combine as "one," and exist in the same world of energetic dynamics, herbs are also structured and prescribed in accordance with the six Yao hexagram concept. With plants, the following correspondences apply (Figure 3.18):

1. The roots correspond to the bottom or 1st Yao.
2. The stalk corresponds to the 2nd Yao.
3. The upper stem corresponds to the 3rd Yao.
4. The branches correspond to the 4th Yao.
5. The leaves correspond to the 5th Yao.
6. The flowers and fruit of the plant correspond to the top or 6th Yao.

When plants are utilized as a medicine, the part of the plant corresponding to the number and

position of the Yao may manifest its energetic properties, affecting the ascending, descending, floating, or sinking action of the patient's Qi. The achyranthes root (Niu Xi), for example, corresponds to the bottom Yao, and leads healing Qi downward, to heal the patient's knees and joints; whereas the chrysanthemum flower (Ju Hua) corresponds to the top Yao, and leads healing Qi up into the patient's head and eyes.

IDENTIFYING INTROVERTED AND EXTROVERTED STRUCTURES

Qi flows through the matrix of the connective tissue and adapts to the postural and structural demands of the body by changing the density and direction of the body's connective tissues and inner fasciae. A postural habit will create an imprint or tissue memory in the supporting connective tissue, as well as an energetic memory in the supporting field of Qi. These imprints result in introverted as well as extroverted postural structures.

Each introverted (Yin) and extroverted (Yang) postural structure has a predictable impact on the

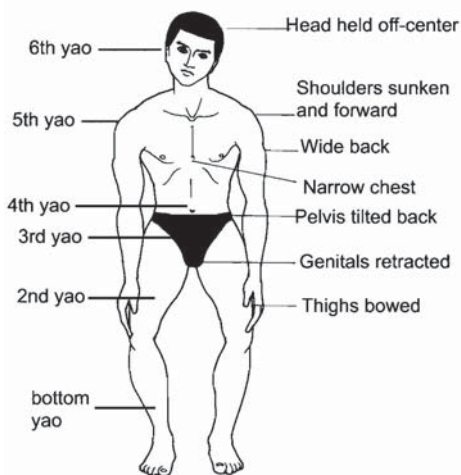


Figure 3.19. The Introverted Structure

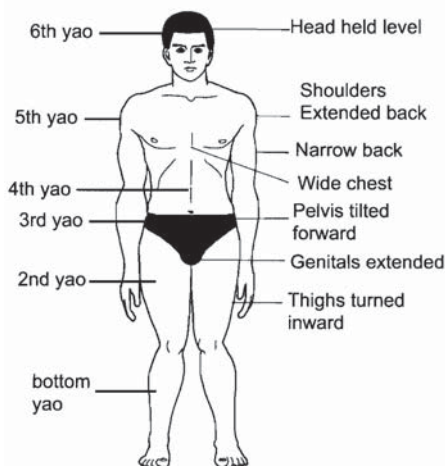


Figure 3.20. The Extroverted Structure

myofascial webbing, as well as a natural emotional response. Emotions respond to changes in breathing patterns and vice versa. Both the prevalent breathing pattern and the patient's general mood affect the body's posture and eventually the body's structure. All chronic stress creates postural imprinting or tissue memory, and a corresponding energetic memory in the supporting field of Qi.

INTROVERTED STRUCTURE

When observing the introverted type of structure, the doctor will notice that the back (Yang) area of the patient is expanded, and the muscle structure is usually well-developed. The front of the body (Yin), especially around the chest and Heart area, is retracted, resulting in a narrow chest. The patient's head is generally held off-center, shoulders are sunken and forward, and the pelvis is tilted back, with the genitals retracted (anterior tilt). This condition is commonly referred to as "extended Yang" and "retracted Yin" of the upper torso (Figure 3.19).

EXTROVERTED STRUCTURE

When observing the extroverted type of structure, the doctor will notice that the back (Yang) area of the patient is retracted, while the front of the body (Yin) is expanded and overly exposed. The head is usually held vertically, the shoulders are extended back (military posture), the chest is wide, and the pelvis is tilted forward, with genitals extended (posterior tilt). This condition is commonly referred to as "extended Yin" and "retracted Yang" of the upper back (Figure 3.20).

COMBINED STRUCTURAL FORMATIONS

As with the Five Elemental Constitutions, the introverted and extroverted structures are guidelines for the Qigong doctor to evaluate the patient. These guidelines are not fixed, as the doctor is most likely to encounter combinations of both introverted and extroverted structures within one person.

When two structures combine in an individual, the combination may be due to a congenital or acquired formation. The Qigong doctor must evaluate and assess the patient, differentiating between his or her congenital and acquired tissue formations.

CONGENITAL AND ACQUIRED CELLULAR PATTERNS

The Qigong doctor evaluates the physical condition according to the congenital or acquired patterns manifested within the patient's tissues. The doctor may ask questions to determine if the condition was acquired through exposure to environmental pathogens, diet, trauma, occupation, or inherited. This information aids the Qigong doctor in understanding and assisting the patient in reprogramming any congenital or acquired cellular patterns, as well as internal disease functions.

1. Congenital Cellular Patterns and disease predispositions are locked within the patient's congenital Jing and can be released like a biological time bomb. This is a similar concept to the Western medical concept of genetic congenital disease. The goal of the Qigong doctor is to alter (if possible) the Toxic Qi patterns and help the patient's body recognize that the formation of the disease is a mistake. In order to reprogram these patterns, the Qigong doctor often assists the patient in using guided meditations that employ vivid imagination, colorful visualizations, and positive affirmations. These images are used to encapsulate the disease and return it to the divine light. While in the presence of the divine light, the Toxic Qi (Xie Qi) will be energetically transformed and recycled back to the patient as healing energy. Patients with a direct family history of cancer, for example, can benefit from this type of medical Qigong imagery.
2. Acquired Cellular Patterns and disease functions arise from either external exposure to pathogens, or the suppression of extreme emotions. The goal of the Qigong doctor is to first assist the patient in discovering the origin of the disease. The next step is to teach the patient to alter the toxic patterns and help the patient's body recognize that the development of the disease is a mistake. In order to reprogram these patterns, the Qigong doc-

tor will assist the patient in learning meditations that employ healing mental imagery, colorful visualizations, and positive affirmation. The patient must encapsulate the disease and return it to the divine light, to be energetically transformed and recycled. A patient who has been experiencing severe headaches, for example, could benefit from this kind of treatment given that most headaches are stress related.

SUMMARY

Through the observation of the patient's physical and structural development, a clear understanding can be obtained as to the strength and weakness of the patient's internal organs and immune system.

The four patterns of physical development and structural formation (The Five Elemental Constitutions, The Yao Hexagram Formations, The Yin or Yang Structures, and The Congenital and Acquired Cellular Patterns) are determined as follows.

1. The doctor first begins to diagnose the patient's physical body according to the Five Elemental Constitutions and the dominant element. This helps the doctor to understand the dominant condition of the patient's internal organs.
2. The doctor further divides the patient's body into six upper and lower Yaos, to determine the dominant energetic and emotional patterns (where the patient's Qi is gathering, collecting, and stagnating).
3. Next, the doctor evaluates the patient's external structure according to his or her body's Yin and Yang characteristics, to understand whether the patient has a dominant introverted or extroverted physique.
4. Finally, the Qigong doctor determines whether the patient's condition is congenital, acquired, or a combination of both. This information helps the doctor to understand the innate cellular patterns that dominate the patient's physique.

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

CHAPTER 4

THE FIVE ENERGIES OF THE HUMAN BODY

The study of various forms of energy and their transformations from one form to another have led to one of the greatest generalizations in physics -- the Law of Conservation of Energy, which states, "Energy cannot be created or destroyed. It may be transformed from one form into another, but the total amount of energy never changes."

Physics defines four types of energy: mechanical, electromagnetic, chemical, and thermal. All four types of energy are related to and convert from one another. Electricity, for example, can be converted into sound, light, mechanical energy and into heat. Sound, light, mechanical energy and heat can all be reconverted into electricity.

Western Science is still for the most part, founded on the principles of Newtonian Physics, that views energy as an impersonal and inanimate force. The Traditional Chinese view of energy is much more akin to the theories of Quantum Physics. Both Chinese energetic theories and Quantum Physics hypothesize that energy cannot be studied without taking into account the mind's influence over it. Furthermore, energetic behavior cannot be studied independently of matter.

From a medical Qigong perspective, the entire human body is suffused with energy, which converts within the human organism. Light energy, for example, is absorbed, stored and converted into the various energies of the body, the same way that plants convert absorbed and stored light into chemical energy.

The human body possesses five energies which resonate within the very core of one's being. Sound, light, magnetic fields, heat, and electricity envelop and permeate our very existence; these energies sustain, govern, control, and determine our psychology as well as our physiology. In Medical Qigong therapy, these energies are considered the spiritual reality that governs the

physical reality. These energies are observed in both diagnosis and treatment of illness. Research in China confirms the fact that the body emits sound, light, magnetic energy, electricity, and heat.

SOUND ENERGY RESONANCES

When the body experiences any type of sound, the cell tissues respond to the tone frequency and have either a negative or positive automatic response. The human body both receives and generates sound energy. These subtle sounds resonate from three distinct physical energetic actions. The following subtle sounds are natural tones that resonate as a result of three physical actions.

1. Breathing creates respiratory sound resonances that follow the breath in and out of the lungs mouth, and nose.

2. Muscle movements create somatic and visceral sound resonances that include the clicking sound of the joints, beating of the Heart, gurgling of the Stomach and intestines, etc.

3. Qi activities can produce energetic sound resonances (i.e., when Liver Yang, Liver Fire, or Liver Wind rise, a high-pitched tone is heard in the ears. When the Kidney Yin is Deficient, this sound is like rushing wind, etc.).

SOUND THERAPY THROUGH EMITTED QI

As sound waves vibrate through the body, crystalline structures within the tissues transform the vibration into pulsed currents. These currents are then conducted to the various corresponding organs and glands, depending on the frequency and amplitude of the incoming wave signal. This tissue transformation (due to wave vibrations) automatically changes the function and flow of energy in the body. Thus sound vibrations have a profound effect on both human psychology and physiology. Sound or tone resonances, have been

used for centuries as an effective healing tool and are currently used as an adjunct to modern Qigong Medicine.

For centuries in China, patients have used healing sound therapy to resonate certain parts of the body, stimulating the flow of Blood and Qi to and from specific internal organs to cure disease. These healing sounds specifically relate to the Five Agents and the Five Elemental aspects of the patient's internal organs (see Chapter 2). According to the Five Elements' Cycle, each of the Five Elements has a note:

- Gong - C = Earth
- Shang - D = Metal
- Jue - E = Wood
- Zhi - G = Fire
- Yu - A = Water

The Qigong doctor can project resonant sound vibrations by first focusing on all three Dantians at the center of the Taiji Pole. This focused concentration is used first to vibrate the doctor's specific internal organs and then to treat the patient. The Qigong doctor can use vibrating sound therapy by:

1. Audibly speaking the healing sounds to fill the Qigong doctor's energetic field with healing sound vibration. This energetic field of sound is then projected onto his or her patient. Audible sound resonance is considered a Jing to Qi level energy projection, and is generally used when the patient is armored and not energy sensitive.
2. Inaudibly speaking the healing sounds and projecting these mental vibrations into the patient. In this case, the Qigong doctor will begin by internally focusing his or her mind on the healing sound. As this internal sound fills the Qigong doctor's energetic field, it is then emitted into the patient's body. To increase the intensity of energy sound projection, the doctor needs only to increase the mind's intention and the pressure of his or her exhalation. Inaudible sound resonance is considered a Qi to Shen level energy projection, and is generally used when the patient is energy sensitive.

3. Both the doctor and patient simultaneously resonate the sound to enhance the synchronization of both their energy fields. As the Qigong doctor resonates his or her own internal organs, both the doctor and patient can modulate the sound and energy patterns as needed.

THREE MODALITIES OF SOUND THERAPY

The resonant sounds produced by Qigong doctors are effective because the patients' energetic matrix is sensitive to the sound resonances. The modulated, yet unpredictable, nature of sound pulsation affects the vibrational structures which shape and maintain the patient's physical structure. Once the patient's vibrational structures have been disturbed, their body must immediately begin its reconstructive process, thereby creating new energetic patterns to restructure and heal the tissues.

There are three modalities used for sound therapy:

1. Characteristic Sound Therapy refers to the sound from musical instruments (flute, guitar, piano, drum, etc.) and their effect on the subconscious mind. This type of musical energy creates an emotional, physical, and spiritual release of energy within the listener.
2. Extraordinary Sound Therapy refers to the vocal resonances used in silent chanting, prayer and singing. Such techniques include the Daoist six-word healing sound method, Zhuang Zi's breath listening method, Lao Zi's sound-voice method, etc. This type of therapy uses the patients' energy to produce the sound and inner vision to direct the vibration within the body. It is also practised in conjunction with breathing techniques that are guided by the Yuan Shen (the intuitive consciousness of the spirit). All of these techniques are combined to achieve physiological and psychological healing.
3. Infrasonic Sound Therapy refers to the low frequency sound waves emitted from the hands of Qigong doctors. These chaotic, low frequency sound waves, inaudible to the human ears, are naturally produced by the hands

of experienced Qigong doctors when emitting Qi. This infrasonic sound resonance affects the central nervous system, changing the body's neurophysiological functions. Extensive research performed by Richard H. Lee of China Healthways Institute in Los Angeles, California, as well as research performed by the Beijing College of Traditional Chinese Medicine, and the Department of Natural Science in Beijing China, confirms that all humans have a very high degree of acoustic activity in the subsonic range below 20 Hertz (infrasonic). This subsonic activity is similar to the alpha rhythm of an EEG (see Appendix #2).

Qigong doctors may combine the characteristic, extraordinary, and infrasonic sound therapies into one treatment modality to facilitate a deeper and more thorough transformation within their patients. The choice of sound prescriptions vary according to each patient's cultural upbringing, religious beliefs, emotional temperament, and comprehension of energetic healing modalities.

Sound therapy can be prescribed to relieve a patient's feelings of uneasiness or extreme depression. Music, for example, has always been acknowledged as a powerful medium for emotional enhancement. Sounds and tones stimulate the cerebral centers creating a wide range of results from enhancement of memory retention, to facilitating certain emotions, and creative inspirations.

Music therapy specifically created for the harmonizing the Five Elements within the Yin and Yang organs is also used in conjunction with Feng Shui training to regulate any imbalances of the body and mind stemming from the changes of seasons. During autumn, for example, when dryness is prevalent and there is a transition from warm to cool, music can help to stabilize the body's response to these external conditions.

WESTERN SOUND THERAPY

Sound therapy is actively being used in Western medicine. The following are examples of current clinical modalities:

- music therapy for postoperative healing,
- ultrasound therapy for sore muscles and back injuries, and

- shock-wave lithotripsy therapy for kidney stones and calcified gallstones.

LIGHT ENERGY

All matter produces, radiates, transports, or transmits light, and therefore has properties of color vibration. Matter and light are fundamentally inseparable. Matter can be considered a condensation of photons. Its transformation can be viewed as a result of light interacting with atoms and molecules. All life on Earth, whether plant, animal, or human, is dependent upon light and its miraculous qualities for existence.

All living cells emit units of light called "biophotons." Biophoton emissions radiate from the internal organs, as well as the body's surface tissues, to create the body's auric field.

This interaction of light on the body's tissues and within the body's internal organs has a profound healing effect, especially when activated by the Qi emission from a Qigong doctor. When muscles or nerves are activated through medical Qigong therapy and/or exercises, the intensity of the biophoton emission increases. Studies performed on the healing potential of light and color therapies demonstrate that it is clinically effective. Like sound resonances, light therapy is also being researched further as an adjunct to modern clinical medicine.

The body both absorbs and projects light energy. The divine light that enters at the time of conception continues to reside in our Taiji Pole throughout our lives. This light responds and reacts to the doctor's emitted therapeutic light energy. Emitted light and color resonance are absorbed into the patient's body, causing the energies of Heaven and Earth to fuse inside the tissues; this facilitates the healing process.

In Traditional Chinese Medicine, the early diagrams illustrating the body's internal organs, channels, routes of Body Fluids, and arteries were called Charts of the Hall of Light. These detailed maps of Qi and Blood flow illustrated the energetic organs, as well as the body's Jing and Shen (which are rooted in the Blood). The Shen flows inside of the body, transforming into light and radiating from inside of the tissues outward. The

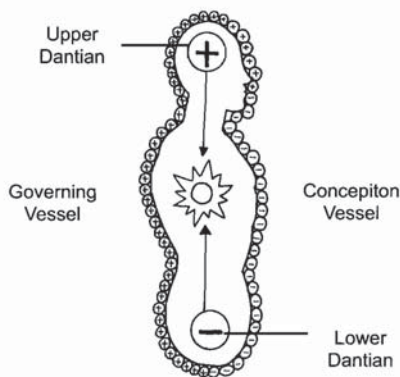


Figure 4.1. Light resonates within the body's Taiji Pole. From the body's Yang Governing Vessel flows a sea of electropositive energy. From the body's Yin Conception Vessel flows a sea of electronegative energy.

light radiating from the physical body spontaneously interacts with the mental, emotional, and spiritual light energy released from other beings.

Light energy can also be accumulated in the storage chambers of the Three Dantians. The Upper Dantian, is called the "peak of Yang energy," and is considered electropositive; it is the doorway to the chamber of Heavenly or divine light. The Lower Dantian, is called the "peak of Yin energy," and is considered electronegative, and the direct root to the Earth.

In time, with Qigong training, the postnatal Heat circulating up the Governing (Yang) and down the Conception (Yin) Vessels can awaken the Prenatal Qi stored in the brain, causing it to unite with the body's nervous system. This is considered a full integration of Yin and Yang energy and manifests as a shimmering white light glowing in the center of the Upper Dantian.

White light is stored in and released from the Upper Dantian, where the spiritual energy is stored. Once white light energy manifests, it should be drawn down the Taiji Pole into the center of the Lower Dantian. By using inner vision to focus the eyes on the center core of the body, the Qigong doctor can concentrate on the white light

energy vibration and fuse this energy into one column of light, stemming from the Upper to the Lower Dantian. When the Microcosmic Orbit is completed (i.e., when the Governing and Conception Vessels are energetically fused), the first center column of light can be accessed via the body's five Center Thrusting Channels into the Taiji pole. This column of light runs through the center of the body, connecting all Three Dantians together (Figure 4.1). Accumulated Qi is stored as a golden glowing ball in the Lower Dantian.

COLOR VIBRATIONAL PROJECTIONS

Qigong doctors project light of different colors by first drawing the divine light energy into their Taiji Pole, then focusing on the light energy and releasing it either through the arms and out the hands into the patients, or through a visualization of divine light traveling from the Yin Tang (Third Eye) area into the patients.

When Qigong doctors connect with the divine healing white light energy, they absorb massive quantities of this energy into their Taiji Pole. This white light energy prisms into six color projections of light and energy vibration. As the white light energy transforms into multicolored beams of light, the colors can be either absorbed to strengthen the internal organs, or projected out for Qi emission.

The Qigong doctors use inner vision techniques to connect with the correct color for energy projection. One such technique used by doctors allows the color to naturally develop by mentally focusing both eyes to the back of the head. The color that is observed in the back of the mind is projected into their patients' body. This visualization technique is only performed after connecting with the patients' energetic field.

LIGHT THERAPY THROUGH EMITTED QI

The human body produces light which is visible to both clairvoyants and Qigong doctors (Figure 4.2). In China, doctors of TCM have discovered that light therapy is effective in treating certain diseases because of the light field's ability to penetrate the tissues, and interact with the patients' energetic fields.

Extending the image of the color is an important part of the Qigong doctor's ability to treat

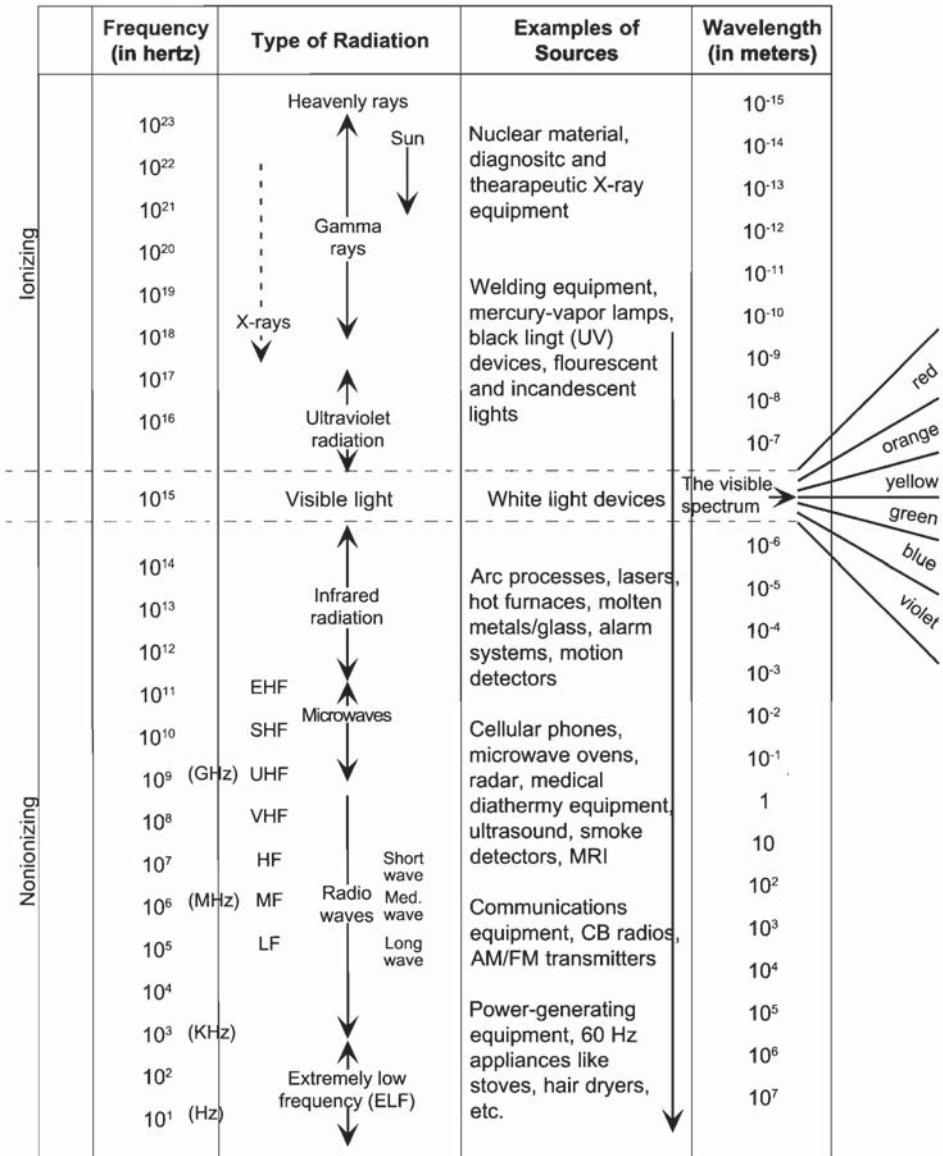


Figure 4.2. Light Spectrum Chart

and heal patients. To treat patients with emitted light therapy, the Qigong doctor first focuses his or her intention on visualizing a certain color and cultivating the energetic vibrations of this color. By visualizing a certain color, the Qigong doctor is activating the light energy within his or her own body. The doctor then focuses on projecting the healthy color light energy into the organs, channels, and organ systems of his or her patients.

Energy color therapy is divided into eight healing colors, ranging from low frequency (red) to high frequency (violet) and white. These energetic projections are associated with the color ranges emanating from the body's Taiji Pole, and range from a dark to a lighter color band.

When projecting color vibrations, it is important to note that there are four levels, or intensities, of color gradations within each color (Figure 4.3). In the soft color range, there are two levels: a light and a medium-light color used for gentler, less potent projections (usually for healing and cleansing wounds). Medium-light color projections are especially effective for treating young children and the elderly. In the intense range, there are two levels of intensities: a bright and a very bright color range, both of which are used for full-force projection (for destroying cells and pathogenic factors or stabilizing a Deficient organ or organ area). The bright color is used to begin with, later on the very bright color can be used as the patient's strength increases.

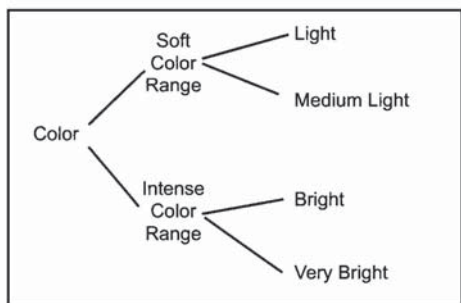


Figure 4.3. The Four Levels of Color Light Projection

Research has demonstrated that the use of color in Qigong treatments can effectively change a patient's pulse beat, body rhythms and depth of breathing. Advanced Qigong doctors modulate and switch energetic color projections during treatment. To avoid overstimulating the patient's tissues, the doctor starts with a lighter shade of color projection then increase the color's intensity until the proper color is obtained.

Medical Qigong uses the following eight colors for color projection: red, orange, yellow, blue, indigo, violet and white. Based on a modern study of the prismatic division of light energy, color projection is categorized as follows.

1. The ruby red color simultaneously heats and activates the body. Red improves blood circulation and stimulates the Small Intestine, Heart, Triple Burners, Pericardium, and Fire Qi of the body. The color red can be used to repair tissues or increase cellular growth, as well as to vitalize tissues, Blood, and the skeletal system. It is used for treating paralysis, broken bones, and internal and external wounds.
2. The color orange expels pathogenic factors and disintegrates Blood clots. It is also used in treating cysts. Orange can also be used to stimulate the Spleen and Stomach. (Contraindications: The doctor must avoid projecting orange color Qi into the brain, eyes, or Heart of the patient. The color orange is extremely potent and may cause damage.)
3. The lemon yellow color stimulates the nerves, reconstructs cells, and heals wounds. Yellow or orange yellow can stimulate the Stomach, Spleen, pancreas, digestive system, nervous system, and the Earth Qi of the body. Yellow is also used in the treatment of skin rashes and topical problems.
4. The emerald green color detoxifies and disperses pathogenic Qi. Green can stimulate the Liver, Gall Bladder, and the Wood Qi of the body. Green is used in combination with other colors; for example, shades of green are combined with shades of orange for treating tumors. Green color vibration is not as powerful as orange and may be used on elderly

patients to establish a more gentle healing session.

5. The flame blue color cools the body and is beneficial in soothing and calming a patient's anxiety. Blue can be used to stimulate the Bladder, Kidneys, the reproductive system, skeletal system, and the Water Qi of the body. The color blue is also excellent for relieving inflammation and fever and can be used as a mild anesthetic.
6. The indigo or dark blue color has a deep penetrating property and is used for knitting bones and creating "energetic casts" (used for enveloping wounds and specific internal organs). The color indigo can also be used to stimulate the Bladder, Kidneys, skeletal system, reproductive system, and the Water Qi of the body.
7. The reddish-blue color of violet is known for its purifying force, which facilitates the rapid healing of difficult infections, e.g., pneumonia.
8. White energy extension indicates a fusion of all colors. White energy is the most neutral and can be used when one is not sure which other color is appropriate. White is useful for calming the mind and placing a protective field around an organ or around the body. White stimulates the Large Intestine, Lungs, the respiratory system, and the Metal Qi of the body.

USING HEALING COLOR IMAGERY

Specific color meditations can be prescribed to assist patients in their healing. The patients are encouraged to visualize specific organ colors while the Qigong doctor projects that same color into their body and energetic fields (Wood-Liver-Green, Fire-Heart-Red, Earth-Spleen-Yellow, Metal-Lungs-White, and Water-Dark Blue/Indigo-Kidneys). This treatment technique is successful for tonifying, regulating, or purging all the body's major organs and is often combined with healing sounds.

When using healing color imagery, the patients are encouraged to first visualize the diseased organ as being dull, dark, and impure in color. In

cases of Liver Heat, patients might imagine a dull, turbid brownish-green, tinged with red. For a Heart imbalance, the red color may be first imagined as a dull, weak or darkish red, tinged with brownish-red or purplish-red (like the color of stagnant Blood). Patients begin the meditation by concentrating on exhaling the toxic, pathological colors. As the patients inhale, they imagine a pure, vibrant ruby-red color flowing into their body from the Heavens or Earth, energizing, cleansing, and replacing the toxic energetic color of the diseased Heart.

Note: The image of the vibrant ruby-red color is prohibited in cases of Excess Heart Fire.

EXPOSURE TO EXTERNAL COLOR FIELDS

In this type of color therapy, patients are required to sit and meditate in rooms painted in the specific color relating to their condition. A healthy color is chosen in accordance with either the Five Elements' Creative Cycle or a Controlling Cycle, depending upon the nature of the patient's disease and which particular Yin organ (or organs) are involved. One example is using the Five Elements' Creative Cycle to tonify a patient's Deficient organ. The theory of the creative cycle is to stimulate and energize the "mother" in order to strengthen its proceeding "child" organ. For a Liver imbalance, for example, the patient can be placed in a blue room for tonifying the Kidneys (the Liver's "mother" organ). The Kidney color indigo (the mother) is used to nourish the Liver organ (the child). For a Liver Excess, the Qigong doctor would use the Five Elements' Controlling Cycle and place the patient in a white room, allowing the Lungs (the grandmother) white Metal color to control the Liver Wood (the child) organ.

Also specific colors can be worn by the patient, or the patient can surround him or herself with certain natural colors to initiate healing (e.g., emerald green for Liver conditions).

FOOD AND COLOR

Another treatment method requires the presentation of food (diet) as a form of color and light therapy. In this treatment the doctor makes sure that the Five Elemental colors are present within the patient's food. Each color will start a resonance

within the patient's organs (i.e., Green-Liver, Red-Heart, Yellow-Spleen, White-Lungs, and Dark Blue/Indigo-Kidneys).

When eating the food the patient focuses his or her intention on ingesting the color, light, and energy of the food being eaten.

USING DISTANCE AND RANGE

When using color projection, an important factor is the doctor's ability to maintain focused intention. If the doctor becomes distracted or loses visual concentration, the color resonance being emitted becomes degraded, and the projected color transforms back into non-differentiated white-light energy. Since it is the vibratory rate of the specific color that promotes healing, a strong connection between the doctor and patient is vital in distance color therapy projection.

WESTERN LIGHT THERAPY

Light therapy is currently being used in Western medicine through the following modalities:

- Laser-light therapy surgery,
- Full-spectrum light therapy for SAD (seasonal affective disorder),
- Color-light therapy for eye problems and various other illnesses, and

- UV-light therapy for "blue babies" with hyperbilirubinemia.

MAGNETIC ENERGY

Magnetism can influence energetic flows of energy current within the body. It is difficult to separate the energetic properties of magnetism (Yin) and electricity (Yang), as they are almost two aspects of the same energetic field. The movement of electrical currents generate magnetic fields. By establishing different magnetic polarities, the Qigong doctor can influence the electrical flow in the body.

The body's cells carry electromagnetic fields that both attract and repel each other, resulting in a magnetic pull between the body's tissues, organs, and extremities, as well as the body's electromagnetic interaction with the Earth. Clinical research in China demonstrates that the iron in the hemoglobin of the Blood is attracted to the magnetic pull of the body's tissues, as well as the magnetic pull of the Earth.

The Earth, like the body, has both a Yin (magnetic) field and a Yang (electrical) charge. These energetic fields are interdependent. The magnetic



Figure 4.4. The Earth is enveloped with electromagnetic currents, affecting both weather and vegetation.

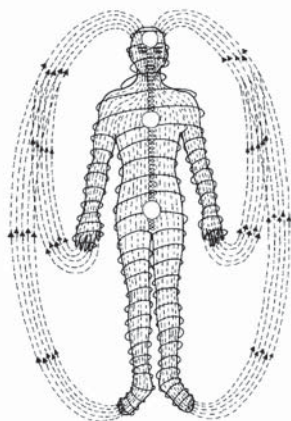


Figure 4.5. The body is enveloped with electromagnetic currents, affecting both internal and external organ functions.

field is caused by the movement of charged particles and spans the circumference of the Earth creating a strong electrical field (Figure 4.4).

Some modern researchers believe that the physical body's channel system (see Chapter 6) charges its field of magnetic flux through movement. It is further believed that the channel system creates an electrical field that attracts electrons into the body's Taiji Pole.

Richard Lee of the China Healthways Institute found that the Yin magnetic substances stored within the body's water molecules align with the electrically conducting structure of the body's channels (see Appendix 2). When the body's magnetic energy field is low, these channels become weakened and the conductivity is lowered. This magnetic energy can be replenished either from ingesting and transforming food, air and water, or gathered directly from the Earth's magnetic field.

The body's magnetic field conforms to the Earth's magnetic field through the energetic exchange within the body's electromagnetic fields (Figure 4.5). The body maintains this electromagnetic connection through the energetic resonance of the Taiji Pole. Within the structure of the body's Taiji Pole are located two major conductive poles of energy. These two conductive poles are located at the opposite ends of the Taiji Pole, positioned at the top of the head and the base of the perineum. The purpose of these energetic poles is to absorb Qi from universal and environmental fields, connecting and integrating the energy into the body's Three Dantians (see Chapter 5).

The electromagnetic lines in the body's force field begin from the at top of the head (traditionally considered the south pole) where the Heaven Qi flows into the body, and end at the at the base of the perineum (traditionally considered the north pole) where the Earth Qi flows into the body (Figure 4.6). Each of these two magnetic poles (the Lower and Upper Dantian) have a different energy influx. The energy originates and converts in the Lower Dantian and eventually flows to the Upper Dantian. The bottom pole, located in the Lower Dantian, converts Jing (Essence) into Qi

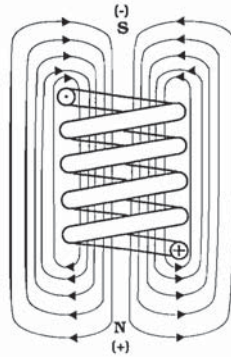


Figure 4.6. Magnetic field around a spiral coil

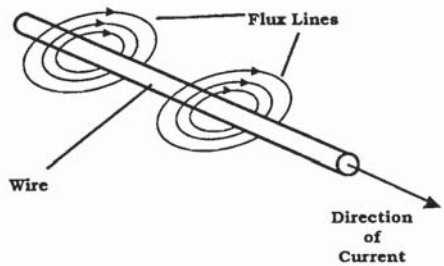


Figure 4.7. Flux lines around current-carrying conductor

(Energy) and increases the body's overall life-force energy. The upper pole, located in the Upper Dantian, converts Shen (Spirit) into perceptual insight and spiritual light.

There are several ways in which the Qigong doctor can manipulate the electromagnetic field which surrounds the body. The doctor can directly absorb Heaven and Earth energy from the bottom of his or her feet, top of the head, and through both palms (called Absorbing Qi from the Five Gates). The doctor can also, through creative visualization, gather and loop the different types of environmental energy around his or her body, increasing the thickness and power of the electro-

magnetic field (the energetic boundary that surrounds the doctor's body). This looping action is similar to wrapping a magnet with wire to increase its magnetic field potential (Figure 4.7). Stronger lines of magnetic force will be produced around the body, thus creating a stronger "energy bubble" (Figure 4.8).

The direction of electromagnetic wrapping should be done in accordance with the natural flow of the surrounding environmental fields. Each individual should remain sensitive as to which technique works better for them, as there are individual variations used in accordance to the doctor's intention and belief.

MAGNETIC THERAPY THROUGH EMITTED QI

Qigong doctors are trained to manipulate their patient's electromagnetic field by extending emitted energy into the patient's tissues. This stimulation of the body's magnetic field is extremely effective for regulating the flow of channel energy, as well as stimulating the activity of the nervous system.

Magnetic therapy is also used as a companion to acupuncture therapy. Acupuncturists use magnetic patches, placing them on various chan-

nel points on the patient's body, to induce energy flow and tissue stimulation.

The negative north magnetic field pole of the magnet is placed in contact with the patient's skin in treating conditions due to Excess Heat and stagnation. The negative north pole is found to have a cooling and calming effect on tissues. Herbal teas used for purgation, dispersing, anti-inflammatory or sedative properties can be augmented by placing the tea on the north pole of a magnetized surface for a minimum of an hour before drinking.

The positive south magnetic field pole of the magnet is placed in contact with the patient's skin in treating Deficiencies, Cold and blockages. The positive south pole is said to have a stimulating and warming effect on tissues. Herbal teas used for warming and tonification can be augmented by placing the tea on the south pole of a magnetized surface for a minimum of an hour before drinking.

WESTERN MAGNETIC THERAPY

In 1990, Dr. Arthur Trappier submitted a paper on "Evaluating Perspectives on the Exposure Risks from Magnetic Fields" to the *Journal of the National Medical Association*. In his article, Dr. Trappier explained that exposing cancer cells to a negative magnetic field discourages the growth of the cancer, while exposing cancer cells to a positive magnetic field encourages their growth. Magnetic therapy is currently being used in Western medicine through the following clinical modalities:

- Permanent magnet therapy for localized pain and inflammation relief,
- Super-magnet therapy for stimulation of the thymus for immune enhancement in cancer patients, and
- Pulsed magnetic therapy for the treatment of arthritic joints.

GENERATED HEAT

Electricity passing through any substance will produce heat. The amount of heat that will be generated depends upon the resistance of the substance and the density of the current's flow. Heat is generated at the electron level by the friction

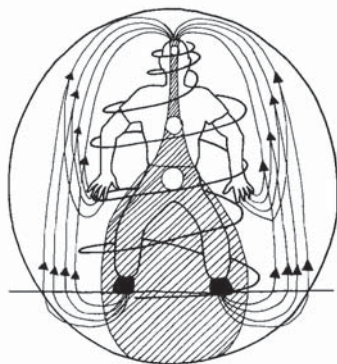


Figure 4.8. Qigong doctors can create a strong energetic field by absorbing Qi into their Lower Dantian. This energy extends into the Earth (like an anchor), and the Wei Qi field surrounding the doctor's body automatically increases and expands.

created through molecular motion. By increasing the motion of the molecules, more heat is generated. Molecules in living organisms are in constant motion, increasing or decreasing their rate of acceleration according to the environmental temperature. In order for heat to have any effect on the body, enough Qi has to be transferred to increase the movement of the molecules.

The heat within the body causes increased electron movement, resulting in more heat being generated on a cellular level. Heat is also caused by cellular metabolism. The body's metabolism produces 75% of the energy being created in the form of heat. Cellular activity is increased through electrical, magnetic, heat, sound, and light stimulation.

From a Medical Qigong perspective, Heat in the body is generated from the accumulation of Three Fires which emanate from specific locations within the body. Within the body's chest cavity is the Heart Fire, located within the abdominal cavity is the Kidney Fire, and all through the body flows the Bladder Fire. When the Heart Fire first awakes, the Kidney Fire responds to it, and when the Kidneys Fire moves the Bladder Fire follows it.

When these Three Fires follow their normal course of energetic movement, they issue and lead the body's life-force energy, creating and sustaining life. The Three Fires are responsible for regulating the Yin and Yang energy of the body by fusing the Five Elemental energies (stored within the body's Wood, Fire, Earth, Metal, and Water organs) with the energy of the Three Dantians. As the Shen from the Heart Fire is drawn into the Lower Dantian, the Bladder Fire fuses with the Kidney Fire, creating the body's True Fire. This action causes the body's Jing to create Qi in the Lower Dantian and then transform Qi into Shen in the Middle Dantian. Once this fusion is obtained, the mind, breath and body connections all become regulated.

The Three Fires also represent the regions of vital Heat responsible for the circulation of energy that sustains the Eternal Soul. Accessing the energy of the three Fires is used for cultivation and

spiritual liberation, and is brought about through Qigong practice, prayer and meditation.

1. The Heart Fire, also called the Commanding or Emperor's Fire, is located in the center of the chest. The Heart Fire is responsible for transforming the body's energy into Shen.
2. The Kidney Fire or Mingmen Fire, is located in the back of the body, just below the last floating rib. Qigong masters in ancient times regarded the Mingmen Fire as the motivating force of the body and paid special attention to its training during Qigong exercises. A Deficiency of the Mingmen Fire may lead to decreased sex-drive, hypogonadism and impotency. Conversely, if the Mingmen Fire is in Excess, increased sex-drive or sexual obsession and hypergonadism will occur.

Dr. Zhao Xianke, an expert on medicine during the Ming Dynasty period, states that "the Mingmen Fire dominates all Twelve Primary Channels. Without it the Kidneys would be weak, the Spleen and Stomach could not digest food, the Liver and Gall Bladder would not give any energy to think or plan, the urine and feces would not be moved, and the Heart would malfunction causing dizziness and endangering life."

3. The Bladder Fire, also called the Common People's Fire, is located in the lower abdominal area by the perineum and is responsible for evaporating water.

The Three Fires are not the Triple Burners, as the purpose of the Triple Burners is to regulate the major internal organs and is a completely different energy system. The physical locations of the Three Fires however, coincides with the locations of the Triple Burners.

HEAT THERAPY THROUGH EMITTED QI

Stimulating the body's tissues through Heat therapy is extremely effective for treating Deficient and Cold syndromes. In China, Qigong doctors use the extension of Heat through their emitted field of electromagnetic energy to stimulate their patients' tissues. This therapy helps to regulate the flow of the patients' channel energy, and tonifies the Blood and Qi.

Heat therapy is also used in the form of moxibustion as a companion to acupuncture therapy. Acupuncturists will use moxa sticks and/or cones, lighting and placing them on or over various channel points of the patients' body. This is practiced to induce Qi flow and tissue stimulation.

WESTERN HEAT THERAPY

Radiant and conductive heat therapy are currently being used in Western medicine for vasodilation and pain relief. These heat therapies can further be broken down and categorized into dry-heat therapy and moist heat therapy.

Dry-heat therapies include the following:

- Dry packs
- Hot-water bottles
- Heliotherapy-sun therapy
- Ultraviolet-heat therapy
- Infrared-heat therapy
- Diathermy therapy

Moist-heat therapies (hydrocolators) include the following:

- Hot bath packs
- Hot wet packs
- Hot foot baths
- Fomentations
- Poultices
- Vapor and paraffin baths

ELECTRICITY

A flow of electrons is called a current. Just as a current produces a magnetic field, a magnetic field, when it moves in relation to a conductor, induces an electrical current. In Medical Qigong therapy, the body's channels are also considered electrical circuits, and the points existing within each channel can be considered booster amplifiers (or step-up transformers) that maintain the current's strength. According to Dr. Robert O. Becker, research scientist and author of the book *Cross Currents*, acupuncture needles have the capacity to act as antennae, drawing charged particles (ions) from the atmosphere into the body. The acupuncture needle delivers a low-level electrical stimulation to the channel points and can be used to charge up, or decrease the energetic potential of

these "step-up transformers," affecting the current along the channel.

The human body is an excellent conductor of electricity and contains both alternating and direct electrical currents. The alternating current is responsible for the transformation of the body's magnetic field into the body's electrical field. The direct current is responsible for the body's positive Yang and negative Yin flow of electrical charges.

The friction produced by rubbing the feet on a carpet creates a charge that is stored within the body until touching another conductor (metal, another person, etc.) to release the charge. This normal and common occurrence demonstrates the storage, conductance, and discharging of electrons from the body. Any time electrons travel, heat, or thermal radiation is produced.

According to Swedish Physician and medical research scientist Dr. Bjorn Nordenstrom, the biological circuits of the body are driven by the accumulated charges, which, unlike a battery, oscillate between positive and negative. The body's system of channels and blood vessels act as insulated cables, while the blood plasma acts as the conductor. In the permeable tissue, the fluid between the cells conducts ions. A key component of the body's electrical circuit is the natural electrodes in the capillary walls, known as the lipid bilayers of the electron transport chain.

A myriad of electrical forces work within the body. Every human thought and action is accompanied by the conduction of electrical signals along the fibers of the nervous system. In fact, life would not exist at all without a constant flow of ions across the membranes of cells.

The electromagnetic energy in the body's cells is continuously being generated through the biochemical transformation of food, and air, and is circulated by the electromagnetic fields being generated within the tissues. Perineural cells, or nerve sheaths, carry the direct current of the body's electricity. These cells are responsible for motivating the body to heal, regenerate, and repair itself. Healing is always affected by a change within the body's electromagnetic field. The rate and effi-

ciency of healing is based on the strength and polarity of the body's field of energy. This electricity is one of the primary energy sources responsible for maintaining life itself.

Dr. Becker's research demonstrates that bones are "piezoelectric": when stressed, mechanical energy is converted into electrical energy that produces an increased electrical current. Dr. Becker discovered that running a minute electrical current through a fractured bone will stimulate the reproduction of the cells, creating a healing current similar to the body's natural healing mechanism.

According to Richard Lee of China Healthways Institute, electrostatic waves are observed in the body through EEGs (electro-encephalograms) and EMGs (electro-myograms). Different types of therapies affect the EEGs (sound therapy, meditation therapy, self-regulation Qigong therapy, light therapy, etc.). By controlling their thoughts, Qigong doctors can affect the current in their body and thus affect the EEG measurements. These thought patterns will in turn influence the Qigong doctors' electrical field. Experiments show that EEG measurements in test subjects receiving energy from healers tend to synchronize. Qigong doctors, when treating patients, can produce voltages as high as 190 volts, 100,000 times greater than regular EEG voltages.

The body's natural ability to gather, store, and move Qi increases the body's abilities to gather, store, and move electrical charges. The gathering of these electrical charges can cause a gradual electric buildup within the tissues and internal organs, developing into an Excess Qi condition within the body. Excess Qi conditions often manifest mood swings and are responsible for the energetic circuit overloads that occur spontaneously within the body. Excess Qi manifests as a sudden "explosion" or "release" of emotions such as rage, fear, grief, worry, fright, anxiety, and joy. An excess electromagnetic charge, internally combined with the Qi from a patient's on-going emotions can be drawn into an organ's tissue area and absorbed by the internal organ that is in the most elevated state of energy conversion. This energetic reaction can

cause the already overcharged internal organ to spontaneously release emotions. Sometimes the release is physiological, e.g., sudden sweating, blushing, twitching or jerking, yawning, stretching, sighing, burping, passing gas, etc. These can all be ways that the organ seeks to regain homeostasis.

ELECTRICAL THERAPY THROUGH EMITTED QI

The idea that an electric current can stimulate bodily repair, alert defence mechanisms, and control the growth and function of cells is not a new concept in Western medicine. In fact, the use of bio-electromagnetism dates back at least 200 years. Electrotherapy is found to be very useful in relieving pain by signaling the brain to activate and alter the body's neurochemicals. The insertion of electrically stimulating needles into a patient's body, for example, causes a release of endorphins, and is used for pain management.

Medical Qigong, acupuncture, and Chinese massage likewise, stimulate the peripheral and cutaneous nerves that carry sensory information, via the spinal cord, to the brain. This stimulation of the cutaneous nerves activates the brain's opiates (endorphins - endogenously generated morphine) and facilitates the closure of the body's pain relay gates, killing pain, and is the basis for anesthesia. Because medical Qigong therapy also has an analgesic affect on the body's cutaneous tissues, it is being increasingly used in hospitals for pre- and postoperative procedures.

WESTERN ELECTROTHERAPY

Electrotherapy is currently being used in Western medicine through the following modalities:

- Giga-TENS therapy for stimulation of healing,
- TENS therapy for pain relief,
- CES-cranial electro-stimulation therapy-for depression and substance abuse, etc., and
- Micro-stimulation therapy for micro-current stimulation below the threshold of awareness, to stimulate nonspecific healing, the reduction of inflammation and the harmonization of tissue polarity.

CHAPTER 5

THE THREE DANTIANS AND THE TAIJI POLE

THE THREE DANTIANS

According to Chinese energetic physiology, humans have three important energy centers, located in the center core of the body, that store collected energy in much the same way as a battery does. These three centers are called the Three Dantians (Figure 5.1). The word Dan literally translates to mean "cinnabar," while the word tian means "field." In terms of Medical Qigong tian is

referred to as a field of energy. Together, the characters for Dantian literally translates as "cinnabar field" or "field of elixir."

Cinnabar is mercury sulfide, a bright red or vermilion mineral, which is the principal ore of mercury. Cinnabar was an important mineral in ancient China, the source material needed to manufacture vermilion ink, which could be used only by the emperors. Cinnabar was -- and is today -- also used in Chinese medicine to sedate the Heart and calm the Shen, but always in small doses for short periods due to its highly toxic nature.

Cinnabar was also a vital elixir in Daoist alchemy, as it was discovered to be very balanced in its Yin and Yang properties. Daoist alchemy, like Western alchemy, was practiced in two ways: outer alchemy (Wai Dan) and inner alchemy (Nei Dan). Outer alchemy was the ancestor of modern chemistry. Outer alchemists set up laboratories and experimented with many substances from mineral, animal, and plant sources with the goal of discovering how to turn base metals into gold. Secretly, they were also seeking to discover an elixir, or drug, that would confer immortality or, at the least, greater longevity. Along the way they made many important discoveries, such as gunpowder, medicines, and many other substances vital to the world today.

Inner alchemy was concerned with purifying human nature and transforming the spirit into its most pure and radiant potential without the use of outer agents. Instead, they used Qigong and meditation to circulate and gather the "inner elixirs" of sexual energy, Qi, and consciousness at various locations within the body. The Three Dantians, or "elixir fields," in addition to storing energy, act like an alchemist's crucible, or cauldrons in the role of gathering and transforming vital sub-

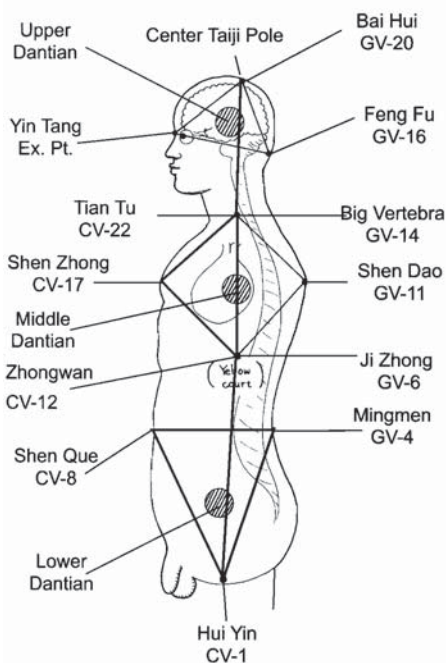


Figure 5.1. The Anatomical Locations of the Three Dantians and Center Core (Taiji Pole)

stances, energies, and various elements of awareness. The ingredients of the inner elixir are Jing, Qi, and Shen. The inner alchemists kept their work secret by using mineral code words such as "gold," "lead," and "cinnabar" to describe the movement and transformation of energetic and spiritual substances within the body.

The goal of the inner alchemists is immortality, a complete transformation of Jing, Qi, and Shen. Jing, Qi, and Shen are collectively called the Three Treasures and are the three fundamental energies necessary for human life. To accomplish this transformation, alchemists first gather and transform Jing into Qi in the Lower Dantian. They then gather and transform Qi into Shen in the Middle Dantian. Next, they transform Shen into Wuji (the absolute openness of infinite space) in the Upper Dantian. Finally, they merge Wuji into Dao (divine energy). The Three Dantians serve as the inner crucibles for these transformations.

These transformations can be compared to the changes of water (the consistencies and not the temperature), which when heated, can change from solid ice, to a liquid, and then to vapor.

The Three Treasures (Jing, Qi, and Shen) are also connected with the Three Outer Forces or Powers known as Heaven, Earth, and Man. Jing (reproductive essence) is the most substantial and therefore the most Yin of the three, and it is closely linked with Earth Qi. In Medical Qigong practice and Daoist inner alchemy, the Earth energy is gathered in the Lower Dantian and is associated with heat. Qi is a mixture of Yin and Yang and is closely connected with the atmospheric energy, which is a blend of Heaven and Earth Qi and gathered into the Middle Dantian, (which is associated with vibration). Shen (Spirit) is the most insubstantial and, therefore, the most Yang of the three; it corresponds with Heaven Qi, and is gathered in the Upper Dantian which is associated with light.

The Three Dantians are connected to each other through the Taiji Pole. The Taiji Pole acts as a passageway for communication between the Three Dantians, and as a highway for the movement of the various life-force energies. The Eter-

nal Soul is drawn into the body at the moment of conception through the Taiji Pole, and departs through it at death. The Taiji Pole also serves as a transport for the body's Hun.

Regardless of whether or not a modern Qigong practitioner is concerned with spiritual transformation, from a Medical Qigong standpoint the Three Dantians are still vital centers for the cultivation of energy. They are important areas for diagnosis and self-healing, as well as for projecting Qi to patients.

The following is an exploration of the Three Dantians and their individual relationships to the Three Treasures of Jing, Qi, and Shen.

THE LOWER FIELD OF ELIXIR

The Lower Dantian is the Dantian most familiar to martial artists and Zen meditators. It is regarded as the center of physical strength and the source of stamina. Called the "Hara" in Japanese, it is located in the lower abdomen, in the center of the triangle formed by drawing a line between the navel, Mingmen (lower back), and perineum. These three points form a pyramid facing downward. This configuration allows the Lower Dantian to gather the energy from the Earth.

The Lower Dantian is the major storage area for the various types of Kidney energies. The Kidney energies are, in turn, closely linked with our prenatal energies and provide the foundation for all other types of Jing, Qi, Yin, and Yang energies in the body.

The Lower Dantian is connected to the first level of Wei Qi (Protective Qi) circulating outside the body, extending from the body's tissues to about one inch. As the Lower Dantian fills with Qi, the Wei Qi field naturally becomes thicker.

THE LOWER DANTIAN AND JING

The Lower Dantian collects Earth energy and represents the body's physical energy of Jing. The Earth energy that is transformed in the Lower Dantian is a dense, full energy with a thick quality to its texture. In our analogy with the transformations of water, the energy in the Lower Dantian is dense, like ice.

The Lower Dantian is closely linked to the Jing Gong (Essence Palace) located in the perineum, which serves as a reservoir of Jing. Our Prenatal Essence (Yuan Jing), determines our constitutional strengths and vitality, and is stored in the Lower Dantian. It interacts with the Kidney energies to form Kidney Jing. The Kidney energies are all closely intertwined: Kidney Jing, Kidney Qi, Kidney Yin, Kidney Yang, and Kidney Fire. The Mingmen Fire, also called Kidney Yang, helps transform the Jing into steam (Kidney Qi).

Kidney Jing circulates throughout the body via the Eight Extraordinary Vessels, in particular, the Governing, Conception, and Thrusting Vessels, all of which originate in the Lower Dantian.

Kidney Jing controls the reproductive energies and life cycles in the body. Some of the ancient alchemical texts describe the Lower Dantian in women as being located in the Bao or uterus, and it is related to the function of Jing in a woman's body. In men, the reproductive essence is located in the Jing Gong (Essence Palace) or prostate and seminal vesicles. In some Chinese medical, Daoist, and Qigong literature, the term Kidneys is used as a synonym for the testes and ovaries.

The location of the Jing Gong is affected by the different anatomical locations of the male and female reproductive organs. In men, this area is located in the center of the body, at the level of the superior border of the pubic bone, posterior to the Qugu CV-2 (Crooked Bone) point. The Jing Gong area in women is located higher, centered in the uterus, about an inch above the superior border of the pubic bone, posterior to the Zhongji CV-3 (Utmost Center) point.

This difference in location, in turn, affects the storage of Jing (i.e., the testicles in the male cause the transformation of energy to occur lower in the body than in females, due to the higher position of the woman's ovaries).

Jing is the most physical, material form of Qi within the body (corresponding to Yin and Earth energy). The Lower Dantian is the place where Qi of the Earth is drawn into the body and transformed by heat.

The Lower Dantian acts as a reservoir for heat and energy and is associated with the Kidneys. The Kidneys control the Water element in the body. Jing is said to be like the water in the cauldron. Through focused concentration and meditation, the Jing (Essence) in the Lower Dantian is refined and transformed to produce Qi (Energy). When heat is generated as a result of the Heart and Mingmen Fire mixing with the Kidney Water, the alchemical transformation of Jing in the Lower Dantian area transforms Jing into the steam of Qi (the character for Qi is composed of steam rising from a cooking pot). This alchemical transformation is known as "changing Jing into Qi," and takes place within the Lower Dantian.

THE LOWER DANTIAN AND QI

The Lower Dantian is often called The Sea of Qi. It is the place where Qi is housed, the body's Mingmen Fire is aroused, the Kidney Yin and Yang Qi is gathered, and the Yuan Qi is stored. Also called Source Qi, the Yuan Qi is the foundation of all the other types of Qi in the body. The Yuan Qi is closely linked with the Prenatal Essence (Yuan Jing). Together, the Yuan Qi and Yuan Jing determine our overall health, vitality, stamina, and life span.

The Yuan Qi is the force behind the activity of all of the organs and energies in the body. It is closely related to the Mingmen and works to provide body heat. The body's Yuan Qi is the catalytic agent for transforming the food we eat and the air we breathe into Postnatal Qi. It also facilitates the production of Blood.

Yuan Qi is housed in the Lower Dantian, and it also flows out to the internal organs and channels through the Triple Burners. Yuan Qi is said to enter the Twelve Primary Channels (the body's twelve major energy pathways) through the Yuan points (sometimes called Source points) in acupuncture theory.

Of the Three Dantians, the Lower Dantian is closest to the Earth, is the most Yin, and has the strongest ability for gathering Earth Qi. In Medical Qigong, once students have learned to conserve and circulate their own Qi, they can increase it by connecting to the unlimited reservoirs of Qi

in the natural environment. Earth energy is the first form of external Qi with which the Qigong practitioner connects. This energetic connection to the Earth is important for several reasons.

1. First, Qigong practitioners need the Yin grounding power of the Earth Qi to counterbalance the gathered active Yang energy from Qigong exercises. Without grounding in Earth Qi, many Qigong practitioners develop Qi deviations in the form of Excess Heat.
2. Second, each person's supply of Qi is limited. When Qigong doctors extend their Qi to heal others, they deplete their personal supply of Qi unless they are able to simultaneously replenish their supply from outside sources.

Even people who do not practice Medical Qigong draw Earth Qi into their Lower Dantians. By practicing Qigong and using conscious intent, the amount of Earth Qi drawn into the body is vastly increased.

THE LOWER DANTIAN AND SHEN

The Lower Dantian itself is considered a center of consciousness. The consciousness of the Lower Dantian is more kinesthetic or physical given its Yin nature and close proximity to the Earth.

The body's Jing is connected with the Po (Seven Corporeal Souls). The Po control our survival instinct and the subconscious physical reflexes associated with survival. For this reason, Oriental martial artists spend many hours cultivating their lower elixir field to have the integration of Jing, Qi, and Shen needed for the split-second clarity of focus demanded in life-and-death struggles.

THE LOWER DANTIAN AND KINETIC COMMUNICATION

Not only is the Lower Dantian the center of physical strength and the source of stamina, but it is also considered the "house" of physical (kinetic) communication, awareness and feelings. The level of awareness referred to as "the intuition of the physical body," or kinetic communication, is stimulated by the subconscious. The subconscious mind picks up many signals from the environment that are not processed by the logical

mind. These signals can motivate spontaneous body movements and responses and are sometimes referred to as gut feelings.

Kinetic means "characterized by movement."

It is usually felt as a movement in the body or of the body. It is in this kinetic state of awareness that allows Qigong doctors to naturally feel the patient's internal resonant vibrations within their own body. When the doctors' body suddenly feels hot or cold, starts shaking or trembling, this may indicate that their subconscious mind is trying to communicate the location and condition of the diseased area within the patient's tissues.

Most of the time, the feelings experienced in the Lower Dantian are very subtle, but Qigong doctors, with a heightened degree of awareness of their own body, are able to pick up subtle variations of energetic shifts within themselves and others. When doctors collect energy in the Lower Dantian, an increased awareness and sensitivity naturally occurs. Cultivating this ability simply requires practice in paying attention to the physical body. A high level of awareness of the physical body, the surrounding environment, and the relationship between the two is required to maximize kinetic communication. When awareness is increased, perceptual feeling and kinetic body movements happen naturally. These are subtle senses that allow Qigong doctors to feel, smell, or hear energetic phenomena as they are released from the diseased tissues of patients.

According to research conducted by Dr. Michael Gershon, a professor of anatomy and cell biology at Columbia Presbyterian Medical Center in New York, the Lower Dantian sends and receives impulses, records experiences, and responds to emotions. Its nerve cells are bathed in and influenced by the same neurotransmitters as the brain. The Lower Dantian's "brain," known as the enteric (intestinal) nervous system, mirrors the body's central nervous system and is a network of 100 million neurons (more than the spinal cord contains), neurotransmitters, and proteins that can act independently of the body's brain, and can send messages, learn, remember, and produce feelings.

Dr. Gershon explains that active within the neural system of the lower abdominal area are major neurotransmitters like serotonin, dopamine, glutamate, norepinephrine, nitric oxide, enkephalins (one type of natural opiate), and benzodiazepines (psychoactive chemicals that relieve anxiety). The lower abdomen also has two dozen small brain proteins called neuropeptides. Dr. Gershon's research results provide modern scientific verification of what Eastern wisdom has taught for millennia -- that centers of consciousness exist at places in the body besides the brain and that the abdomen is one of the body's major centers of awareness.

ANATOMICAL LOCATION OF THE LOWER DANTIAN

The Lower Dantian is centered below the umbilicus, inside the lower abdomen, forming a downward pointing triangle. It occupies the first three lower Chakra gates. Chakras are small energy centers that originate from the Taiji Pole and have one or more gates.

1. The lowest point of the Lower Dantian extends to the Huiyin CV-1 (Meeting of Yin) point at the perineum. The name refers to the area on the body responsible for gathering and absorbing the Earth energy. This area is responsible for gathering the Yin energy into the body and Lower Dantian area via the three Yin leg channels (Liver, Spleen, and Kidney). This area is sometimes known as the Lower Gate of the Taiji Pole, or the Bottom Gate of the Lower Chakra.
2. The front area of the Lower Dantian is located posterior to the Shenque CV-8 (Spirit's Palace) point at the navel. The name refers to the place where the mother's Qi and Shen enter the embryo during fetal development. This area is sometimes known as the Front Dantian, or the Front Gate of the Second Chakra.
3. The back area of the Lower Dantian is located at the Mingmen GV-4 (Gate of Life) point on the lower back, anterior to the second lumbar vertebra. The Mingmen occupies the place between both Kidneys. It is the root of Yuan Qi,

and therefore determines life and death. The Mingmen provides the body's True Fire; it supplies the heat for the Triple Burners, and is responsible for stabilizing the Kidneys and Lower Dantian area. This area is sometimes known as the Back Dantian, or the Back Gate of the Second Chakra.

4. Medical Qigong schools in China differ in their belief as to where the center of the Lower Dantian is located. Some schools teach that the center of the Lower Dantian is affected by the different anatomical locations of the male and female reproductive organs. In these particular schools, the students are taught that in men, the center of the Lower Dantian is located posterior to the Guanyuan CV-4 (Gate of Original Qi) point. The center of the Dantian area in a woman is said to be located internally higher, and posterior to the Qihai CV-6 (Sea of Qi) point. This area is sometimes called the Middle of the Dantian, referring to its position between the navel and Mingmen areas.

THE NINE CHAMBERS OF THE LOWER DANTIAN

The human body is viewed as a microcosmic replica of the power of Heaven. Just as Heaven is said to be divided into nine different levels, each containing various palaces, our bodies also are said to contain a large variety of palaces and chambers. The nine stars of the Big Dipper are said to correspond to the Nine Chambers of each of the Three Dantians.

The functional aspects of the body's psyche were described by ancient Qigong masters as "spirits" that lived within the nine chambers of the Lower Dantian. These "spirits" linked the body's energetic channels and vital internal organs into an organic harmony of life-force energy. Qigong masters believed that as each Dantian became energized, it would initiate specific reactions within the body's energetic system, causing certain energetic/spiritual awareness to manifest within the practitioner's psyche.

Each of the nine chambers is several inches in diameter and is numbered in accordance to its en-

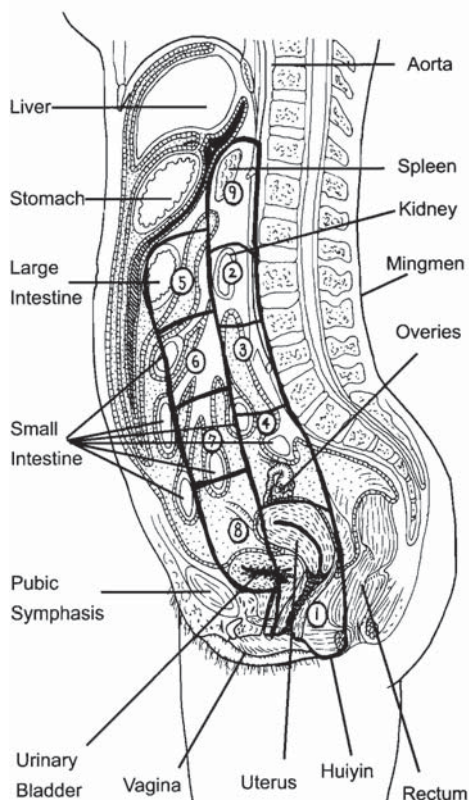


Figure 5.2A. The Nine Chambers of the Lower Dantian are shown here in the female body. Each number encompasses the entire chamber.

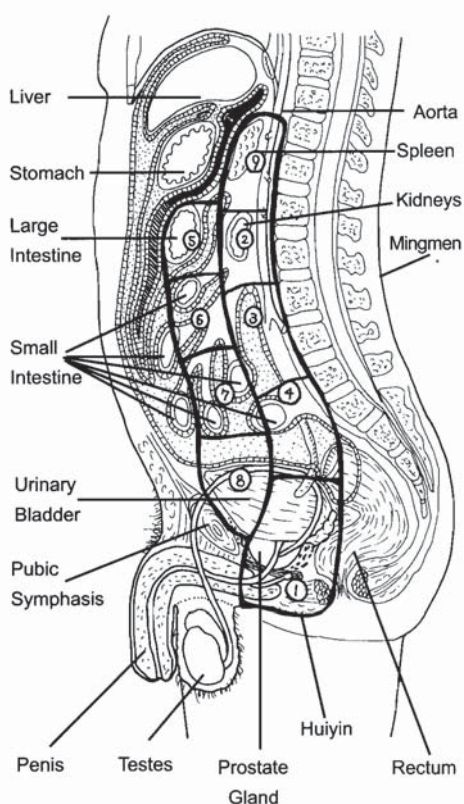


Figure 5.2B. The Nine Chambers of the Lower Dantian are shown here in the male body. Each number encompasses the entire chamber.

energetic stimulation (Figure 5.2 A-B). This vertical abdominal set of Lower Dantian chambers relates to many cavities of the body's internal viscera. The Nine Chambers of the Lower Dantian are named as follows.

1. The Palace of Jade (Jade Stem or Jade Cave)
2. The Official Health Monitor (Kidneys)
3. The Minister of the Orchard Terrace
4. The Chamber of Moving Pearls

5. The Minister of House Cleaning (Large Intestine)
6. The Palace of Mystical Spirits (Small Intestine)
7. The Chamber of Mysterious Elixir
8. The Spirit of the Jade Court (Bladder)
9. The Spirit of the Yellow Court (Spleen)

ENERGETIC FOCUS OF TRAINING THE LOWER DANTIAN

All Qigong training begins with the focus on

the Lower Dantian. In the beginning stages of Medical Qigong training, the doctor will encourage students to focus their mind and breath on the Lower Dantian. The purpose of this training is to gather the body's Yuan Qi into the Lower Dantian (called "returning to the source"), to strengthen the foundational root for the body's energy.

It is dangerous for Medical Qigong students to bypass the discipline of Lower Dantian cultivation training to progress more quickly to the more advanced intuitive and psychic training of the Upper Dantian. Such an approach to training may lead to Qi deviations (see Chapter 18) and cause emotional instability.

THE MIDDLE FIELD OF ELIXIR

The Heart is the primary organ related to the Middle Dantian; the second organ is the Lungs. In Medical Qigong, the thymus gland is also of primary importance to the Middle Dantian.

In children, the thymus gland is quite large. As the child matures into adulthood, the thymus gland shrinks in size. Until recently, Western biologists thought that the thymus gland became vestigial and inactive in adults. Beginning in the 1980's, however, with the advent of the AIDS epidemic and the increase in cancer cases, intensive new research was launched into the immune system. As a result, scientists discovered that the thymus gland plays a major role in educating and maturing the white blood cells to become immunocompetent. This thymus function continues throughout one's life.

The Middle Dantian collects Qi and represents the body's energetic reservoir for mental and emotional vibrations and energy. The energy of man that is transformed in the Middle Dantian has a fluid quality—like water.

A refining process also takes place in the Middle Dantian, transforming the fluid energy into more steam-like energy that is then transferred to the Upper Dantian. The Middle Dantian transforms Qi into Shen by bringing the transformed Qi into the Heart Fire. This alchemical process is commonly called "changing Qi into Shen" and refers to kinetic energy transforming into spiritual consciousness.

The Middle Dantian is connected to the second level of Wei Qi, circulating about one-and-a-half feet outside the body. As the Middle Dantian fills with Qi, the colors of the student's middle field of Wei Qi change, becoming even more pronounced. The reason for this change is that the Middle Dantian is connected to the Five Agents, which in turn govern the Five Yin Organs and organ emotions. As the students begin to experience various stresses and emotional releases their aura (resonating from the internal organs, throughout the second energetic field) changes its colors.

THE MIDDLE DANTIAN AND JING

The Heart is related to the Fire element. The Heart derives its Yang Fire from the Kidneys. Modern research in Chinese medicine equates the function of the adrenal glands to the traditional function of Kidney Yang. In Western physiology, the adrenal glands help to regulate the pace of the heart.

To keep the Heart Fire in balance, the Heart also needs Yin. Heart Yin is derived from Kidney Yin (Jing is one aspect of Kidney Yin).

In traditional Chinese physiology, the Heart is said to govern the Blood. Not only is the Heart responsible for the circulation of Blood, but in the Chinese view, the transformation of Gu Qi into Blood takes place in the Heart. Food Qi (energy derived from the consumption and transformation of food matter) is a form of postnatal Jing, derived from the Spleen and Stomach. Blood is composed of Nutritive Qi (Ying Qi), Jing and Fluids (see Chapter 22). The Kidneys also send prenatal Kidney Jing to the Heart to make Blood. Therefore, Jing - particularly postnatal Jing - is vital to the Heart's function of governing Blood.

THE MIDDLE DANTIAN AND QI

Similar to the Lower Dantian, the Middle Dantian is also considered to be a Sea of Qi. The Qi of the Middle Dantian is called Zong Qi. Zong Qi is translated as Ancestral Qi, Gathering Qi, Genetic Qi, or Essential Qi. In English translation, it is sometimes confused with the Original Qi (Yuan Qi), but they are not the same. The Zong Qi is a form of postnatal Qi, whereas the Yuan Qi is housed in the

Lower Dantian and is a form of prenatal Qi. Zong Qi and the Yuan Qi assist each other to maintain the healthy function of the Heart and Lungs.

The Zong Qi nourishes both the Heart and Lungs, controls the speech and the strength of the voice, and interacts with the Kidneys to aid in respiration. According to Traditional Chinese Medicine, the Kidneys assist the Lungs in holding and stabilizing the breath when inhaling.

Qi and Blood are closely related. In Chinese medicine, it is often said, "Qi is the master of Blood; Blood is the mother of Qi." Qi gives the Heart and blood vessels the strength to circulate Blood and gives life to the Blood. Blood, on the other hand, houses and carries Qi to all the cells in the body. When one loses Blood, one also loses Qi. Therefore, one should consider Qi and Blood to be inseparable.

Qi is also inseparable from the mind and spirit. According to the teachings of ancient Tibetan Qigong masters, the channels are, metaphorically speaking, the road, the Qi is the horse, and the mind is the rider. Through refining the Qi, the mind and spirit are refined and purified. The Middle Dantian is the main focal point for this refinement of Qi into spirit.

THE MIDDLE DANTIAN AND SHEN

Classically, the Chinese locate the Mind in the Heart. In Chinese, the word for "mind" (Xin) is also the Chinese word for Heart. In Medical Qigong, a distinction is made between the Acquired Mind (Ren Xin) and the Original Mind (Yuan Xin).

The Middle Dantian is said to house the Shen and control all of the other functions of Shen that are attributed to the other Yin organs. Thus the Heart is often referred to as the Heavenly Emperor.

Throughout the world, people relate the heart to emotions and feelings. Emotions and feelings are one important aspect of the spirit. Any type of emotion will have an effect on the Shen.

The negative emotions are sometimes called "the five thieves" because even though negative emotions are necessary for life, chronic states of negative emotions drain the Qi.

The human mind easily falls under the influ-

ence of the Po (the Seven Corporeal Soul), that are concerned with survival. When the Po dominate the Heart, their overexaggerated self-concern gives rise to a chronic state of fear, sadness, worry, anger, and defensive arrogance.

The redeeming virtue of the Heart is a sense of propriety and discriminating awareness. The Hun (the Three Ethereal Souls) control the smooth flow of Qi throughout the body and are nourished by the Five Virtues of kindness, order, trust, integrity, and wisdom. These Five Virtues give peace and clarity to the Heart and allow the higher qualities of the Yuan Shen to overrule the Po.

An important relationship regarding the Middle Dantian and Shen is found in the Heart's role of governing the Blood. The ancient classics state that the Shen also resides in the Blood and pervades the body through Blood circulation. This relationship between Blood and Shen is one reason why anemic patients are often restless and suffer from insomnia. Through nourishing the Heart Blood, many forms of spiritual unrest can be treated.

According to Dr. Candace Pert's information on neurotransmitters (stated in *Psychoneuro Immunology*), the brain and white blood cells both contain the same neurotransmitters and biochemical constitutes that are prerequisite for consciousness awareness to exist. These same neurotransmitters and biochemical constitutes which are linked to consciousness are synthesized and created by the white blood cells. This similarity indicates that not only do the brain and abdomen have their own consciousness and nervous system but so does the Blood. This similarity also implies that consciousness is possible anywhere in the body, substantiating the ancient Chinese understanding that consciousness is pervasive throughout the body via the Shen, which resides in the Blood.

THE MIDDLE DANTIAN AND EMPATHIC COMMUNICATION

The Middle Dantian is also considered the "house" of emotional (empathic) communication, awareness, and feelings. Emotional communication is analogous to the feelings of empathy felt within the Heart. Empathy is the means by which

the Qigong doctor will most frequently get in touch with the emotional components of the patient's energetic blocks and imbalances.

Empathic communication is felt as an emotion and originates in the Heart and Middle Dantian area. When Qigong doctors focus on the Middle Dantian area, a line of communication is created with their higher self. We are all born with this ability, but as we grow older, we tend to override this type of emotional communication with our logical mind. These impressions slowly atrophy, eventually causing us to lose this natural empathic ability of communication. We disconnect from this higher perception due to the negative and double messages received from our parents and from society. The way to reconnect with the intuitive self is to look inward and become one with our true self, which is connected to the divine.

ANATOMICAL LOCATION OF THE MIDDLE DANTIAN

The Middle Dantian is shaped like a tetrahedron (four points): one area points toward the Upper Dantian and the Heavens, one area points toward the Lower Dantian and the Earth, one area points toward the front, and one area points to the back.

1. The front lower point of the Middle Dantian is located at the Zhongwan CV-12 (Middle Stomach Cavity) point on the midline of the abdomen, just below the sternum. This area is the master point of the Middle Burner and is sometimes known as the Front Gate of the Third Chakra.

This emotional storage area is also called the Yellow Court because it reflects the emotions stored from the Heart, (the Heart was sometimes referred to as Suspended Gold in ancient China).

The back lower point of the Middle Dantian is located on the Jinzhong GV-6 (Middle of the Spine) point. The name refers to the point's location. This area is sometimes known as the Back Gate of the Third Chakra.

2. The front center point of the Middle Dantian is located at the Shanzhong CV-17 (Central

Altar) point, on the middle of the sternum at the level of the fourth intercostal space. The name refers to the "place of worship" where the Shen resides. This area is sometimes known as the Front Gate of the Fourth Chakra.

The back center point is located two inches up from the shoulder blades, at the Shendao GV-11 (Spirit Path) point located at the hollow between the fifth and sixth thoracic vertebrae. The name refers to the easy accessibility into the patient's Shen residence (within the Heart) through this particular area on the back. This area is sometimes known as the Back Gate of the Fourth Chakra.

3. The upper front point of the Middle Dantian is located at the Tiantu CV-22 (Heaven's Chimney) point, at the throat. The name refers to the visceral cavity area at the base of the throat responsible for "pooling" escaped Heaven Qi from the Lungs. This area is sometimes known as the Front Gate of the Fifth Chakra.

The upper back point is located on the Dazhui GV-14 (Big Vertebra) point on the back. The name refers to the point's location below the seventh cervical vertebra and above the first thoracic vertebra. This area is sometimes known as the Back Gate of the Fifth Chakra.

4. The center of this Middle Dantian area is located in the right atrium of the heart, centered between the SA (sinoatrial) and the AV (atrioventricular) nodes. The center of the Heart is considered the seat of all emotions.

THE NINE CHAMBERS OF THE MIDDLE DANTIAN

The Middle Dantian regulates the body's Heart—Mind connection. The Heart-Mind connection includes both the all pervasive consciousness of the entire body and the Shen. It distributes the flow of Yuan Qi into the Yin and Yang aspects of the body's mental and emotional functions. These functions within the psyche are controlled by the interaction of the body's Wu Jing-Shen or Five Essence Spirits (Hun, Po, Zhi, Yi, and Shen). The energy of the Middle Dantian is also

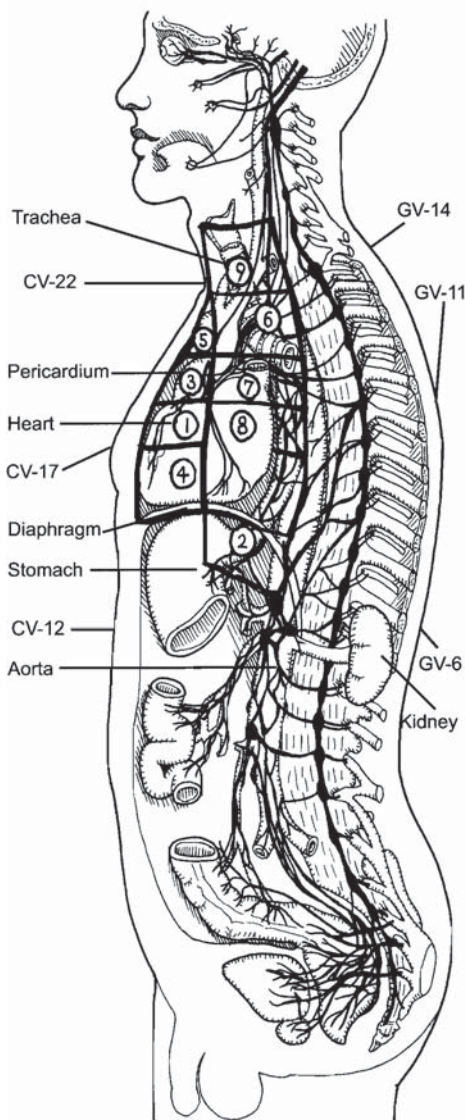


Figure 5.3. The Nine Chambers of the Middle Dantian are identical for men and women. Each number encompasses the entire chamber.

associated with the Spleen and Stomach energies. The vertical thoracic set of nine chambers (Figure 5.3), located within the Middle Dantian, originate around the auricles and ventricles of the heart (especially the pericardial and pleural cavities). The Nine Chambers of the Middle Dantian are named as follows.

1. The Chamber of Mysterious Elixir
2. The Lower Court of the Heart
3. The Chamber of the Ultimate
4. The Chamber of Splendor
5. The Heaven's Cover
6. The Twelve Storied Chamber
7. The Chamber of Government
8. The Purple Chamber
9. The Heaven's Chimney

ENERGETIC FOCUS OF TRAINING THE MIDDLE DANTIAN

In Medical Qigong training the doctors encourage their students to focus their mind and breath on the Middle Dantian to regulate the Heart. Techniques are used for treating Deficient conditions by drawing Qi into the Heart and Middle Dantian area, then regulating the body's energetic fields. For treating Excess conditions, the students are encouraged to lead and purge the Excess Qi from the Heart and Middle Dantian area through the body's extremities. The purpose of this training is to release the toxic Excess Qi gathered in the patient's Heart and Yellow Court areas. These areas of Excess tend to cause disease.

THE UPPER FIELD OF ELIXIR

The Upper Dantian is the collector of Heaven Qi and represents the spiritual aspect of man and his connection to the divine. The Heaven energy that is transformed in the Upper Dantian is of a thinner more ethereal quality—like vapor.

The Upper Dantian is connected to the third level of Wei Qi, circulating several feet outside the body. As the Upper Dantian fills with Qi, the spiritual intuition and psychic perception of the individual increases.

In Chinese physiology, the brain controls memory, concentration, sight, hearing, touch, and smell. These senses stay in close communication with the Heart and Shen.

THE UPPER DANTIAN AND JING

The Jing and Qi form the material foundation for the Shen. In Chinese, the term Jing-Shen means mind or consciousness. Jing-Shen may also mean vigor, vitality, or drive. In China both Western and Chinese doctors use the term Jing-Shen Bing to refer to all types of mental illness. The term Shen is rarely used by itself in a medical context without the concept being connected to the close relationship between the power of the mind and spirit.

The term Wu Jing Shen is used in Medical Qigong to describe the body's Five Essence Spirits (Hun, Po, Zhi, Yi and Shen). These five spirits combine the energetic essence of the Five Yin Organs in order to create the body's innate spiritual consciousness.

The Jing itself is considered the basis for, and ruler of Marrow (a substance derived from the Kidneys that nourishes the brain, spinal cord and forms bone marrow). The brain, is one of the six Extraordinary Organs and is called The Sea of Marrow, and is considered to be a form of Marrow. The six Extraordinary Organs are hollow Yang organs that store Yin Jing. Deficiency of Jing may lead to poor concentration, poor memory, dizziness, and absentmindedness. Deficiency of Prenatal Jing is related to mental retardation and attention deficit disorder (ADD) in children.

In some styles of Qigong, the Jing is intentionally conserved and its energy is drawn upwards from the Lower Dantian through the spine to nourish the brain. Such nourishment benefits the mind and spiritual consciousness.

THE UPPER DANTIAN AND QI

The head is the most Yang part of the body since it is the closest part of the body to Heaven. The Qi that operates in the Upper Dantian is, therefore, Yang in nature. The Spleen and Kidneys send the Clear Yang Qi (pure, light, and insubstantial) upwards to the brain to facilitate mental clarity and activity.

The Upper Dantian is also the place where we connect with the Yang Qi of Heaven. Qigong practitioners consciously absorb Heavenly Qi through the upper doorway, Baihui GV-20. The Heaven Qi is composed of the Qi from the celestial bodies:

the sun, moon, planets, and stars.

The Upper Dantian is located in the center of the brain, in an area that encompasses the pineal, pituitary, thalamus, and hypothalamus glands. The pineal gland and hypothalamus have been shown to be extremely sensitive to the influence of light. In his book, *The Body Electric*, Dr. Robert Becker cites experiments with bees and several species of birds that indicated that these animals navigate by the light of the sun. Birds have disproportionately large pineal glands. He also discovered that birds seem to have a backup system of navigation based upon a sensitivity to the electromagnetic fields of the earth.

There are three forms of Qi to which the brain responds and interacts: light, electricity, and magnetism. These particular forms of energy stimulate the pineal, pituitary, thalamus, and hypothalamus glands, affecting and influencing the emotional responses.

THE UPPER DANTIAN AND SHEN

We have already discussed the relationship of the Jing and the Shen with the Upper Dantian. Of particular interest to the alchemists is the opening of the center of the Upper Dantian, called the Crystal Room, where psychic perceptions and intuitive knowing take place. Higher communications, a sense of great bliss, and perceptions that transcend the seeming bonds of time and space are associated with the Upper Dantian. These experiences are particularly valuable to Qigong doctors, who use these heightened perceptions to diagnose illness. Their efficacy is well documented in the works of such authors as C. Norman Shealy and Caroline Myss, who use the term "medical intuitive" to describe this paranormal ability.

The Upper Dantian is also the place where the Eternal Soul connects with the Wuji, and with the Dao. The awareness associated with this union is beyond description, as its unity supersedes the differentiation inherent in conceptual thought.

Although the Upper Dantian is responsible for intuitive and psychic perceptions, the combined energetic properties of all three Dantians establishes the foundation for all psychic perceptions. The steam-like quality of the energy with

the Upper Dantian fuses within the light now existing in this center. As this energy disperses, it travels out into the Wuji, returning back to the divine. This interaction is also responsible for what the Chinese call "receiving the message," which describes the ability of connecting with the patients' subtle energy field to acquire the hidden knowledge stored within the patients' tissues.

While in a state of tranquility and inner peace, the Qigong doctors' Upper Dantian will also intuitively process information from the environment and universe. This intuitive knowledge provides Qigong doctors with a greater ability to explore both their own consciousness and the patients'. The ancients called this ability "knowing without knowing."

THE UPPER DANTIAN AND INTUITIVE COMMUNICATION

As the Shen is developed and the Upper Dantian is opened, spiritual communications may reveal themselves in a flash of an image or a vision in the mind's eye. These images and visions are sometimes very abstract and short lived. Interpreting images takes practice because the images streaming from the Yuan Shen cannot be interpreted easily by the logical mind.

The Qigong doctors must be able to distinguish between true and false messages reflected through their visions. True visions are received from the divine connection to the Dao or Wuji; false visions reflect the messages from the subconscious. The ability to accurately separate these visions is another example of "knowing without knowing."

Although communication from within usually makes itself felt as a strong impulse, Qigong doctors must learn to keep the logical mind from interfering by practicing spiritual meditations. These meditations involve the forging of links in the chain of communication with the higher self. They should be practiced again and again until this connection becomes a natural, recurring phenomenon. The more one practices at stilling the logical mind and circumventing the ego, the easier it will be to get a clear communication from the higher self. When the higher self initiates a com-

munication, it does not demand or impose itself, and if ignored it will usually stop sending signals.

Five Elements must be in place before the communication lines become fully open and operational:

1. Purity in intention,
2. No hidden agendas,
3. Surrender to the divine will,
4. Complete trust and faith in success (believe and expect), and
5. A quiet and receptive stillness of mind.

The lines of communication with the higher self are severed by the logical mind through doubt, fear, and disbelief. Strong faith is required to open this line of communication. Faith requires no logical proof; if proof is needed, then doubts interfere and breed failure. The logical mind cannot know absolute faith and, therefore, faith must come from deep within one's true self. Any form of cynicism will lead to the death of spiritual growth, for it strikes at the root of faith itself.

Faith is not something that can be forced. Even after practicing Medical Qigong for many years, Qigong doctors may still have to battle their own questions. However, through successful practice, the seed of faith is established, allowing it to grow and blossom. The opposite of faith is doubt combined with fear. Suppression and denial of fear builds and armors the ego, which leads to further pain. If the fears are accepted and acknowledged, they can be overcome by faith.

ANATOMICAL LOCATION OF THE UPPER DANTIAN

The Upper Dantian is located in the head, approximately three inches posterior to the Yintang point (between the eyebrows). It is shaped like a pyramid, facing upward to gather the energy from Heaven. This pyramidal reservoir houses light.

1. The front point of the Upper Dantian is the Yintang (Hall of Impression) point. The name refers to the ancient tradition of placing a red mark or "seal" over the Bright Hall, or Entrance of the Spirit, this point represents wisdom and enlightenment. This area is sometimes known as the Front Gate of the Sixth Chakra, or the Third Eye point.

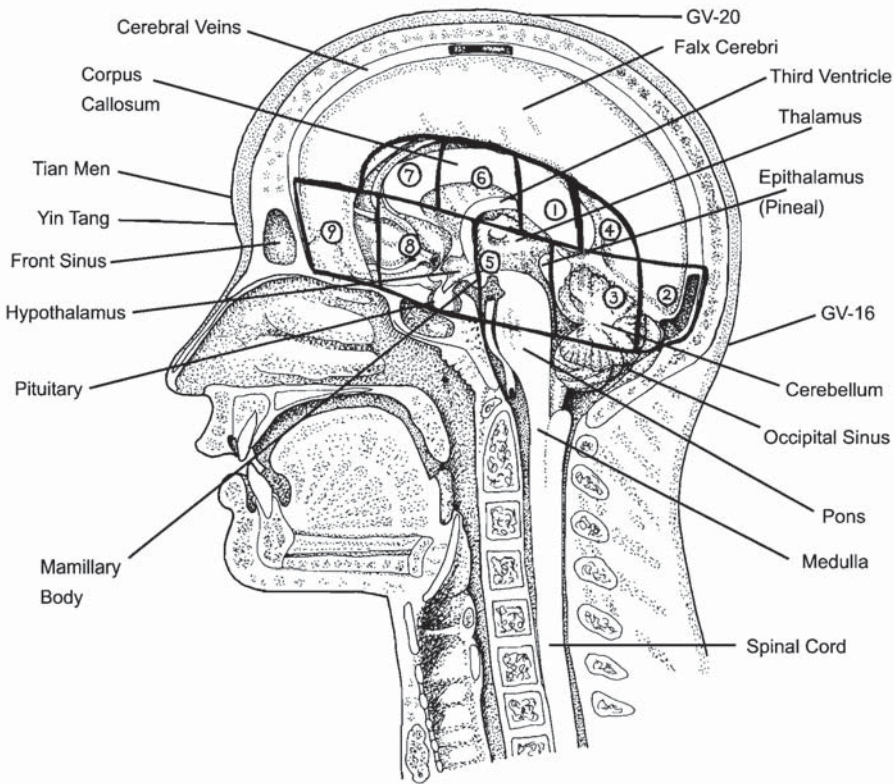


Figure 5.4. The Nine Chambers of the Upper Dantian are portrayed in this drawing. Each number encompasses the entire chamber.

2. The back point of the Upper Dantian is located below the external occipital protuberance, on the Fengfu GV-16 (Wind Palace) point. This area is also connected with and surrounded on both sides by the BL-10 (Heavenly Pillar) point. The energy field connected to this point may be likened to an antennae receiving messages; it allows Qigong doctors to regulate their state of consciousness. The Governing Vessel 16 point is also a Sea of Marrow point, which is used to affect the flow of Qi and Blood to the brain, and a Window of

Heaven Point (one of eleven points used for treating Shen disturbances), as well as one of the thirteen points identified by the famous Daoist physician Sun Simiao as a Ghost Point (points used for treating spirit possession). It has been my personal observation that students with a more prominent occipital protuberance tend to see auras more easily and receive psychic intuition faster. This area is sometimes known as the Back Gate of the Sixth Chakra.

3. The highest point of the Upper Dantian is lo-

cated on the vertex of the crown, on the Baihui GV-20 (One Hundred Meetings) point. The name refers to the ancient tradition that one receives divine messages and spiritual intuition from this point into the Upper Dantian's Chamber of Mysterious Elixir, located within the third ventricle of the brain. This area is sometimes known as the Upper Gate of the Taiji Pole or the Upper Gate of the Seventh Chakra.

It is also said in Traditional Chinese Medicine that all of the body's major channels send a connecting vessel to the Baihui so that at death the Qi can leave the body through this upper doorway and ascend to the Heavenly realms.

- 4. The center of the Upper Dantian is located in the pineal gland. It is the area where the Shen transcends and merges with the Wuji and then progresses on to the Dao. The Upper Dantian is also considered the house of spiritual (intuitive) communication, awareness, and feelings.

THE NINE CHAMBERS OF THE UPPER DANTIAN

The horizontal cephalic set of nine chambers, located within the Upper Dantian (Figure 5.4) is based on the different ventricles of the brain. The

Nine Chambers of the Upper Dantian are named as follows.

- 1. The Chamber of Mysterious Elixir (Mystical Medicine)
- 2. The Palace of Jade Emperor
- 3. The Palace of Moving Pearls
- 4. The Chamber of Splendor
- 5. The Hall of the Upper Dantian (Medicine Field)
- 6. The Chamber of the Ultimate Truth
- 7. The Cover of Heaven (Palace of the Heavenly Court)
- 8. The Chamber of Government
- 9. The Entrance of the Spirit (Bright Hall)

ENERGETIC FOCUS OF THE UPPER DANTIAN

In Medical Qigong training, the Upper Dantian pertains to gathering spiritual intuition and light to advance the doctor's intuitive and psychic ability (see Six Transportations of Shen, Chapter 13).

The Qigong doctor may also absorb universal and environmental Qi into the Upper Dantian through the Yin Tang (Third Eye region) and the Tian Men areas (located in the center of the forehead), and emit healing Qi to patients through either one or both of these points. The Shen can both exit and enter the body from the area in the Upper Dantian by way of the Baihui, Yin Tang, and Tian Men (Heavenly Gate) areas.

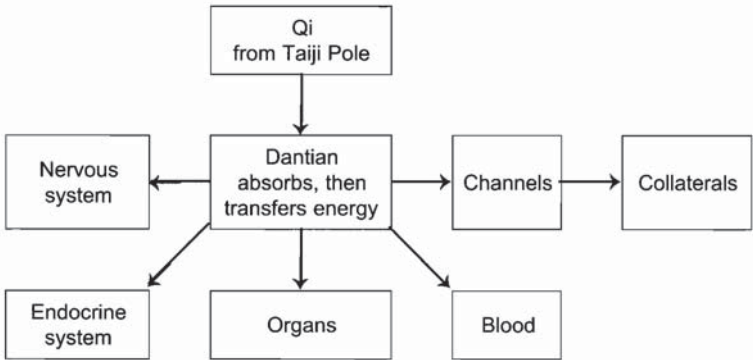


Figure 5.5. Qi Dispersion From the Center Taiji Pole Through the Dantians into the Body

THE FUNCTIONAL ASPECTS OF THE THREE DANTIANs

The three energy reservoirs of the Dantians are linked externally through the Governing and Conception Vessels and internally through the Thrusting Vessels and the Taiji Pole.

The center of each Dantian is penetrated by and attached to the Taiji Pole, which exits from the Baihui at the top of the head to the Huiyin point at the perineum. Each of the Dantians corresponds to anatomical locations that are centers for magnetic and electrical vibration and charge. The body's intensity of vibration and charge is dependent on the mental intention, the posture, and the respiration.

Qi moves into the body's Dantians through the body's Taiji Pole. The energy is then absorbed into the body's major organs and surrounding tissues as it flows out of the Dantians and into the body's internal and external channels and collaterals.

Each Dantian acts like a reservoir, collecting energy and redistributing it into all of the internal organs. This energy projects through the surface of the body into the Wei Qi field. The same energy also projects inward flowing through the energy channels, along the nervous system and endocrine glands, and then through the Blood, to nourish the body (Figure 5.5).

You can visualize this energy transformation as follows: Qi flows into the body like rainwater flowing into a lake (the body absorbing and collecting Qi into the Dantians). The rainwater is then absorbed into the surrounding soil, foliage, and root systems (skin, tissues, and cells) before it gathers, collects, and pools into deep artesian wells (the Dantians). Pressure begins to build up as these artesian wells fill with the rainwater, and eventually overflow, pouring into smaller pools (the organs) before combining with the rushing action of underground streams (the channels).

Another popular analogy is to consider the Dantians as batteries, the body's Taiji Pole as a magnetic bar connecting the batteries together, the channels as the wires, and the Wei Qi fields as the electromagnetic fields manifesting from the energy contained within the structure.

Mental and emotional awareness of a specific tissue area can be heightened through increasing the flow of energy to that location. When energy fills the tissues, a cellular release of energy causes the tissues to either store or release emotions, depending on the body's overall Excess or Deficient Qi.

If an increase of Qi is focused into the Lower Dantian, the result is a more powerful and stable feeling in the body. When an increased amount of Qi is focused into the Middle Dantian, the result

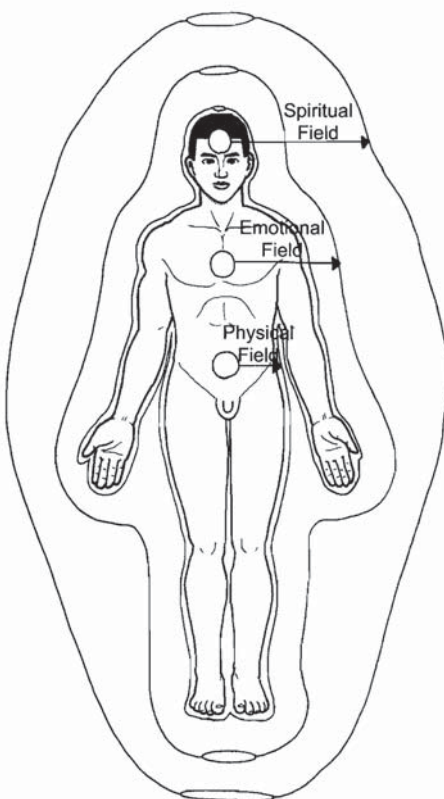


Figure 5.6. The Three Dantians and Their Relationship to the Three External Wei Qi Fields

is a heightened feeling of emotional perception and awareness. If an increase of Qi is focused into the Upper Dantian, a heightened spiritual awareness and sense of connection to the divine occurs. The greater these energies flow, the healthier the individual becomes, and the stronger his or her energetic fields become (Figure 5.6).

THE DANTIAN'S YIN AND YANG ENERGETIC CHAMBERS

Each of the Three Dantians can be divided into Yin and Yang energetic chambers. The Yang chambers relate to each Dantian's upper chambers and the spiritual aspects of the Hun. The Yin chambers relate to each Dantian's lower chambers and the carnal aspects of the Po. The chambers and their energetic potential are described as follows.

THE LOWER DANTIAN

1. The Yang Energetic Chamber of the Lower Dantian relates physically to the upper quadrant of the abdomen, located within the small intestine in men and the uterus in women. When influenced by the Hun, quiescence and serenity are enhanced.
2. The Yin Energetic Chamber of the Lower Dantian relates physically to the lower quadrant of the abdomen, which includes the reproductive organs and the Bladder, urethra, and anus. This chamber is responsible for reproduction and sexuality. When influenced by the body's Po, raw physical power and sexual vitality are aroused.

THE MIDDLE DANTIAN

1. The Yang Energetic Chamber of the Middle Dantian relates physically to the upper quadrant of the Heart, which includes the left and right atrium, the upper portions of the left and right ventricles, and the atrioventricular node. This chamber is responsible for spiritual attitudes and virtues related to the influence of the body's Hun. The Hun are responsible for:
 - gathering and transmitting divine inspirations and spiritual insights,
 - giving and receiving unconditional love, and
 - motivating spiritual growth through prayer, devotion, and commitment.

2. The Yin Energetic Chamber of the Middle Dantian relates physically to the lower quadrant of the Heart, which includes the left and right ventricles. This chamber is responsible for sensual passions, conquests, and conditional love. It deals with actions which are often based on hidden agendas. These emotions are related to the influence of the body's Po. The influence of both the Po and the Yin Energetic Chamber of the Upper Dantian activates, energizes and enhances:
 - biological drives (for food and self preservation,
 - sexuality, lust and desire, and
 - sensuality.

THE UPPER DANTIAN

1. The Yang Energetic Chamber of the Upper Dantian relates physically to the upper quadrant of the brain, often referred to as the third ventricle or higher brain centers. When stimulated, the higher brain centers manifest spiritual intuition and divine insight, related to the influence of the Hun. Such insight is responsible for spiritual growth and maturation. Insights eventually lead to the emergence of extrasensory perceptions (ESP), e.g., clairvoyance, clairaudience, telepathy, psychokinesis, and spiritual enlightenment.
2. The Yin Energetic Chamber of the Upper Dantian relates physically to the lower quadrant of the brain, often referred to as the "reptilian" brain. When stimulated, the reptilian brain activates the thalamus, hypothalamus, cerebellum, and cortex, which awaken the body's intuition, as well as animalistic and primordial instincts of survival. When the Yin Energetic Chamber dominates, the sensory, animalistic nature of the Po emerges full force. This phenomenon sometimes occurs when coma patients begin to recover. As energy begins to fill the lower chambers of the Three Dantians, their initial reactions are basic and carnal in nature, i.e., to either engage in sexual activity or strike out in violence. As the Qi begins to fill the upper chambers of the Three Dantians, the energy balances in the patient's

Taiji Pole and the patients' impulses return to normal.

THE DOCTOR'S PROJECTED AURA FIELDS

In China, Qigong doctors are tested and categorized according to the predominant color of their Qi emissions. The healing color will depend upon which of the three Dantians is dominant (corresponding to either the Lower Dantian, Middle Dantian, or Upper Dantian), and the energetic strength and potential of the individual being tested. The emitted color is observed in the visible-light spectrum projected from the Qigong doctor's hands.

YELLOW EMITTED COLOR

Individuals who have just begun their training will emit a yellow glow around their external energy field. The Qi will naturally overflow from the Lower Dantian area and the color yellow will dominate the aura. This is actually a normal aura color observed from most beginning Qigong doctors, indicating that the energy field is still too weak to treat serious diseases.

RED EMITTED COLOR

Qigong doctors who have mastered their body and mind will emit a red radiant glow around their external energy field. The Qi will also overflow from the Lower Dantian area, and the color red will dominate the aura. This is actually a normal range of aura color observed from the many Qigong doctors who have just graduated from Medical Qigong colleges, indicating that the energy field is at the intermediate stage.

PURPLE EMITTED COLOR

Qigong doctors who have evolved to the next level of mastering the emotions will emit a purple radiant glow around their energy field. These doctors' Qi will naturally overflow from the Middle Dantian area, and the color purple will dominate the aura. This aura color is observed in strong and advanced Qigong doctors.

BLUE EMITTED COLOR

Qigong doctors who have further refined their energy will emit a blue radiant glow around their

energy field. These doctors' Qi will also overflow from the Middle Dantian area, and the color blue will dominate the aura. This aura color is observed in very advance Qigong doctors, and is developed only after many years of clinical practice and personal spiritual transformations.

WHITE EMITTED COLOR

The Qigong doctors who have mastered their spiritual life, as well as surrendered their body, mind, emotions, and spirit to a divine or higher calling will emit a white radiant glow around their energy field. These doctors' Qi will naturally overflow from the Upper Dantian area, and the color of the aura is considered the strongest and most powerful.

CLEAR-OPALESCENT EMITTED COLOR

The divine energy is emitted through a clear-opalescent color. This Qi emission is different than the white radiant glow, and is a sign of divine intervention and healing. These times of divine intervention can occur in any stage of the doctor's energetic development, and are a testimony to the healing virtue of the divine.

Although every Qigong doctor uses a combination of all Three Dantians when projecting Qi into patients, the color of the aura surrounding the doctor's body reflects which Dantian's reservoir is predominantly used. Through time, patience, and much practice, the Qigong doctor will be able to transform from a yellow to red, purple, blue, and finally to white-light healer.

THE TAIJI POLE

The Taiji Pole can be observed as a vertical column (or pole) of brilliant white light, full of vibration and energetic pulsation. This energetic channel flows from the Baihui point at the top of the head, through the center core of the body, connecting the Three Dantians. The Taiji Pole roots its energy at the base of the perineum at the Huiyin area.

In Chinese energetic embryology, as the father's sperm enters the mother's egg, it creates the upper or Heavenly vortex point of the Taiji Pole. At this stage of energetic development, the Heavenly vortex creates and connects the Three

Dantians together, rooting the column of white light energy into the Kidneys and Mingmen area. As the fetus continues to grow and develop, the Taiji Pole slowly descends, shifting its energetic root to the base of the perineum. After birth, the Taiji Pole can be observed as a vertical column of brilliant white light, surrounded by a veil of golden spiraling light.

HEAVEN, EARTH, AND MAN RELATIONSHIPS

The Taiji Pole of the body is comparable to the central axis of the Earth, which is known as the Taiji Pole of the Earth. At the end of the Earth's Taiji Pole are the North and South Poles, which are compared to the body's Baihui at the top of the head and Huiyin at the base of the perineum. The Earth's Taiji Pole (or central axis) aligns to the North Star.

The North Star is seen as the Taiji Pole of Heaven and is sometimes called the Pole Star or Taiji. It is sometimes said that the original Chinese character for Taiji means Yin and Yang. While the original meaning of the Chinese character for Yin is the shady side of the mountain, and Yang depicts the sunny side of the mountain, the mountain's peak is considered a Taiji, where both Yin and Yang meet (or the center of Yin and Yang).

The center Taiji is also called the Still Point, because although all of the changes of Yin and Yang occur in the Heavens within the course of a day, and all of the stars seem to make a 360 degree rotation (as the Earth rotates) the Pole Star remains stationary as Heaven's Still Point. In a similar manner, the body has the Taiji Pole as the "still point of man." A great stillness is experienced when a Qigong practitioner gathers Qi into the Taiji Pole.

INTERNAL ENERGY INTERACTIONS

Extending from the body's Taiji Pole are the Three Dantians, Five Jing-Shen, and the Eight Extraordinary Vessels. These vital energetic systems feed all the major organs and the body's Twelve Primary Channels. As the Three Dantians absorb energy from the body's Taiji Pole, they also extend, or "feed," and energize the body's Yin and Yang organs, Twelve Primary Channels, and Eight Extraordinary Vessels. Each individual Dantian is

connected to the body's Taiji Pole and is responsible for creating its own alchemical transition in the process of converting Jing into Qi, Qi into Shen, Shen into Wuji, and Wuji back to the Dao (see Chapter 13).

In my clinical experience, the closer I work to the patient's Taiji Pole the more powerful the energies become. Accessing the patient's Taiji Pole, Three Dantians, and Eight Extraordinary Vessels for whole body tonification and regulation is faster and less draining on my energetic reservoirs than emitting Qi into the patient's Twelve Primary Channels to accomplish the same type of treatment.

THE FIVE THRUSTING CHANNELS

Five internal Thrusting Channels connect to and transverse the body's center Taiji Pole. These five internal channels begin at the perineum and spiral up through the center of the body's core, flowing into the upper crown of the head. They connect the Baihui area at the top of the head to the Huiyin area at the bottom of the perineum. These five internal channels absorb the Five Elemental energies of Heaven and Earth (Wood, Fire, Metal, Earth, and Water) into the body.

The Taiji Pole is responsible for absorbing the energy from Heaven and Earth and distributing the collected Qi into the body's major internal organs. Similar to the Earth's central axis, the Taiji Pole is divided into two main energetic polarities: The Five Portals of the Heavenly Yang Gate, located at the top of the head, and the Five Portals of the Earthly Gate, located at the perineum (Figure 5.7).

When the body's internal and external energetic wave patterns become synchronized through prayer or meditation, a rhythmic pulsation occurs within the Taiji Pole. This pulse begins deep within the center core of the body and vibrates outward towards infinite space connecting the Wuji with the Dao.

SPIRITUAL MANIFESTATIONS

When doctors penetrate the outside veil surrounding the center core of a patient's Taiji Pole and extend their intention into the light's center, they experience the sensation of falling into space

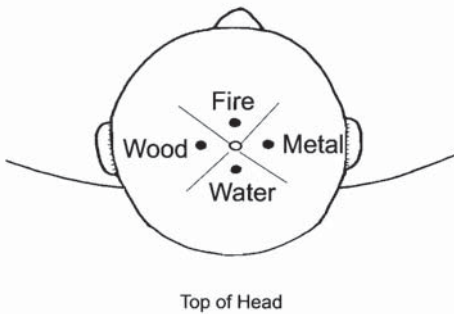
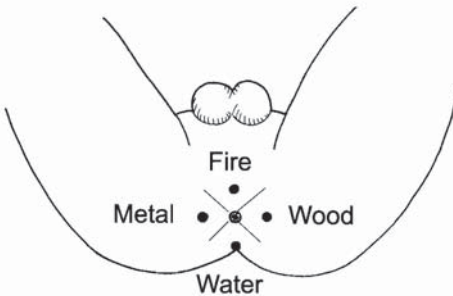


Figure 5.7. The Five Portals of the Heavenly Yang Gate are portrayed here as seen looking down at the top of the head. The Universal Energy is absorbed into the Taiji Pole through the Five Portals of the Heavenly Yang Gates, located at the center of the Baihui (One Hundred Meetings) and Sishencong (Four Spirits Hearing) areas, at the top of the head.



The Five Portals of the Earthly Yin Gate as seen from the perineum. The environmental energy is absorbed into the Taiji Pole through the Five Portals of the Earthly Yin Gates, located at the center of the anal sphincter, between the Huiyin (Meeting of Yin) and the Changqiang (Long Strength) areas, at the base of the perineum.

or shooting through space. This sensation is followed by seeing flashing colors and moving shapes, as the surrounding core dissolves into infinite space itself. As the Qigong doctors continue to extend their intention to reach this area, time and space feels as if they stretch into eternity. This experience is considered the true connection with the Wuji returning back to the Dao. The potential for this experience exists within everyone and can be accessed through deep prayer and meditation. It is quite a normal phenomenon within deep spiritual practices and is sometimes known as accessing the river of God.

ENERGETICALLY OPENING THE TAIJI POLE

When we are born, we are connected to great spiritual wisdom and power through our center core. During the maturation process, this connection slowly fades away, yielding to masks and defense mechanisms, that seek to shield us from our pain and self-hatred (shame). In childhood, every time we repressed the flow of painful feelings connected to an event, we froze that particular event in both energy and time, and locked it within our muscles. Since the external Wei Qi is composed of energy consciousness, a block of frozen psychic energy is formed within the Wei Qi at the moment we inhibit the pain. By walling off our wounds, we also wall off our connection to our deeper core self (Figure 5.8). We pretend not to feel the pain anymore, we block off the memory of the event. Thus, we prevent a natural resolution to the pain and the trauma of the event. Through denying our true feelings we disconnect from our core self and put on masks. We smile when angry, for example, or pretend indifference to our hurts. Since creative inspiration comes from our core, we lose our creative ability. When we stop the negative experiences of anger, pain, or fear, we also stop the positive healing of the physical, mental, and emotional aspects of the experience.

During Medical Qigong treatments, patients regress layer by layer through the pain and fear associated with the blocked energy that gives rise to the disease. Even though the memories may be very strong and frightening, as the emotions

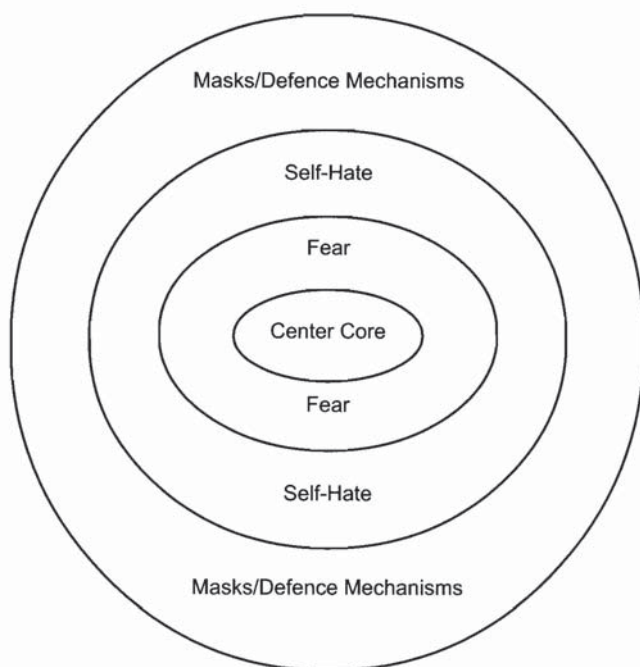


Figure 5.8. The True Self is Contained Within the Core Self

release, the pain decreases with the dispersal of the original trauma.

I have found in my clinical practice that most of the patients' pain comes not from the original trauma but from the unconscious belief system established to protect them from the original trauma. In other words, more pain and illness is created in our bodies by avoiding working through the original trauma (through our habitual defense and avoidance patterns) than was present in the original trauma. It requires enormous amounts of energy to suppress feelings, and each time we do so, we create further injuries to ourselves.

SPIRITUAL AWAKENING

When patients become aware of their spiritual connection to the divine, it is called an "awakening." This change can be observed through the spiritual transitions experienced within the patients' center core through their Taiji Pole. When the center Taiji Pole (which connects all three Dantians) begins to awaken, certain physical, emotional, and energetic reactions may occur within the patients' body. These transformations occur because the tissues of the energetic fascia (that connect to the major organs of the body) are enveloped within the energetic structure and webbing of the Taiji Pole.

THE TWELVE GATES OF THE CHAKRA SYSTEM

Although the body's major internal energy centers are contained within the interacting network of the Three Dantians, the Three Dantians also connect to the body's major energy doors (located on the Governing and Conception Vessels), known as the Twelve Gates of the Chakras. These Chakra gates are superficial, on the surface of the skin, and are not as deep as the Chakra Cores and Three Dantians which are all connected to the Taiji Pole (Figure 5.9).

The word Chakra is Sanskrit for "wheel." The Chakras look like small, colored disks, usually about the size of a silver dollar. Energetically the Chakra gates look like funnels or vortices of Qi. Qigong doctors and sages have for centuries described their perceptions of these gates as resembling energetic wheels or vortices within the subtle energy body. Each funnel extends and expands its energetic vortex out into the body's Wei Qi field. As energy travels up and down the Taiji Pole it creates an energetic pulse. This energetic pulse resonates out from the body through the Twelve Chakra Gates, and can be felt several feet from the body. The bottom Chakra is located at the perineum and only has one gate, as does the top Chakra located at the top of the head; the second, third, fourth, fifth, and sixth Chakras have two gates each, one on the front of the body and the other on the back of the body. These Chakra Gates serve the following different energetic functions:

1. The top or Crown Chakra gate is responsible for absorbing Heavenly Qi and light into the body, as well as energizing the center core's Taiji Pole.
2. The front Chakra gates are responsible for the patient's feelings and emotional activity. They are related to the patient's Shen and the Heart Fire energy. They are connected to the Conception Vessel.
3. The back Chakra gates are responsible for the patient's willpower and determination. They are related to the patient's Zhi and the Kidney Water energy. They are connected to the Governing Vessel.

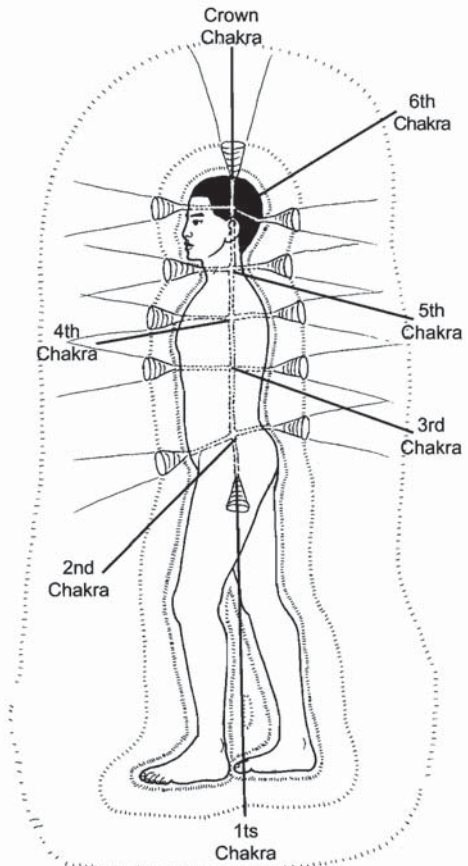


Figure 5.9. The body's Twelve Chakras Gates extend from the Taiji Pole and expand outward into the three external Wei Qi fields.

4. The center of the Chakras are actually deep inside the body's center core, located within the middle of the Taiji Pole.
5. The bottom or Base Chakra gate is responsible for absorbing Earthly Qi and heat into the body, as well as energizing the Taiji Pole. Generally, when treating a patient, the Qigong

doctor extends energy into the patient's back Chakra gates to stabilize the emotions and to access control over the patient's will and determination. The doctor can, for example, connect with the Heart Chakra back gate, located on the patient's Shendao, GV-11 point, to access the emotions stored within the tissues of the Heart. The front Chakra gates are used to remove Excess emotions from the patient's tissues. Although the treatment approach differs, the Three Dantians system and Twelve Chakra Gate system, mutually support each other, both in the location of the energy centers, and in their physical manifestations of energetic function.

The Yin and Yang polarity of the Chakra gates are opposite in men and women (Figure 5.10). The Twelve Chakra Gates serve as subtle energy distributors, that help absorb and distribute environmental Qi to the patient's organs, tissues, and major nerve plexus areas closest to each gate. Each Chakra gate is connected to its own potential of psychic perception, interfaces with the body's nervous system, and is associated with a different endocrine gland. Any energy extended from the Qigong doctor towards a patient's Chakra gate will affect the patient's physical body. As the patient begins to energetically open the Chakra gates, the external energetic Chakra wheels begin to spin in half-circle rotations, opening and closing with the core's energetic pulse. The energetic action is similar to the centripetal (closing) and centrifugal (opening) action of the body's energetic channels.

Each opening of a Chakra gate may result in a spontaneous emotional release. Some of these releases can involve painful memories that have been dislodged from the energetic filter (or veil) that envelops the Chakra gates. This energetic filter prevents external emotional traumas from entering into the body's center core.

A Chakra gate can become stuck open, closed, or may also tilt out of alignment with the Taiji Pole, causing Qi Deviations that may result in a distorted or obstructed flow of energy. This obstruction may cause physical, as well as psychological, stress or trauma. The release of these emotional

| Polarity | | |
|----------|-----------|-----------|
| Chakra | Men | Women |
| 7th | + Yang | - Yin |
| 6th | - Yin | + Yang |
| 5th | + Yang | - Yin |
| 4th | - Yin | + Yang |
| 3rd | + Yang | - Yin |
| 2nd | - Yin | + Yang |
| 1st | + Yang | - Yin |

Figure 5.10. The energetic Yin and Yang polarity of the Chakra Gates are opposite in men and women. The Chakra Gates of a man start from a Yang (+) energetic field (at the Lower Chakra Gate) and change to Yin (-) at the second Chakra Gate, alternating from Yang to Yin up the body, ending at Yang in the Upper Chakra Gate. Women display the opposite energetic polarity in each Chakra Gate.

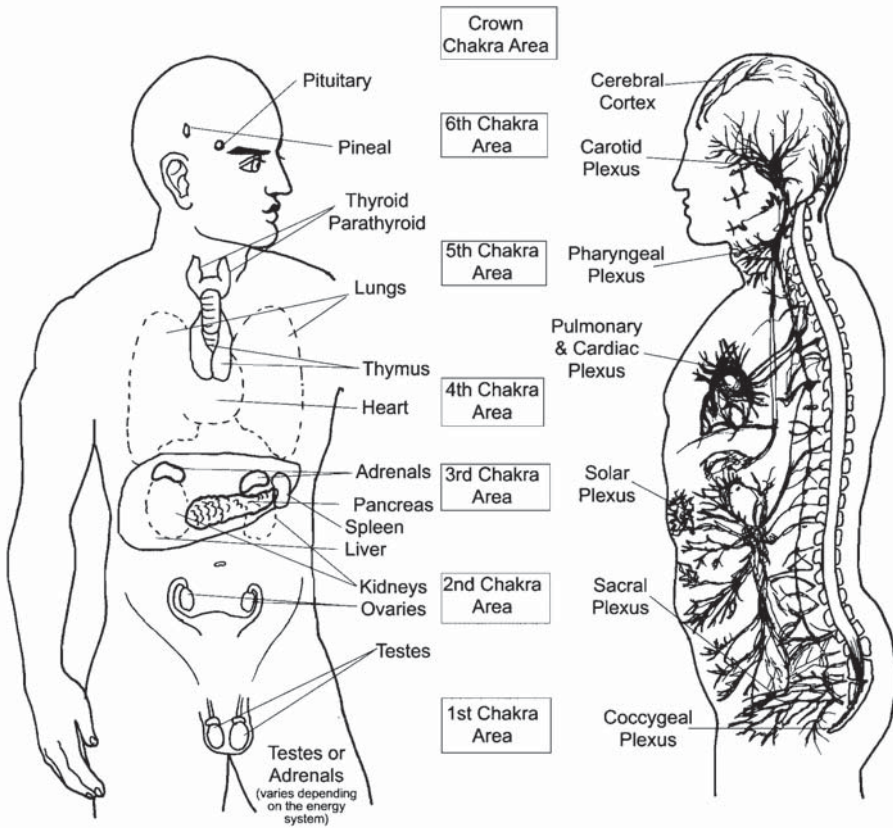


Figure 5.11. The body's Chakra system is connected by the Taiji Pole and extends outward into the body's nerve plexus, affecting the glandular system and both anterior and posterior external energetic fields.

traumas can be overwhelming and painful if the patient has not prepared for, or does not understand the nature of, these transitional energetic malfunctions. These manifestations usually occur when the patient's system has been energized and the body is actively seeking to release and get rid of toxic emotions from certain areas. Qigong doctors should be aware of these strong emotional reactions to assist their patients in facing and

working through their fears and pain as the Qi Deviations along the Taiji Pole are corrected. Sometimes these experiences unwind at a rapid rate, stimulating the patient's central and anterior nervous system; this can release a flood of mental and emotional images and sensations, that are sometimes accompanied by shaking, thrashing, and other unusual movements of the body (Figure 5.11).

THE BOTTOM CHAKRA GATE

The bottom or first Chakra gate is sometimes called the Meeting of Yin (referring to the Earth energy), and is located near the perineum, in front of the anal sphincter on the Huiyin CV-1 point. This energy center controls the reproductive system and the urogenital organs and intersects with the Bladder and Kidney Channels. It is associated with survival instincts (the "fight or flight" response), security, tribal power (group acceptance), and the "grounding" or "rooting" of the body.

The first Chakra is associated with the Lower Dantian. Its energetic elemental nature relates to Earth, and its color is red. It connects to the Taiji Pole at the base of the perineum and exits at the top, or Crown Chakra.

The bottom Chakra is associated with the kinesthetic, tactile, and proprioceptive senses. It supplies energy to the spinal column, adrenal glands (in some systems), testicles/ovaries, and Kidneys. This Chakra gate is also connected to both the Conception and Governing Vessels.

The bottom Chakra gate will immediately open in any emergency situation, or when there is danger, to release stored information to ensure survival. Energetic malfunctions caused by stored emotional trauma in this Chakra can cause a massive amount of fear for one's life to be released. The retention of massive amounts of fear, or the sudden energetic release of panic, can cause the following symptoms: lower back pain, sciatica, constipation, hemorrhoids, rectal tumors and cancer, knee problems, and varicose veins.

THE SECOND CHAKRA GATES

The second Chakra core can be accessed through two energetic gates. The front gate is sometimes called the Spirit's Palace Gate and is located at the navel around the Shenque CV-8 point. The back gate is sometimes called the Gate of Life and is located on the lower back at the Mingmen GV-4 point.

This second energetic area is considered the "gateway of the Lower Dantian." Its energetic elemental nature relates to Water, and its color is orange. It is the energy center through which other people's emotions are perceived (kinesthetic per-

ception), allowing one to be sensitive to other people and to sense dangerous situations.

The second Chakra is the energy center for sexuality, sensuality, the hunger for power, and financial issues. It supplies the sexual organs (ovaries and testicles) and the immune system with energy.

When the second Chakra gate opens the patient feels the release of sexual desires, waves of orgasm, and sexual fantasy. Because this area is also associated with the desire for power, sometimes the desire to destroy is released. Energetic malfunctions caused by stored emotional trauma in this Chakra can cause lower back problems, frigidity or impotence. Second Chakra dysfunction can also cause Kidney, uterine, Bladder, and urinary problems.

THE THIRD CHAKRA GATES

The third Chakra core can be accessed through two energetic gates. The front gate is sometimes called the Solar Plexus Center, in this system of Chakra diagnosis it is located between the navel and the xiphoid process (at the level of the pancreas), at the Zhongwan CV-12 (Middle Stomach Cavity) point. The back gate is called the Middle of the Spine and is located on the middle of the back at the Jizhong GV-6 point.

The third Chakra area is associated with the Middle Dantian and is known as the Yellow Court in Medical Qigong therapy. Its energetic elemental nature relates to Fire, and its color is yellow. It is the body's distribution point for psychic energies (gut instinct and intuition), personal power, and self-image. It is the area where the body's Qi transforms into Shen. It is also a storage chamber for severe emotional pain and anger.

This area supplies energy to the Liver, Gall Bladder, Stomach, Spleen, pancreas, adrenal glands, and nervous system. The third Chakra is the center for personal power-storing issues of responsibility, self-esteem, personal honor, and fear of rejection.

When the third Chakra's energy gates open, feelings of power and waves of anger, rage, fear, greed, jealousy, judgment, and criticism can be released. Energetic malfunctions caused by stored

emotional trauma in this Chakra area can cause ulcers, hypoglycemia and diabetes, as well as Liver and/or adrenal problems.

THE FOURTH CHAKRA GATES

The fourth Chakra core can be accessed through two energetic gates. The front gate is sometimes called the Heart Center and is located at the center of the breastbone, at the Shangzhong CV-17 point. The back gate is sometimes called the Spirit Path and is located on the Shendao GV-11 point on the back, between the scapula.

The fourth Chakra area is associated with the Middle Dantian. Its energetic elemental nature relates to Wind, and its color is green. This energy center is associated with love, compassion, empathy, clairsentience, and intuition. This area supplies energy to the Heart, Lungs, circulatory system, thymus gland, vagus nerve, diaphragm, and upper back.

When this energy center opens, it can be physically painful (the patient may experience feelings of a weight on the chest, heart attack sensations, or the release of tears) as the patient becomes aware of being attached to the personal ego. The feelings associated with the fourth Chakra have to do with our internal world, while feelings associated with the third Chakra have to do with the external world. Energetic malfunctions can cause Heart and Lung diseases.

THE FIFTH CHAKRA GATES

The fifth Chakra core can be accessed through two energetic gates. The front gate is sometimes called the Throat Center and is located just above the hollow of the throat, at the Tiantu CV-22 point. The back gate is sometimes called the Big Vertebra and is located on the back, at the base of the neck on the Dazhui GV-14 point.

This energy center is associated with sound vibration, personal and divine will, and communication. The fifth Chakra area is associated with the Middle Dantian. Its energetic elemental nature relates to sound, and its color is bright blue. It is the center for psychic clairaudience, and the power source for the Qigong doctor's "inner voice" guidance. This area supplies energy to the throat, thyroid and parathyroid glands, neck ver-

tebrae, mouth, Lungs, and alimentary canal (the digestive tube from the mouth to the anus).

When the fifth Chakra energetic center opens, a compulsive urge to sing and chant arises. This area is also where Heat from the Liver Fire sometimes becomes entangled with Phlegm (a viscid substance that is a product and a cause of disease) from the Lungs, forming what is known as "plum pit Qi" (an energetic knot within the throat). Energetic malfunctions caused by stored emotional trauma in this Chakra area can cause stiff neck, sore throat, throat "plum pit Qi" symptom, thyroid problems and swollen glands. The patient sometimes experiences a release of unexpressed grief and anger, resulting in the physical reactions of excessive swallowing, coughing, or laryngitis.

THE SIXTH CHAKRA GATES

The sixth Chakra core can be accessed through two energetic gates. The front gate is sometimes called the Third-Eye Center and is located at the middle of the forehead at the Yintang or Hall of Impression point. The back gate is located on the back of the head, between GV-16 (Wind Palace) and GV-17 (Brain's Door), at the external occipital protuberance.

The sixth Chakra area is the center for psychic intuition, clairvoyant seeing (inner vision), and energy projection. The sixth Chakra area is associated with the Upper Dantian. Its energetic elemental nature relates to light, and its color is indigo (deep violet blue). This area of the body is responsible for enabling the Qigong doctor to see auras, Chakras, and other energetic images. This center is also responsible for mental telepathy, allowing the doctor to sometimes know the patient's thoughts and feelings. This area of the body supplies energy to the pituitary gland, lower brain, ears, nose, eyes, and nervous system.

When the sixth Chakra energy center opens, energetic malfunctions can result in headaches, eye strain, pain around the eyes, distorted or blurred vision, and sometimes blindness. Inaccurate interpretations of events, projections of personal fears and other emotions and motivations onto others may sometimes occur. Reoccurring nightmares and misguided fantasies may also be incurred.

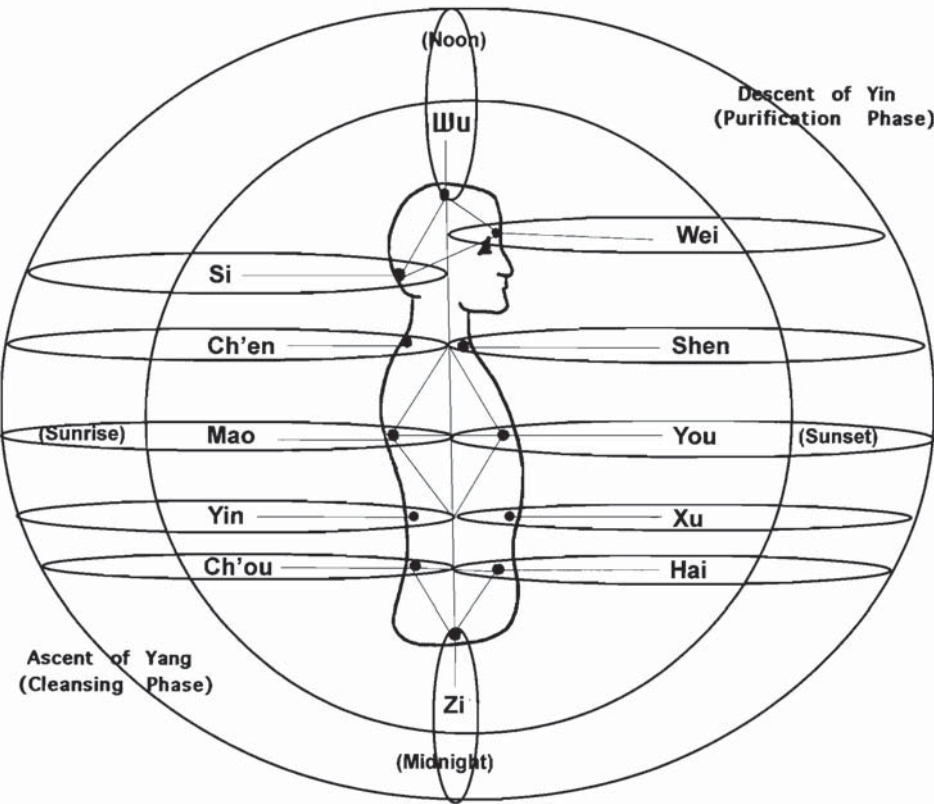


Figure 5.12. This figure shows the Twelve Earthly Branch Relation to the Twelve Chakra Gates. The Governing and Conception Vessels flowing through the middle of the back and front of the body correspond to the ecliptic path of the sun along the Twelve Chakra Gates, and are related to the Twelve Earthly Branches.

THE UPPER CHAKRA GATE

The upper or top Chakra gate is sometimes called the Crown Center and is located on top of the head at the Baihui GV-20 point. This energy center is associated with higher knowledge, understanding, pure intuition, and ecstasy. The upper Chakra area is associated with the Upper Dantian. Its energetic elemental nature relates to infinite space (Wuji), and its color is violet. This

area supplies energy to the pineal gland and upper brain.

When the upper Chakra energetic center opens, it is like a golden flower opening, accompanied by a dazzling bright light and a strong, powerful connection with the divine. Energetic malfunctions result in confusion, apathy, alienation, boredom, depression, and a state of incomprehension.

TAKING PRECAUTIONS

When any of the energetic reactions to opening the Chakra gates take place, it is important for the student or patient to realize that these are only transitional stages and are normal phenomena which occur as a sign of energetic and spiritual transformations. The student or patient should take certain precautions, however, like being under the care of a qualified Qigong doctor when beginning any type of energy training.

It is also important not to allow patients to experience these emotional transitions alone. Because these energy transitions, malfunctions, and deviations are new to the Western mode of thinking, they can easily be misdiagnosed by doctors unfamiliar with energetic medicine. Patients should be encouraged to find or establish a support group consisting of advanced practitioners of energetic meditation. Having a support group of experienced practitioners allows these emotional and spiritual transitions to occur in a safe environment, where other experienced practitioners can monitor the patient's feelings, if and when, unfamiliar emotions start to emerge.

THE TWELVE EARTHLY BRANCHES AND THE TWELVE CHAKRA GATES

The body is viewed as a small and complete universe unto itself. The internal organs are influenced by the celestial movements of the sun, moon, planets, and stars. The Governing and Conception Vessels, where the Twelve Chakra Gates are located, are also affected by the Heavenly cycles.

In ancient China, the day was divided into twelve separate time divisions. Each time division corresponds to two hours of the day and was named after one of the Twelve Earthly Branches. These twelve time divisions were further organized into months and seasons (see Chapter 11). The ancient Qigong doctors discovered that the body's Qi and Blood mirror the Earth's seasonal ebb and flow, rising and falling like the lunar tides.

Each of the time periods corresponding to the Twelve Earthly Branches is regarded as having a specific influence on each of the Twelve Gates of the body's Chakra system. The rhythmic variations of the waxing and waning of Qi and Blood is associated to the waxing and waning of Yin and Yang energy, as well as the circulation of Qi following the Microcosmic Orbit (Fire) cycle.

Each of the Twelve Chakra Gates relates to one of the Twelve Earthly Branches following the Microcosmic Orbit (Fire) cycle (see Chapter 41). These Twelve Chakras Gates extend their energy from the patient's Taiji Pole outward, along the center of the body, through the anterior and posterior fields of Qi. Beginning at the bottom Chakra gate (the "Zi" Branch, representing midnight), the energy follows the Fire Cycle of the Microcosmic Orbit, traveling up the Governing Vessel, following the "ascent of Yang." After the Yang Qi reaches its peak, the Yin begins to grow. Starting at the upper Chakra gate (the Wu Branch, representing noon time), the energy travels down the Conception Vessel, following the "descent of Yin" (Figure 5.12).

CHAPTER 6

THE TWELVE PRIMARY CHANNELS AND ORGANS

INTRODUCTION

According to Traditional Chinese Medicine, a system of channels exists that integrates all the body's separate parts and functions into a unified organism. The understanding of these channels and their energetic function and interactions provides the Qigong doctor with the basis for understanding the relationships among the various physiological, pathological, diagnostic, and therapeutic relationships in Traditional Chinese Medicine.

The study of Chinese medicine rests on, and is inspired by, the circulation of Qi, as many diseases follow a predictable course of development. The pathology in an internal organ will often manifest itself in certain external or systemic symptoms; therefore, understanding the circulation of Qi flow allows the doctor to control each organ's energetic function. By stimulating specific sites on the body's surface, diseases in both the superficial tissues and internal organs can be treated.

A doctor of Medical Qigong uses various techniques that facilitate the opening of the major energetic connectors of the body's internal organs. These connectors, called channels and vessels, are responsible for connecting the flow of Qi within the whole body to transfer Qi both internally and externally.

The channels are also known as meridians or Jing-luo. The Chinese character for this type of Jing means "to move through," while the translation of the character *luo* means "a net" (the body's inner fascia). Along these channels are major trunks and lesser branches that connect internally with the vital organs and externally with the major channels, limbs, sensory organs, and orifices.

The smaller branches are known as collater-

als. The tiny areas along these channels and collaterals where the Qi pools are called points. These points are the spots where the patient's spirit and energy enter and leave the body. When stimulated, these channel points (sometimes also called "acupuncture points"), cause an energetic response from within the internal organs and channels, resulting in internal Qi flowing from organ to channel, from channel to channel, or from point to point along the same channel.

The channels unite the body as one unit. Channel theory is interrelated with organ theory. Traditionally, the internal organs have never been regarded as simply independent anatomical entities. Rather, Traditional Chinese Medicine focuses on the functional and pathological interrelationships between the channel network and the organs. The internal organs and their systems are sometimes known as "orbs" or "spheres of influence."

Qi travels throughout the physical body along the channels and collaterals much as water flows through rivers and streams. An ancient Chinese medical text explains this concept as follows: "Heaven is covered with the constellations, Earth with the waterways, and man with channels." Qigong doctors of ancient China paid much more attention to the Body Fluids and energies circulating through the body than to the physical anatomical structures. The ancient Chinese considered the Body's Fluids and energies much more fundamental.

The channels serve as the link between the energies, such as Jing, Qi, Shen, and the ingredients, such as Blood and Body Fluids, that feed and enliven the tissues. The human body's main energetic rivers are the Twelve Primary Channels and Eight Extraordinary Vessels (see Chapter 7).

CLASSIFICATION OF CHANNELS

The channels are classified into four main categories: Jing, Luo, Muscle Tendon, and Skin Zones.

1. The Jing Channels are the Primary Channels. These channels include the Eight Extraordinary Vessels, the Twelve Primary Channels, and the Twelve Divergent Channels.
2. The Luo Channels are the Collaterals. These collaterals include the Fifteen Major Collaterals, the Minute Collaterals, and the Superficial Collaterals.
3. The Muscle/Tendon Channels consist of twelve channels that serve as external connections to the major channels, flowing through the body's muscles, tendons, and ligaments.
4. The Cutaneous Regions are skin zone areas where the channels surface on the external tissues.

JING CHANNELS

The Jing Channels are the major trunks of the circulatory tree. They generally flow vertically through the body through relatively deep tissues. They also transverse the limbs peripherally and penetrate the body cavities to connect with the internal organs (Figure 6.1). They are the body's main interior and exterior rivers of Qi.

1. The Eight Extraordinary Vessels connect with, and regulate, the Qi and Blood of the Twelve Primary Channels by either absorbing any energetic "runoff" in times of channel Excess, or by replenishing energy in times of Deficiency.
2. The Twelve Primary Channels are bilateral and symmetrical. They can be identified in three specific ways: (1) according to the corresponding Yin or Yang organ to which they are connected, (2) by the arms or legs in which the channels originate or end, and (3) according to the six divisions of Yin or Yang Qi to which the channels relate (i.e., Tai Yang, Yang Ming, Shao Yang, Tai Yin, Shao Yin, and Jue Yin).

The Yin channels run along the medial and anterior aspects of the body. They are associated with the solid Yin organs and connect

with the hollow Yang organs. The Yin channels include the Kidneys, Spleen, and Liver Channels that flow from the feet to the torso, as well as the Heart, Pericardium, and Lung Channels that flow from the torso to the hands.

The Yang channels run along the lateral aspect of the body. They belong to the hollow Yang organs and connect with the solid Yin organs. The Yang channels include the Small Intestine, Triple Burners, and Large Intestine Channels that flow from the hands to the head, as well as the Bladder Gall Bladder and Stomach Channels that flow from the head to the feet. The interaction between the internal/external, Yin/Yang relationship of the organs and channels results in an alchemical transference between energy and matter.

3. The Twelve Divergent Channels branch off the Twelve Primary Channels. They are mainly distributed on the chest, abdomen, and head. The Divergent channels have the energetic functions of connecting internally and externally related channels, strengthening the connection of the Twelve Primary Channels to their related organs, and serving as extensions of the Twelve Primary Channels.

LUO OR COLLATERALS

The Twelve Primary Channels are connected by collaterals, which are small, interlinking streams. These collaterals are the connecting branches of the energetic circulatory system. They generally flow superficially, in horizontal and vertical energetic directions. They are the body's secondary streams of Qi that form an intricate network that traverses the body's surface and interconnects the main rivers, connective tissues, and cutaneous regions (Skin Zones).

1. The Fifteen Major Collaterals (Luo) transfer Qi and Blood from the Twelve Primary Channels to all parts of the body and link the body's interior with its exterior, connecting the body's internal and superficial channels, as well as the Governing and Conception Vessels and the Great Luo of the Spleen (see Chapter 7).

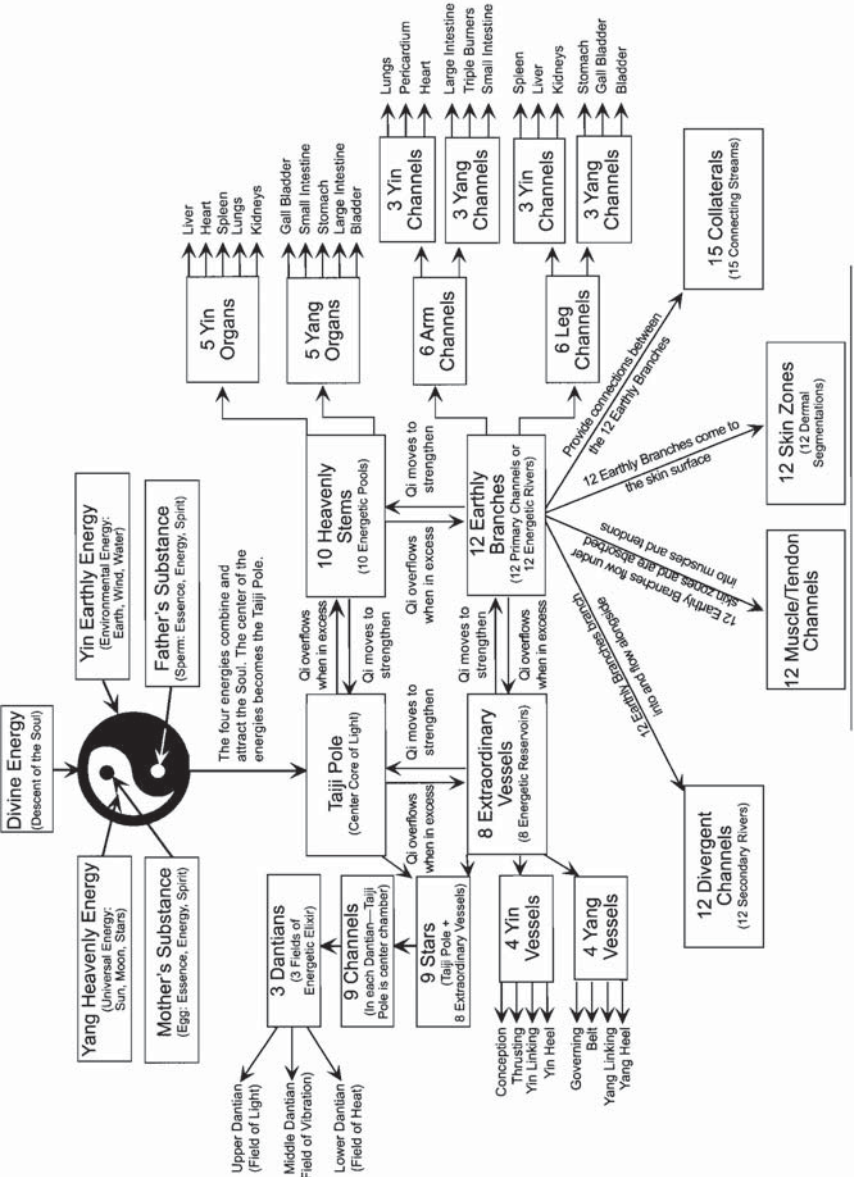


Figure 6.1. Channel and Organ Energy Flow

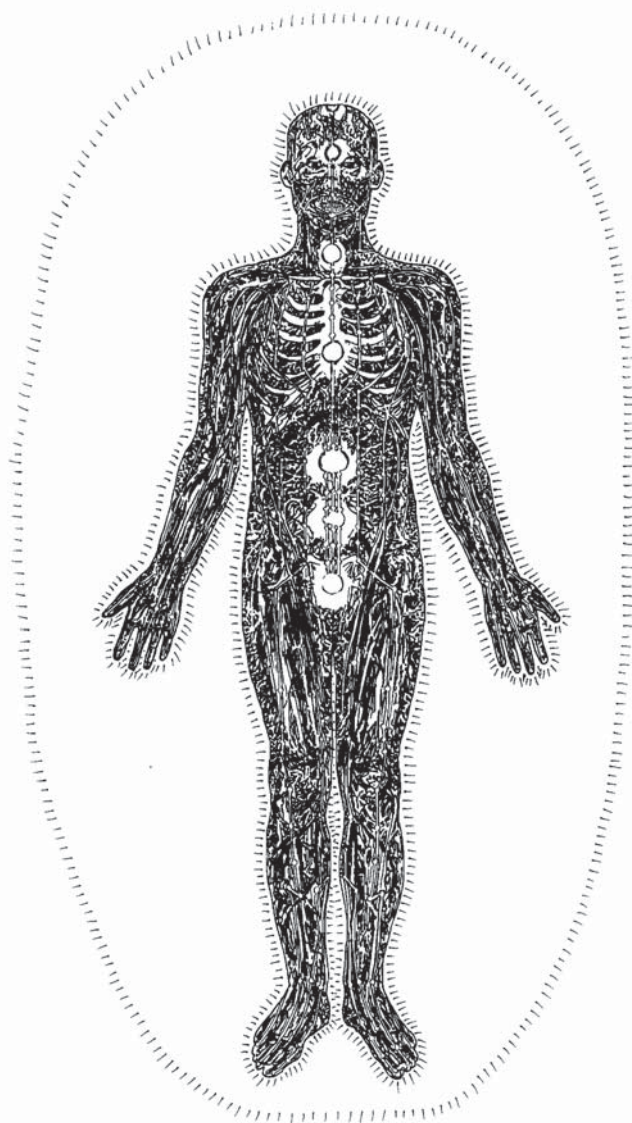


Figure 6.2. The Human Body's Energetic Matrix

2. The Minute Collaterals are smaller branches of the Fifteen Major Collaterals. They are countless in number.
3. The Superficial Collaterals are smaller branches of the Minute Collaterals. They are also countless in number.

MUSCLE TENDON CHANNELS

The Twelve Muscle/Tendon Channels are the external connections of the major channels. They generally flow superficially, traversing the body's surface and serve to join the main rivers, connective tissues, and Cutaneous Regions. The Twelve Muscle/Tendon Channels are also regions of the body where the Qi and Blood of the Twelve Primary Channels nourish the muscles, tendons, and ligaments.

CUTANEOUS REGIONS

The Twelve Cutaneous Regions (also called Twelve Skin Zones) are areas of the body where the Blood and Qi of the Twelve Primary Channels surface and connect to the body's skin tissues. These cutaneous regions have a continuous and direct contact with the external environment.

The body resonates in a continuous interplay of Yin and Yang harmony, balancing the channels' and organs' energy flows. The channels help create the body's external Yin and Yang polarities and create the energetic matrices around which the body's energetic fields can flow. Together these energetic matrices establish the foundation of the body's energetic tissues (Figure 6.2).

THE CHANNELS' RELATIONSHIP TO QI AND BLOOD

The channels transport Qi and Blood to nourish, moisten, and vitalize the whole body. Healthy bodily function depends on the balanced circulation of Qi and Blood. Qi is Yang and provides the energy or force necessary for the body's functional activity (i.e., movement and transportation, warming, containing, transforming, and defending). Blood is Yin and is the source of the body's moistening, nourishment, and lubrication.

The Blood, Qi, and heat circulate through the Twelve Primary Channels every two-hours, ebbing and peaking in energetic flow. The maximum

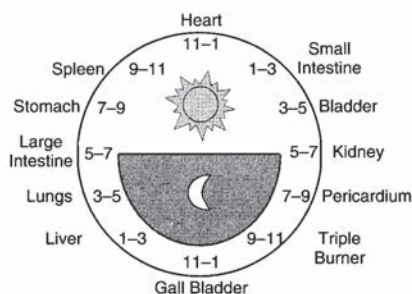


Figure 6.3. The Body's High and Low Energetic Tides

peak of a channel's Qi, or "high-tide," occurs at the time of day when the Qi in that channel is at its fullest. The minimum period of a channel's Qi, or "low tide," occurs twelve hours from the peak time (Figure 6.3).

The connective tissues of the body's fasciae transmit a variety of biological energies. Think of the inner fascia as lubricated linings that cover the muscles and internal organs, allowing the tissues to slide and move easily. Within the lining of the superficial fasciae, the channels are webbed; this webbed network conducts energy in the form of electron, proton, and ion transmission, and is influenced by light and sound.

According to Traditional Chinese Medicine theory, each of the Twelve Primary Channels has its own individual resources of Qi and Blood; however, the energetic quality varies in accordance with the amount of Blood and Qi available in each organ and its particular channels. From a traditional Chinese medical perspective, the Spleen plays two important roles in regard to Qi and Blood. First, it converts food into Gu Qi which, when further refined by the Liver and Kidneys, becomes Ying (Nutritive) Qi; and second, it manages the Blood by keeping it in the channels. Ying Qi secretes Body Fluids that enter into the blood vessels and are transformed into Blood by the Heart. The Heart both creates and governs the Blood; whereas, the Liver stores it and spreads Qi throughout the body. Blood is considered to be a denser, more material form of Qi. Qi and Blood

| Organs & Channels | Qi | Blood |
|-------------------|----------|----------|
| Liver | less | more |
| Lungs | more | less |
| Large Intestine | balanced | balanced |
| Stomach | balanced | balanced |
| Spleen | more | less |
| Heart | more | less |
| Small Intestine | less | more |
| Bladder | less | more |
| Kidney | more | less |
| Pericardium | less | more |
| Triple Burners | more | less |
| Gall Bladder | more | less |

Figure 6.4. The Body's Organ and Channel Relationship to the Proportions of Qi to Blood

are interdependent: Qi moves the Blood, but the Blood nourishes Qi; both flow together.

The chart in Figure 6.4 shows each of the Twelve Primary Channels and the proportion of Qi and Blood each channel carries.

FUNCTION OF THE CHANNELS

The channels are responsible for responding to any malfunction in the body. They can also, however, be disseminators of energetic dysfunction and disease. Disease passes in to the internal organs, or from one organ to another, via the channels. Exogenous diseases progress from the body's skin pores to the tiny collaterals, then to primary channels, and finally, to the internal organs. The channels are affected by disease in a predictable fashion.

1. Diseases and symptoms manifest along the channel pathway.
2. Points along the channels become tender, painful, tight, or flaccid.
3. When in a deficient state, the electrical resistance and heat tolerance diminish on the skin at the diseased point(s).
4. The body's sensory organs (sight, smell, taste, hearing and touch) are affected through channel relationship.

From a traditional Chinese medical perspective, the functions and flow of the channels and collaterals, as well as the internal organs' health can be affected by Medical Qigong, acupuncture, Chinese massage, and herbal medicine. Each system of Traditional Chinese Medicine disperses Excess, moves stagnation, stimulates and nourishing the Qi to tonify Deficiency, and stimulates the Wei Qi to fight External pathogens via the channels. In fact, each time the body's channels and collaterals are trained or regulated, they become thicker with Qi.

INTERNAL AND EXTERNAL CHANNEL FLOW

As the Qi of an internal channel flows into or out from its "primary organ," it generates a current that is similar to a river rushing back into the sea. The moment that energy flowing through the internal channel permeates the primary organ, an energetic connection and reaction is immediately created in the organ tissues. When the Qi of an internal channel flows into its "associated organ," however, the energetic reaction is quite different. Instead of immediately permeating the organ, the channel's energy "spirally wraps" the organ's tissues through the internal fascia that envelops the associated organ. The associated organ tissues then absorb the energy from the surrounding fascia. This difference in energetic penetration and absorption rate is an important factor when working with the body's internal energetic channels. When Qigong doctors extend their energy into a patient's channels, they must be aware that the absorption rate will be immediately felt in the channels pertaining organ, and will have a gradual effect on the organ's associated organ.

| Channel Name | Yin or Yang | Associated Organ | Element | Blood Heat Cycle | Qi Blood Cycle | Abbreviation |
|-----------------|-------------|------------------|---------|------------------|--------------------------|--------------|
| Gall Bladder | Yang | Liver | Wood | 11 p.m.– 1 a.m. | more Qi less Blood | G.B. |
| Liver | Yin | Gall Bladder | Wood | 1 a.m.– 3 a.m. | less Qi more Blood | Liv. |
| Lungs | Yin | Large Intestine | Metal | 3 a.m.– 5 a.m. | more Qi less Blood | Lu. |
| Large Intestine | Yang | Lung | Metal | 5 a.m.– 7 a.m. | balanced Qi and Blood | L.I. |
| Stomach | Yang | Spleen | Earth | 7 a.m.– 9 a.m. | balanced Qi and Blood | St. |
| Spleen | Yin | Stomach | Earth | 9 a.m.– 11 a.m. | more Qi less Blood | Sp. |
| Heart | Yin | Small Intestine | Fire | 11 a.m.– 1 p.m. | more Qi less Blood | H. |
| Small Intestine | Yang | Heart | Fire | 1 p.m.– 3 p.m. | less Qi more Blood | S.I. |
| Bladder | Yang | Kidney | Water | 3 p.m.– 5 p.m. | less Qi more Blood | Bl. |
| Kidney | Yin | Bladder | Water | 5 p.m.– 7 p.m. | more Qi less Blood | K. or Kid. |
| Pericardium | Yin | Triple Burner | Fire | 7 p.m.– 9 p.m. | less Qi more Blood | P. |
| Triple Burner | Yang | Pericardium | Fire | 9 p.m.– 11 p.m. | more Qi less Blood | T.B. |

Figure 6.5. The Twelve Primary Channels are divided into Yin and Yang. The Yin channels are connected to the solid organs, and the Yang channels are connected to the hollow organs.

ORGAN AND CHANNEL FUNDAMENTALS

The purpose for energetic anatomy and physiology is to understand the fundamental actions of each organ and each channel's unique energetic characteristics. This understanding includes the learning of differential diagnosis to categorize the various symptoms into meaningful patterns of disharmony. This ability to categorize the various symptoms will enable the doctor to analyze and recognize specific pathologies indigenous to specific organs and channel energies (Figure 6.5).

In Chinese medical science, the study of energetic physiology is called *Zhang Xiang Xue Shou*, which literally translates as "the theory of

the phenomena of internal organs." Here, the word "phenomena" means visible external manifestations. The organ's physical structure is of little consequence; whereas, its function in the body is of primary importance. While Western anatomy and physiology are primarily concerned with the physical body in its most concrete form (investigating the structures of the major body systems and organs), energetic anatomy and physiology focuses mainly on the underlying energy that enlivens and sustains the physical form.

In Chinese medical science, the body's internal organs are responsible for creating and distributing Qi, Blood and Body Fluids. Traditional Chinese Medicine divides Body Fluids into two

distinct categories: Jin, which are the body's clear, light fluids, and Ye, which are the body's thick and heavy liquids.

1. The Jin Body Fluids are the Yang Fluids of the Upper Burner that move with Wei Qi. They are fast, light, and clear fluids, such as: sweat, tears, saliva, and mucus. The Lungs control the Jin.
2. The Ye Body Fluids are the Yin Liquids of the Middle and Lower Burners that move with Ying Qi. These are slow, heavy, and thick liquids. These liquids include those that moisten the joints, spine, brain, and Bone Marrow and lubricate the eyes, ears, nose, and mouth. The Spleen and Kidneys control the Ye.

This internal action of creating and distributing Qi, Blood and Body Fluids is manifested throughout the body's tissues through the Blood's Heat Cycle, which actively follows a peak (high-tide) and ebb (low-tide) energetic time period. Each organ and channel has either a Yin or Yang characteristic and is grouped and paired according to its Five Element nature.

This chapter focuses on the Twelve Primary Channels and their relationship to the organs. Most Traditional Chinese Medical texts begin the sequence of these channels with the Lung Channels. In this text, however, due to the energetic waxing and waning of the Yin and Yang Yao Cycles, and the Twelve Pi Hexagrams (see Chapter 11), I will start with the Gall Bladder Channels. The Twelve Primary Channels are described as follows: Gall Bladder, Liver, Lung, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Bladder, Kidney, Pericardium, and Triple Burner.

THE GALL BLADDER CHANNELS

The Gall Bladder Channels are Yang channels. The external branches flow from the head to the feet on both sides of the body (Figure 6.6). The internal branches of the Gall Bladder Channels flow from the head to the Gall Bladder. The internal and external branches of these two rivers originate from the outer canthus of each eye. The external branches zigzag around the side of the head, flowing down the sides of the torso. The internal branches leave the outer canthus of the eye and

descend the neck, entering the supraclavicular fossa, where they meet the main channels at the St-12 and Pc-1 points, and pass through the diaphragm, spirally wrapping the Liver, and permeating the Gall Bladder. From there they encircle the genitals and enter deeply into the body to emerge at the sacrum.

The external rivers continue to descend the lateral aspects of the torso and legs, ending at the lateral sides of the tips of the fourth toes.

THE GALL BLADDER ORGAN

The Gall Bladder's associated organ is the Liver; its element is Wood. The Gall Bladder's function of storing and excreting bile depends on the Liver's function of maintaining a smooth flow of Qi throughout the body.

The Gall Bladder also helps the Liver control the sinews, tendons, and ligaments. The Liver provides Blood to the sinews, while the Gall Bladder provides Qi to the sinews in order to ensure proper movement and agility.

PSYCHO-EMOTIONAL ASPECTS

The Gall Bladder is responsible for making decisions and judgments, as well as providing courage and initiative. This organ is sometimes called The Court of Justice or The General's Advisor. Although the Kidneys control drive and vitality, the Gall Bladder provides the capacity to turn this drive and vitality into decisive action.

The Gall Bladder has an influence on the quality and length of sleep. If the Gall Bladder is Deficient, the patient will often wake up suddenly, very early in the morning, and be unable to fall asleep again.

Patient's who are timid, indecisive, and easily discouraged by slight adversity, are said to have a weak Gall Bladder; conversely, decisive and determined patients are said to have a strong Gall Bladder.

GALL BLADDER'S ENERGY FLOW

The Gall Bladder Channels are often used to drain off the energy from an overheated or Excess Liver condition. Energetically, the Gall Bladder Channels store more Qi than Blood, acting more on energetic and nervous functions than on physical substances and Blood functions. At the

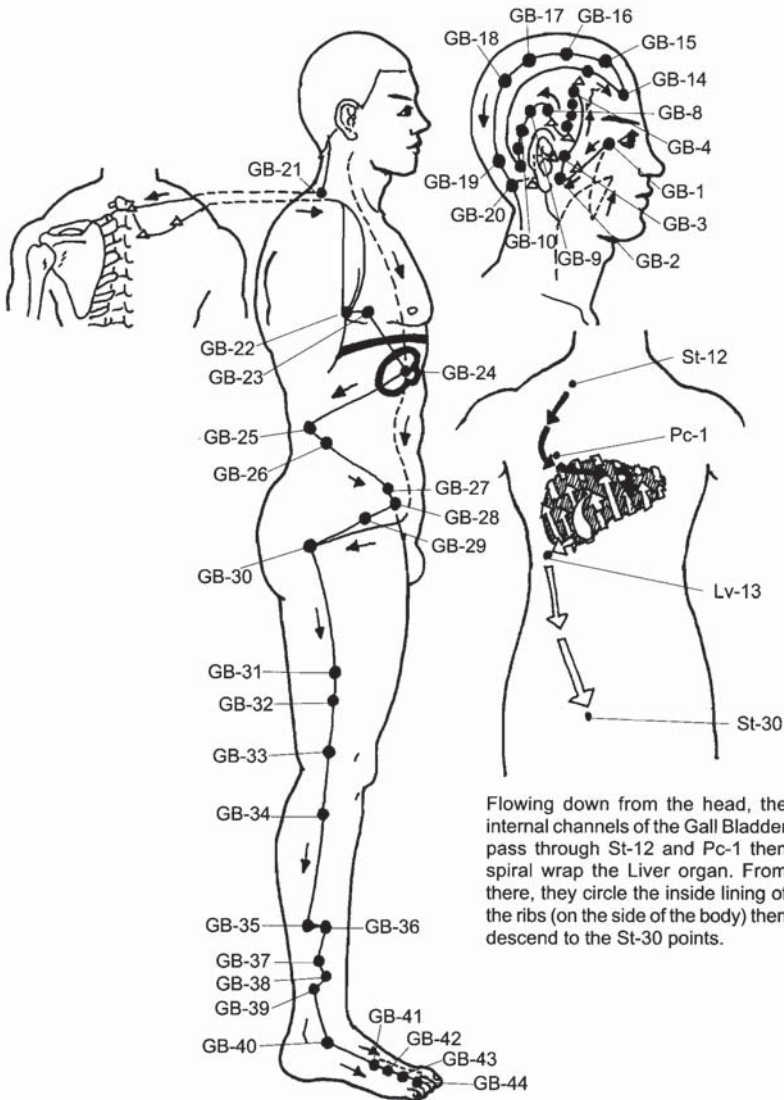


Figure 6.6. The Internal and External Qi Flow of the Gall Bladder (GB) Channels

high-tide time period (11 p.m. to 1 a.m.) Qi and Blood abound in the Gall Bladder, and so the Gall Bladder organ and channels can more easily be dispersed and purged. During low-tide (11 a.m. to 1 p.m.) they can be easily tonified. The Gall Bladder Channels' energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The gall bladder stores then releases bile through the cystic duct into the common bile duct that flow into the small intestine to aid in the digestion of fats.

PATHOLOGICAL MANIFESTATIONS

The main symptoms of the Gall Bladder Channel diseases are:

- pain in the right-and left-upper quadrants of the abdomen,
- disorders of the head, which include the eyes, ears, and face, and
- disorders of the external sides of the legs along the channels' pathways.

THE LIVER CHANNELS

The Liver Channels are Yin channels that flow externally from the feet to the torso (Figure 6.7). These two rivers originate externally from the inside of the big toes and flow upward on the inside the legs, to circle the groin. From there they continue to ascend externally to the lateral aspects of the thorax, where they enter internally and permeate the Liver. They then connect to and spirally wrap the Gall Bladder. From there, they flow to the Lungs, ascend internally into the thorax, and connect with the eyes, cheeks, and inner surface of the lips. They emerge from the forehead and connect with the Governing Vessel at the Baihui GV-20 point (Figure 6.8).

THE LIVER ORGAN

The Liver is responsible for the "free and easy wandering" of Qi in the body, i.e., the Liver makes the Qi flow smoothly in and around the body. The Liver governs the Belt and Thrusting Vessels, as well as the body's Qi flow and circulation. The smooth flow of Qi ensures normal mental and emotional activity, as well as normal secretion of bile. Impairment of this Liver function leads to a

"binding depression of Liver Qi," associated with impatience, hasty decisions impulsive actions, and a hot temper.

The Liver's associated organ is the Gall Bladder; its element is Wood. The Liver energy opens externally at the eyes and manifests externally through the fingernails and toenails. The Liver stores the Blood, and serves as a reservoir of Blood to regulate the circulation of Blood volume. In women it assists the uterus and regulates the menses. The Liver regulates the function and control of the muscles, tendons, and ligaments and is the source of the body's physical strength. It also stores the emotion of anger.

PSYCHO-EMOTIONAL ASPECTS

The Liver is responsible for planning and creativity, as well as instantaneous solutions or sudden insights; it is therefore considered The General in Charge of Strategy. The Liver houses the body's Hun and governs fright.

Its positive psycho-emotional attributes are kindness, benevolence, compassion, and generosity; its negative attributes are anger, irritability, frustration, resentment, jealousy, rage, and depression.

The Liver is also called the "root of resistance to fatigue." Whenever the Liver is not functioning properly (stagnate or excessively Hot due to suppressed emotions) the patient can experience fatigue as well as physical weakness.

THE LIVER'S ENERGY FLOW

The Liver Channels move the Qi to the whole body, storing and distributing the Blood. The Liver Channels contain more Blood than Qi, thus they affect physical substances more than they affect energetic functions. At the high-tide time period (1 a.m. to 3 a.m.), Qi and Blood abound in the Liver, and so the Liver organ and channels can more easily be dispersed and purged.; whereas, during low tide (1 p.m. to 3 p.m.), they can be easily tonified. The Liver Channel's energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The liver stores vitamins A, B-12, D, E, and K, and regulates blood volume. It is one of the main

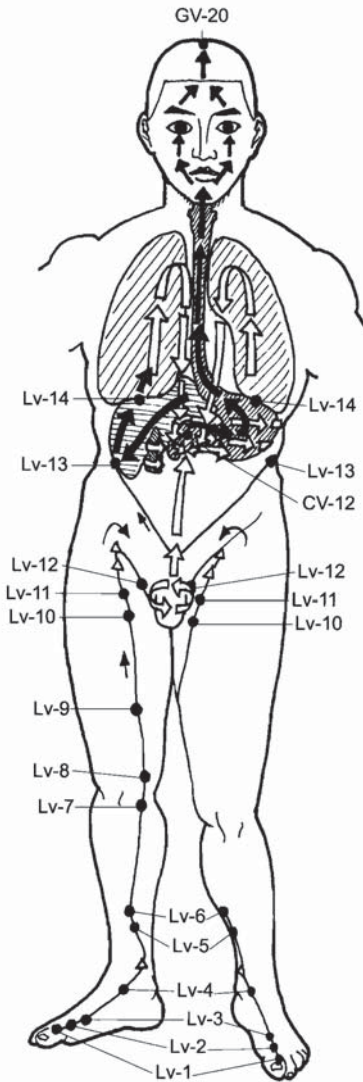


Figure 6.7. The Internal and External Qi Flow of the Liver (Lv) Channels

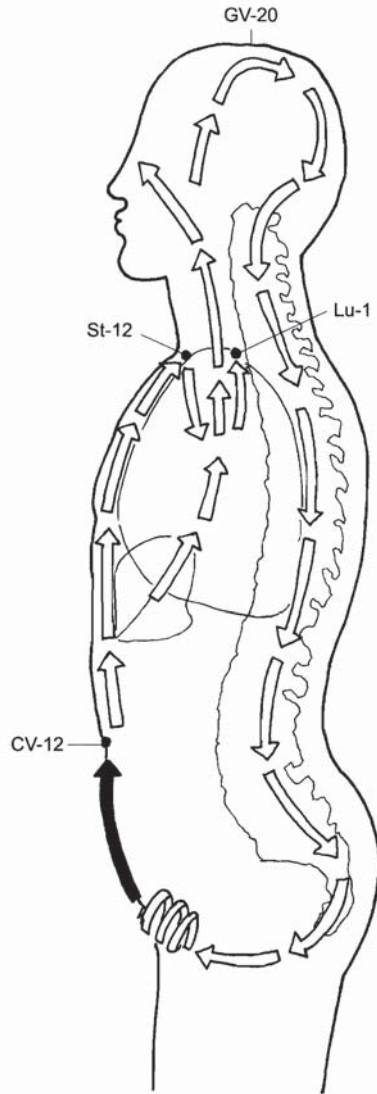


Figure 6.8. Side View of the Liver Channel's Internal Flow of Energy

sources of the body's heat. The liver manufactures cholesterol and functions in lipid metabolism and controls bile secretion.

PATHOLOGICAL MANIFESTATIONS

Diseases of the Liver Channels cause swelling and a distended sensation of the hypochondrium. The Liver Channels also correspond to diseases of the lower abdomen and genital organs.

Since the Liver supplies the tendons with nutrients to develop physical strength, Liver impairment causes numbness, tremors, or spasms of the muscles, and sluggishness in joint movements.

The Liver and Kidneys are mutually dependent upon each other. The Liver stores the Blood that nourishes the Kidney Jing; whereas the Kidneys store Jing that helps produce the Blood. Deficient Kidneys may lead to Blood Deficiency, and Deficient Liver Blood may cause weakness of the Kidney Jing due to lack of nourishment from the Blood. The hair on top of the head is also nourished by the Blood. When the hair turns grey, it is often alleged to be caused by insufficient Blood stored in the Liver, as well as a Kidney Jing weakness.

THE LUNG CHANNELS

The Lung Channels are Yin channels and flow externally from the torso to the hands. The main river originates internally from the Middle Burner, in the middle of the chest, and descends downward, connecting with and spirally wrapping the Large Intestine. From there, it ascends along the upper surface of the Stomach passage and through the diaphragm, where it branches and permeates both Lungs (Figure 6.9).

From the Lungs, the rivers of Qi merge and ascend into the pit of the throat, where they separate again into two channels that transverse below the clavicle. These two main channels then surface externally to descend down the arms, and end on the outer side of each thumb. A small stream of energy branches off each wrist at the Lu-7 point and runs directly to the radial side of the tip of the index finger, where it connects with a branch of the Large Intestine Channels.

THE LUNG ORGAN

Since the Lungs are the uppermost organs, they are compared to canopies that shelter and protect all other internal organs. The Lungs' associated organ is the Large Intestine; its element is Metal. The Lung Qi opens externally at the nose and manifests itself through the voice (i.e., when the Lung Qi is in Excess the voice is too loud; when Deficient the voice is too soft). The Lungs govern the body's Qi and respiration. They regulate the metabolism of Water passages (sweat and Body Fluids), the opening and closing of the pores, the skin and the hair's texture.

The Lungs also control the circulation of Qi in both vessels and channels, as well as the dispersing or spreading of the body's Wei Qi (protective energy). They control the descending and holding functions of the body's Qi and Body Fluids.

All blood vessels lead to the Lungs, i.e., all Blood within the body must pass through the Lungs.

PSYCHO-EMOTIONAL ASPECTS

It is said that the Lungs are "the priest" or The Minister of Heaven and are responsible for establishing the foundation of Qi for the entire body (see Chapter 12). The Lungs house the body's Seven Corporeal Souls (Po) and are responsible for self-protection and self-preservation.

The Lungs positive psycho-emotional attributes are righteousness, dignity, integrity, and high self-esteem; their negative attributes are disappointment, sadness, grief, despair, anxiety, shame, and sorrow.

THE LUNGS' ENERGY FLOW

Functionally, the Lung Channels' energy acts on the Lungs, bronchi, throat, and larynx. If the Lung Qi is combined with Liver Qi and becomes stagnate in the throat area, a condition known as a "plum pit," or knot in the throat, develops. The Lung Channels store more Qi than Blood, thus they have a greater affect on energetic and nervous functions than on physical substances and Blood functions. At the high-tide time period (3 a.m. to 5 a.m.), Qi and Blood abound in the Lung organs and channels. They can therefore be more

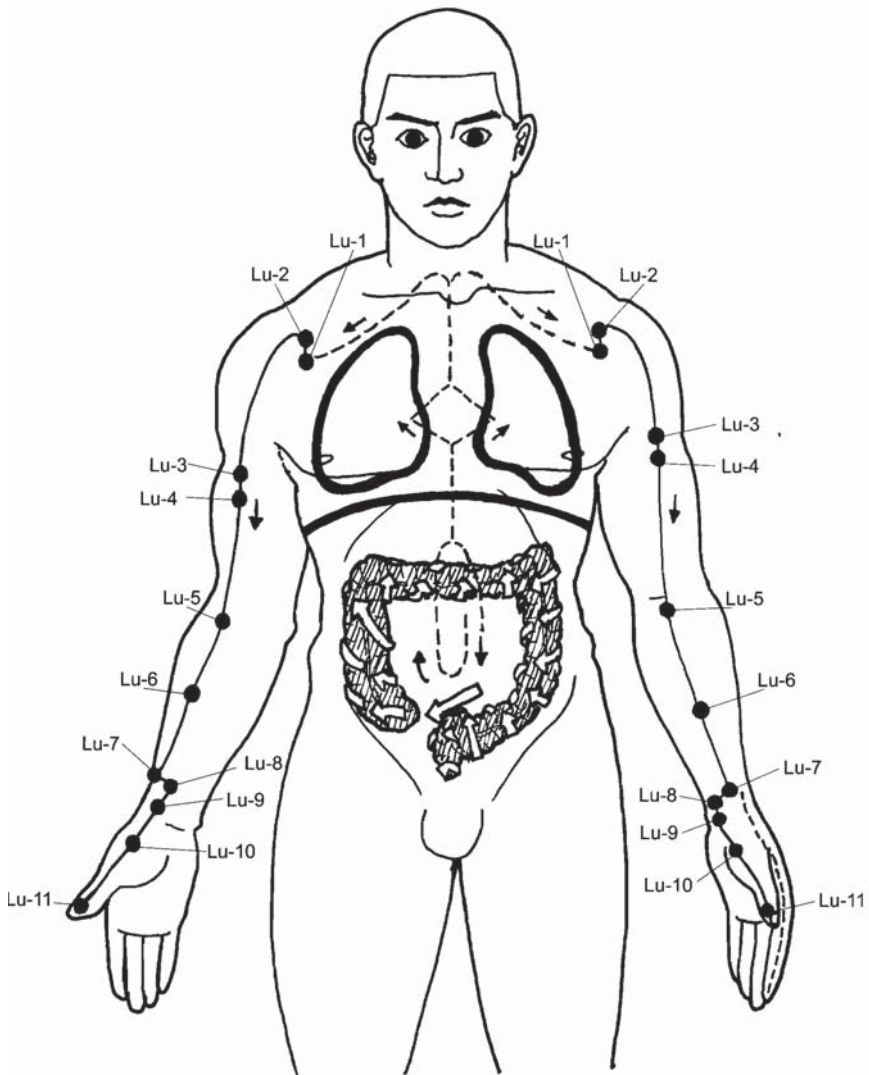


Figure 6.9. The Internal and External Qi Flow of the Lung (Lu) Channels

easily be dispersed and purged at this time period; whereas during low-tide (3 p.m. to 5 p.m.), they can more readily be tonified. The Lung Channels' energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The action of inhaling air introduces oxygen into the lungs; exhaling expels carbon dioxide from the lungs. The heart pumps blood into the lungs. Blood passing through the lungs receives oxygen, and is then delivered back into the heart, where it is circulated throughout the body via the circulatory system.

PATHOLOGICAL MANIFESTATIONS

The Lung Channels' dysfunctions can result in chest and Lung diseases, as well as diseases on the radial side of the upper arm and palmar area of the hand.

The Lungs keep the pathway of air unobstructed and disseminate vital Qi throughout the body. If these functions are impeded, obstructions of the nose, coughing, dyspnea, and fullness of the chest may occur.

The Lungs cleanse the inhaled air and keep the Qi flowing downward. If these functions are impeded, coughing, asthma, oliguria (diminished amount of urine formation), and edema may occur.

Since the Lungs have their external orifice at the nose, stuffy nose, nasal discharge, and impairment of smell are common symptoms when the Lungs are being attacked by a pathogenic invasion of Wind and Cold.

THE LARGE INTESTINE CHANNELS

The Large Intestine Channels are Yang channels and flow externally from the hands to the head. These two rivers originate externally from the tips of the index fingers, ascend up the arms, and cross the shoulders, where they connect with the 7th cervical vertebra and then split into two branches. One set of branches (one branch from the left Lung and its corresponding branch from the right Lung) descends internally and spirally wraps the Lungs before moving through to permeate the Large Intestine. The other set contin-

ues ascending externally through the neck and cheek to the gums of the lower teeth. It curves around the upper lip and flows to the opposite side of the nose, where it connects with the Stomach Channels (Figure 6.10).

THE LARGE INTESTINE ORGAN

The Large Intestine's associated organ is the Lungs; its element is Metal. The main function of the Large Intestine is to receive food essence from the Small Intestine. The Large Intestine organ is said to govern humor (any fluid or semifluid substance in the body). It absorbs fluid that was separated by the Small Intestine and controls the transformation and transportation of solid waste in the body. The Large Intestine also controls the throat, teeth, and the drainage of the nose.

PSYCHO-EMOTIONAL ASPECTS

The Large Intestine relationship to the Lungs makes it equally affected by the emotions of sadness, grief, and worry. An energetic imbalance in the Large Intestine can result in physical weakness and provoke emotional introversion, accompanied by feelings of depression, irritability, discouragement, distress and apathy.

Strong emotions of fear or panic can produce an energetic-stool reflex reaction in the Large Intestine resulting in a spontaneous defecation.

THE LARGE INTESTINE'S ENERGY FLOW

The Large Intestine Channels have equally abundant amounts of Qi and Blood, acting equally on the body's energetic and nervous functions, as well as on physical substances and Blood functions. At the high-tide time period (5 a.m. to 7 a.m.), Qi and Blood abound in the Large Intestine organ and channels and can therefore be more easily dispersed or purged at this period; whereas during low-tide (5 p.m. to 7 p.m.), they can be more readily tonified. The Large Intestine Channels' energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The large intestine, sometimes called the "colon," is divided into four quadrants; the ascending, transverse, descending, and sigmoid or pelvic colon. The function of the large intestine is to reabsorb the fluid from the contents of indigest-

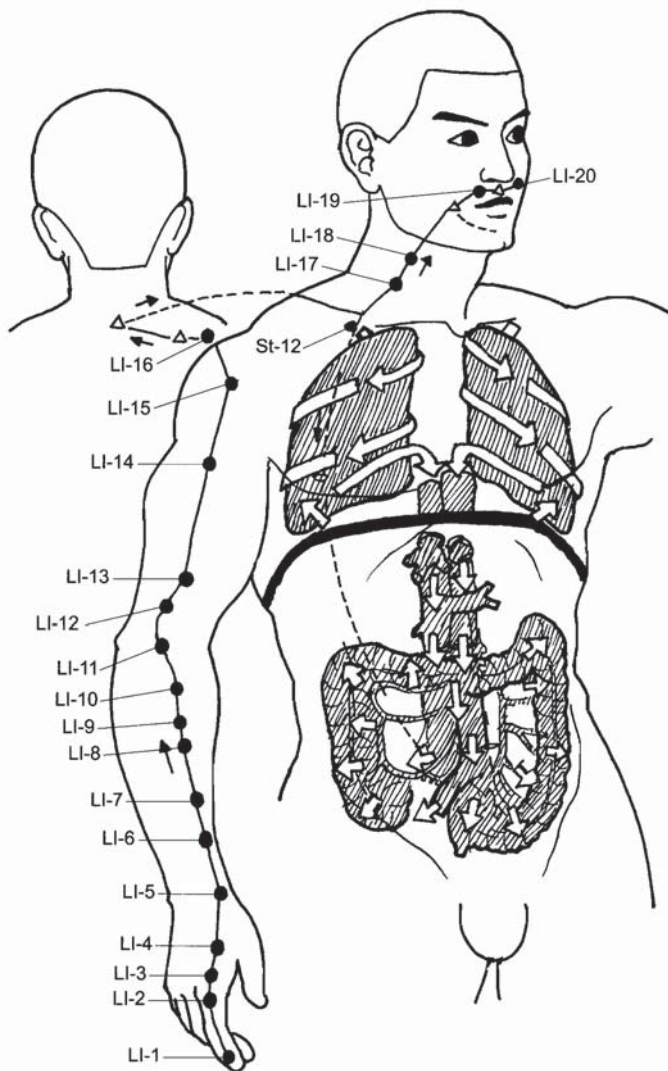


Figure 6.10. The Internal and External Qi Flow of the Large Intestine (LI) Channels

ible food residues moving through the intestines and to eliminate them from the body in the form of semisolid feces.

Whatever digestion takes place in the large intestine results from bacterial action. The fermentative bacteria (found in the middle part of the large intestine) and putrefying bacteria (found in the lower part of the large intestine) may produce toxic products, such as indole and skatol; however, if absorbed into the body, such bacterial decompositions undergo detoxification in the liver. In intestinal obstructions these bacterial decompositions are absorbed and eliminated in the urine in the form of indican.

PATHOLOGICAL MANIFESTATIONS

Dysfunctions in the Large Intestine Channels can result in diseases of the lower part of the face (including the nose, oral cavity, and teeth), throat, and front part of the neck, as well as disease of the back and radial sides of the upper extremities.

Tonification of the Large Intestine can be used to eradicate eye pain, toothache, earache, and to prevent hemorrhages, as well as to greatly reduce excessive menstrual bleeding.

Because of its relationship to the Lungs, the Large Intestine can be purged to treat coughing and asthma caused from Excessive Heat in the Lungs; whereas replenishing the vital Qi of the Lungs can cure constipation in debilitated patients.

The Large Intestines' energetic functional patterns generally relate to disturbances in bowel movements. Disturbances of the Large Intestine's energetic function usually gives rise to one of the two following complications:

1. Excess Conditions of the Large Intestines can result in symptoms of: Heat, Heat obstruction, Damp Heat, or Cold invading the Large Intestine.
2. Deficient Conditions of the Large Intestines can lead to an invasion of Cold or Dryness, and in severe cases of Deficiency, to the Collapse of the Large Intestine.

THE STOMACH CHANNELS

The Stomach Channels are Yang channels, and flow externally from the head to the feet (Figure 6.11). These two rivers originate externally from

the lateral sides of the nose (LI-20), ascending upward to the base of the eye and bridge of the nose, where they meet the Bladder Channels. They then descend under the eyes, down the face, winding along the angle of the mandible, then ascend in front of the ears, following the anterior hairline till they reach the forehead. From the St-5 point, the primary branches on each side descend the neck and torso. Externally, these branches continue down the torso and legs and end at the lateral tips of the second toes. A second set of branches separate from the St-12 points and internally permeate the Stomach before spiral wrapping the Spleen and joining the primary channel branches at the St-30 points.

THE STOMACH ORGAN

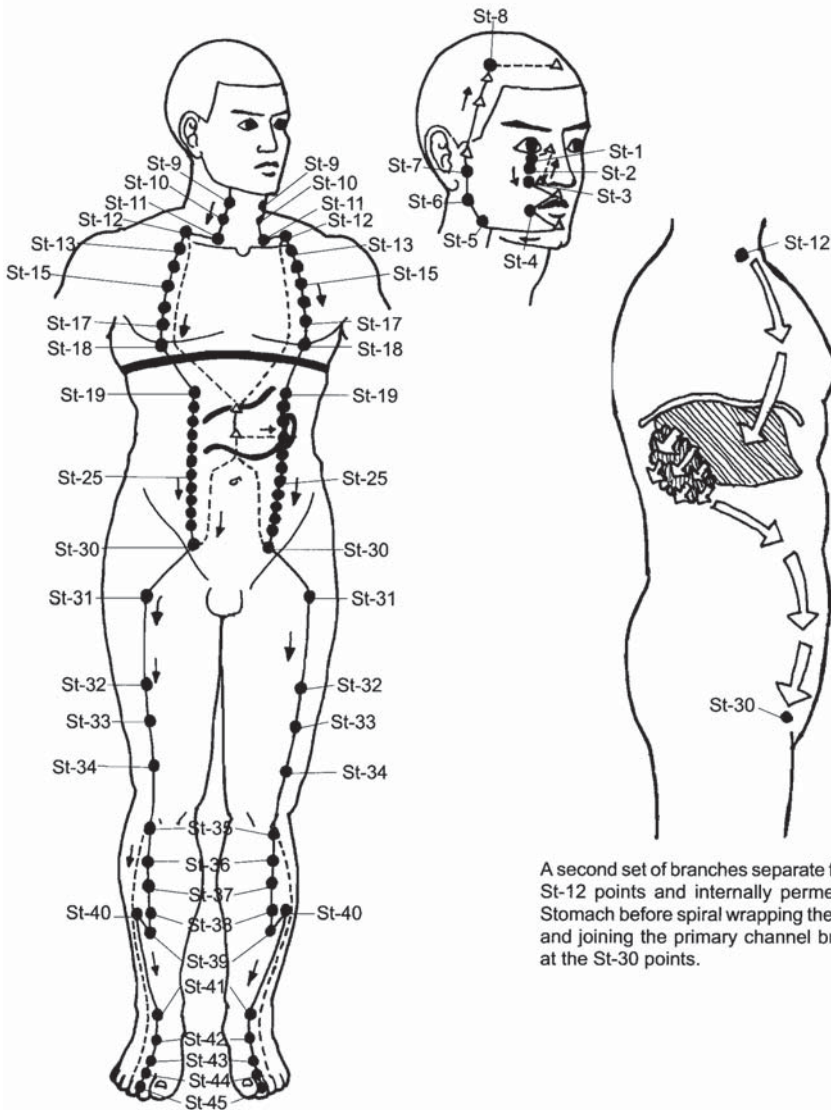
The Stomach organ's associated organ is the Spleen; its element is Earth. The Stomach is considered the origin of the Body's Fluids. Its main function is to accept and decompose food. It separates the "clean" (pure) and "turbid" (impure) parts of ingested food and transfers the clean, energetically usable portion upwards to the Spleen, while sending the turbid unusable portion downward to the Small Intestine, to be further processed. Both the Stomach and the Spleen are considered the roots of Postnatal Qi and are often called The Ministers of Food Storage.

PSYCHO-EMOTIONAL ASPECTS

The Stomach influences the mental state; an Excess condition can agitate the mind and cause mental symptoms such as: mania or hypomania, confusion, severe anxiety, and hyperactivity.

THE STOMACH'S ENERGY FLOW

The Stomach Channels have equally abundant amounts of Qi and Blood, acting equally on the body's energetic and nervous functions, as well as on physical substances and Blood functions. At the high-tide time period (7 a.m. to 9 a.m.), Qi and Blood abound in the Stomach organ and channels, and can therefore be more easily dispersed or purged at this period; whereas during low-tide (7 p.m. to 9 p.m.), they can be more readily tonified. The Stomach Channels' energy acts on the skin, muscles, and nerves found along their pathways.



A second set of branches separate from the St-12 points and internally permeate the Stomach before spiral wrapping the Spleen and joining the primary channel branches at the St-30 points.

Figure 6.11. The Internal and External Qi Flow of the Stomach (St) Channels

WESTERN MEDICAL PERSPECTIVE

The stomach secretes gastric juice for food digestion. The proteins are converted into peptones; the stomach then regulates the passage of food to the other digestive organs.

PATHOLOGICAL MANIFESTATIONS

Diseases of the Stomach Channels include diseases of the face (nose, oral cavity, and teeth), throat, front of the neck, the abdomen, the frontal part of the legs and gastrointestinal area. Stomach disease can also induce certain psychiatric diseases.

Diseases of the Stomach organ are primarily caused by improper diet. To determine the root of the disease, the following five areas are considered:

1. The patient's Five Elemental Constitution and present state of health,
2. The type and energetic quality of the foods ingested (Hot or Cold), and whether the food is in season or out of season,
3. The scheduling of meals (This not only includes eating meals at regular times, but also eating a balanced meal, not too fast, and not too late at night),
4. The Yin/Yang balance of the types of food digested (This includes balancing the foods Five Tastes and Five Colors), and
5. The emotional factors surrounding meal time. This includes having the proper mental attitude (being relaxed and calm) and avoiding emotional distress (such as feeling rushed, upset, and so on).

The Stomach easily suffers from Excess patterns (e.g., Fire or Phlegm Fire), which in turn agitate the Shen. When the Shen is disturbed, it can cause manic symptoms such as: inappropriate laughter, pressured speech, unconscious talking, laughing, or singing, violent or otherwise inappropriate behavior (e.g., taking off one's clothes in public). In milder cases, symptoms may include mental confusion, severe anxiety, hypomania (a milder form of mania), and hyperactivity.

Since the Stomach has the function of sending the preliminarily digested food downward, an impairment of this function often causes vomiting.

THE SPLEEN CHANNELS

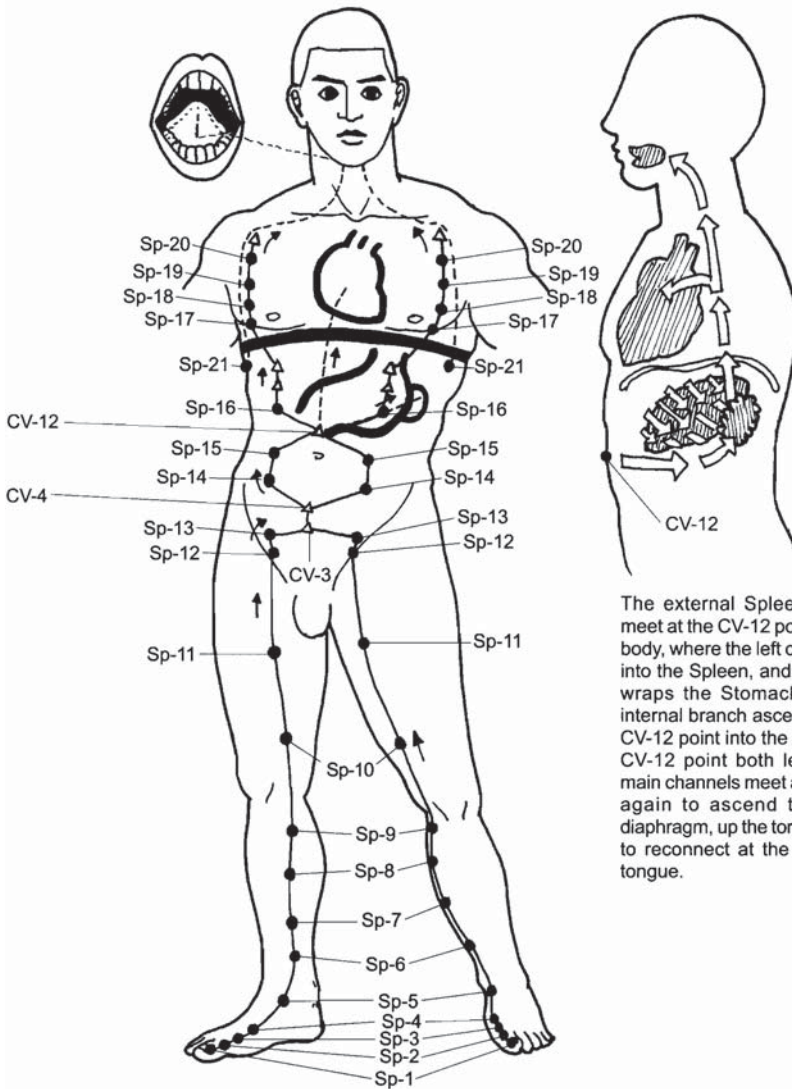
The Spleen Channels are Yin channels and flow externally from the feet to the torso (Figure 6.12). These two rivers originate externally from the medial tips of the big toes, ascend upwards along the inner thighs, then enter the abdomen (connecting to the CV-3 and CV-4 points) and further up the upper torso (connecting to the CV-12 point). The external Spleen Channels meet at the CV-12 point, enter the body, where the left channel flows into the Spleen, and then spirally wraps the Stomach organ. An internal branch ascends from the CV-12 point into the Heart. At the CV-12 point both left and right main channels meet and separate again to ascend through the diaphragm, up the torso and throat, alongside the esophagus, to reconnect at the base of the tongue. From the Sp-20 points external branches descend along the lateral aspects of the torso and terminate on the mid-axillary line in the seventh intercostal space.

THE SPLEEN ORGAN

The Spleen's associated organ is the Stomach; its element is Earth. In Traditional Chinese Medicine, the pancreas (a gland that produces insulin and is connected to the Spleen) is considered part of the Spleen/Stomach function. The Spleen organ is responsible for transforming food received from the Stomach into Gu Qi. The Gu Qi is then sent to the Liver and Kidneys to be "cooked" and further refined. The Spleen's main function is to govern or oversee this transportation and transformation of Gu Qi. It also controls the Blood by keeping it in the blood vessels, and governs the muscles, flesh, and limbs. The Spleen organ's energy opens externally at the mouth, controlling taste, and connects externally by the lips. The Spleen is sometimes called The Minister of Grains, because it is responsible for distributing what the Stomach has stored. Energetically, the Spleen controls the body's central cavity, and maintains the internal organs in their places.

PSYCHO-EMOTIONAL ASPECTS

The Spleen houses the body's thoughts and intentions (Yi), and is responsible for analytical thinking, memory, cognition, intelligence, and ideas. The Spleen is responsible for directing



The external Spleen Channels meet at the CV-12 point, enter the body, where the left channel flows into the Spleen, and then spirally wraps the Stomach organ. An internal branch ascends from the CV-12 point into the Heart. At the CV-12 point both left and right main channels meet and separate again to ascend through the diaphragm, up the torso and throat to reconnect at the base of the tongue.

Figure 6.12. The Internal and External Qi Flow of the Spleen (Sp) Channels

memories to the Kidneys for short-term storage. The Kidneys will later transfer these memories to the Heart for long-term memory storage (see Chapter 12).

The Spleen's positive psycho-emotional attributes are trust, honesty, openness, acceptance, equanimity, balance, and impartiality; its negative attributes are worry, excessive thinking, pensiveness, obsessiveness, remorse, regret, obsessions, and self-doubt.

THE SPLEEN'S ENERGY FLOW

The Spleen Channels store more Qi and less Blood, acting more on energetic and nervous functions than on physical substance and Blood functions. At the high-tide time period (9 a.m. to 11 a.m.), Qi and Blood abound in the Spleen organ and channels, and can therefore be more easily dispersed and/or purged at this period; whereas during low-tide (9 p.m. to 11 p.m.), they can be more readily tonified. The Spleen Channels' energy acts on the skin, muscles, and nerves found along their pathway.

WESTERN MEDICAL PERSPECTIVE

The spleen is responsible for blood formation, filtration, and storage. In the embryo, all types of blood cells are formed by the spleen, but in the adult, only lymphocytes and monocytes are formed.

PATHOLOGICAL MANIFESTATIONS

The main diseases of the Spleen Channels include gastrointestinal dysfunctions (disturbances of digestion and absorption of food), and diseases of the tongue and throat. Spleen disorders also affect the inner side of the lower extremities along the Spleen's Channels.

Since the Spleen has the function of sending food essence upwards (to the Lungs), if this function is impeded, diarrhea or prolapse of the viscera may occur.

The Spleen also has the function of keeping the Blood flowing in the blood vessels; impairment usually leads to chronic hemorrhagic diseases.

The Spleen has the function of nourishing the flesh (muscles). A person with a healthy Spleen will usually have a healthy figure and a toned

body; a diseased Spleen makes the patient lose muscle definition.

The Spleen nourishes the limbs. Strength of the limbs depends upon the nourishment guaranteed by the normal functioning of the Spleen. A diseased Spleen usually causes weakness of the limbs.

THE HEART CHANNELS

The Heart Channels are Yin Channels and flow externally from the torso to the hand (Figure 6.13). Three rivers originate internally from the Heart on each side of the body. The first bilateral set ascends and connects to the tissues connecting the eyeball. The second set descends, first to permeate the Pericardium, then descends further to connect with and spirally wrap the Small Intestine. The third set flows up into the Lungs, emerges externally at the armpits, then descends the medial aspect of the arms and ends on the inside of the little fingers.

THE HEART ORGAN

The main function of the Heart organ consists of controlling the Blood and vessels, regulating the Blood flow, perspiration, and housing the Shen. The Heart organ's energy opens externally at the tongue and is expressed through the complexion.

PSYCHO-EMOTIONAL ASPECTS

The Heart's associated organ is the Small Intestine; its element is Fire. Long-term memory, thinking, emotions, intimacy, cognition, intelligence, and ideas are all dominated by the function of the Heart. The Heart is sometimes called The Emperor, or "supreme controller of all Yin and Yang organs" (see Chapter 12). The Heart houses the body's Spirit (Shen). The Heart dominates sleep; if the Heart is strong the patient will fall asleep easily and sleep soundly. If the Heart is weak, the patient's mind will "float," resulting in an inability to fall asleep, disturbed sleep, or excessive dreaming.

The Heart's positive psycho-emotional attributes are love, joy, peace, contentment, propriety, insight, wisdom, orderliness, forgiveness, and courtesy. Its negative attributes are hate, guilt,

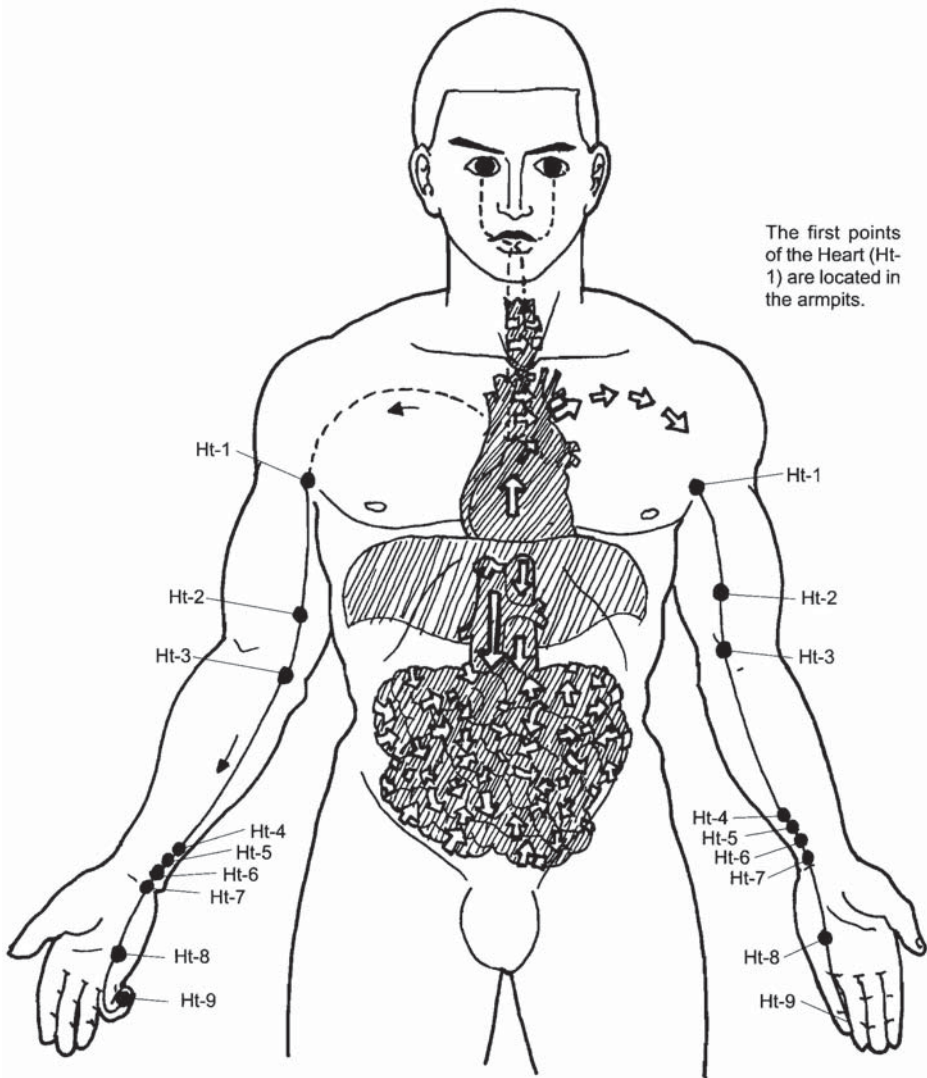


Figure 6.13. The Internal and External Qi Flow of the Heart (Ht) Channels

shock, nervousness, excitement, longing, and craving.

THE HEART'S ENERGY FLOW

The Heart Channels store more Qi than Blood; that is to say, its dominant action affects the energy. This energetic action controls the morale, the spirit of enterprise, and provides the energy required for respiration. At the high-tide time period (11 a.m. to 1 p.m.), Qi and Blood abound in the Heart organ and channels, and can therefore be more easily dispersed or purged at this period; whereas during low-tide (11 p.m. to 1 a.m.), they can be more readily tonified. The Heart Channel's energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The heart provides the propulsive force for circulating the blood throughout the vascular system. The blood circulation distributes the nutrients and oxygen needed for cell and tissue survival. The heart's propulsion also aids in the removal of wastes and other substances through the interconnecting blood vessels.

PATHOLOGICAL MANIFESTATIONS

The main diseases of the Heart Channels include diseases that exert pressure on the brain, eyes, or pharyngeal wall, as well as diseases of the Heart itself, and the lateral side of the chest. The Heart also relates to diseases of the ulnar palmar side of the arm.

The Heart is in charge of mental activities, including consciousness and thinking. Dysfunctions of the Heart can lead to insomnia, impairment of consciousness, amnesia, and psychosis.

The Heart and Kidneys have a mutual energetic relationship of supporting and checking each other. The Heart controls the body's Fire, while the Kidneys control the body's Water. Normally, the Fire of the Heart is sent down to warm the Kidneys, and the Water of the Kidneys is sent up to irrigate the Heart. If this balanced relationship breaks down (especially when the Kidney Water is insufficient to check the Heart Fire), a series of Fire symptoms of the Heart, such as hypertension, hyperactivity, palpitations, and insomnia may result.

Since the Heart has its external opening in the tongue, the condition of the Heart is reflected in the tongue:

1. A dark purple tongue indicates Blood Stasis of the Heart.
2. A pale tongue reveals Deficient Blood of the Heart.
3. An ulcer on the tongue reveals Excess Fire of the Heart.

THE SMALL INTESTINE CHANNELS

The Small Intestine Channels are Yang channels and flow externally from the hands to the head. These two rivers originate externally from the lateral tips of the little fingers (ulnar side) then ascend the arms to the shoulders, where they divide into two sets of branches. One set of branches descends the supraclavicular fossa internally, spiral wrapping the Heart, then continues down the esophagus, diaphragm, and Stomach, before permeating the Small Intestine (Figure 6.14).

The other set of branches ascends externally up the sides of the neck, then divides again into two more sets of branches at the cheek; one set will end at the ears, the other at the lateral sides of the nose and inner canthus of the eyes.

THE SMALL INTESTINE ORGAN

The Small Intestine temporarily stores partially digested food, absorbing the essential substances of the undigested food and a portion of the liquid content. It later transfers the residue (with a considerable amount of liquid) to the Large Intestine, and that is why it is said that the Small Intestine "governs liquid."

The Small Intestine is sometimes called "The Official in Charge of Separating the Pure from the Impure, because it separates the "clean" (reusable) food essence (Gu Qi) from the "dirty, turbid" food essence. The clean Gu Qi is transported throughout the body to nourish the tissues. The turbid is transported to the Large Intestine and Bladder organs to be further processed.

The Small Intestine's associated organ is the Heart; its element is Fire.

PSYCHO-EMOTIONAL ASPECTS

The Small Intestine influences the patient's

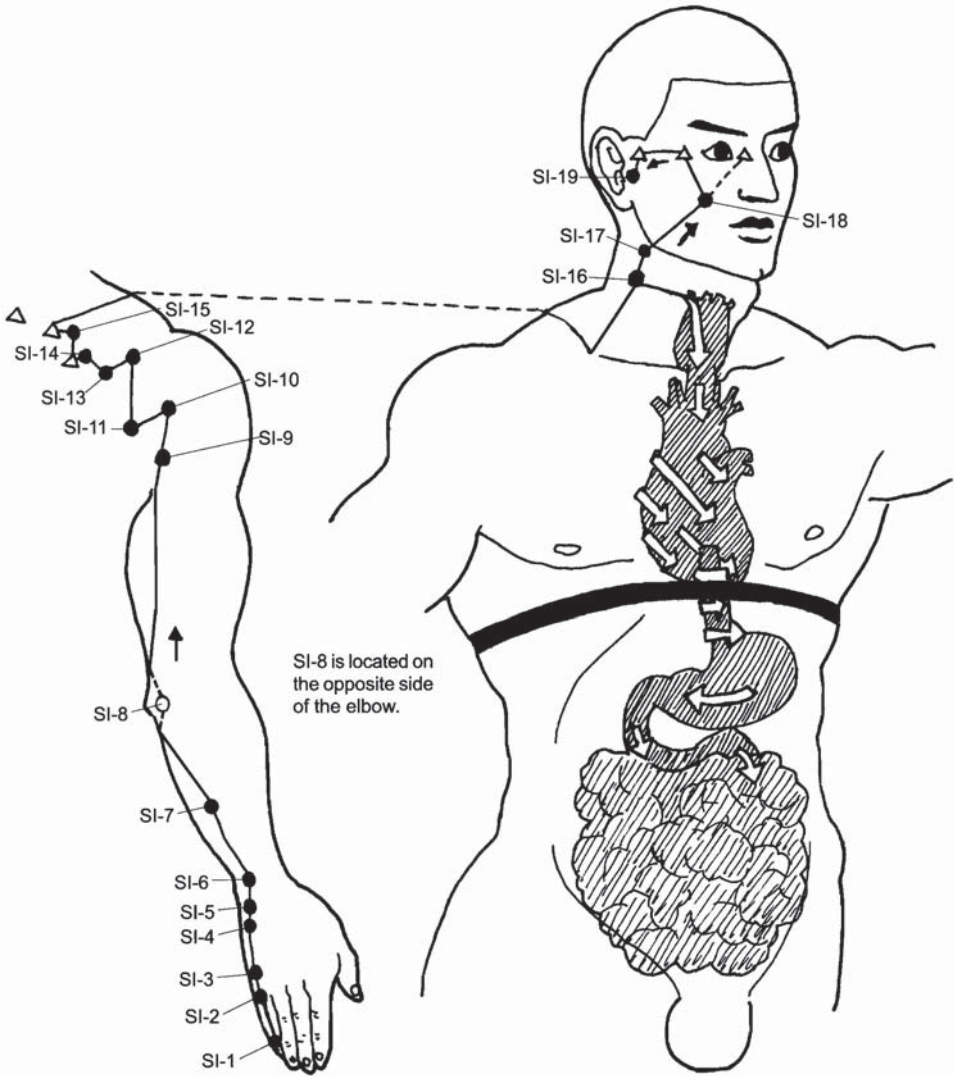


Figure 6.14. The Internal and External Qi Flow of the Small Intestine (SI) Channels

mental clarity, judgement, and powers of discernment. The ability to distinguish relevant issues with clarity before making a decision is attributed to the Small Intestine.

THE SMALL INTESTINE'S ENERGY FLOW

The Small Intestine Channels store more Blood than Qi, and act more on the physical substances and Blood functions than on energy. At the high-tide time period (1 p.m. to 3 p.m.), Qi and Blood abound in the Small Intestine organ and channels, and can therefore be more easily dispersed and purged at this period; whereas during low-tide (1 a.m. to 3 a.m.), they can be more readily tonified. The Small Intestine Channels' energy act on the skin, muscles, and nerves found along their pathway.

WESTERN MEDICAL PERSPECTIVE

The small intestine's function is to receive the food mass from the stomach through the pylorus, the bile from the liver and gall bladder, and the pancreatic juices for digestion and absorption. The small intestine then passes what it doesn't absorb into the large intestine.

PATHOLOGICAL MANIFESTATIONS

Diseases of the Small Intestine Channels include diseases of the face, ear, cheek, lower jaw, the neck, and throat, as well as the dorsal ulnar side of the upper extremities.

In TCM, food and herbs are divided into Yin (Cold) or Yang (Hot) properties. The Small Intestine is easily affected by the type and temperature of food eaten. An excess consumption of "cold" and raw foods, for example, can create a Cold condition within the Small Intestines, while an excess consumption of "hot" foods can create a Hot condition.

Disturbances of the Small Intestine's energetic function usually gives rise to one of the following complications:

1. Excess Conditions of the Small Intestines can result in symptoms of: Full Heat, Qi pain, Knotted Qi, and the infestation of worms in the Small Intestine.
2. Deficient Conditions of the Small Intestines can manifest as: Deficient and Cold Small Intestine.

Pathologic Heart Heat may be transmitted to the Small Intestine, resulting in urodynia (painful urination) and hematuria (blood in the urine). Herbal prescriptions used to dispel Heat from the Heart are also effective in treating these urinary symptoms, which are alleged to be caused by dysfunctions of the Small Intestine.

THE BLADDER CHANNELS

The Bladder Channels are Yang channels and flow externally from the head to the feet. Two rivers originate externally from the inner canthus of the eyes, ascend upward over the head to join the Governing Vessel at the GV-20 point, where they divide into two additional branches that flow into each temple, and into the brain. From there, they then divide into two sets of branches (at the BL-10 point), which descend the back, and internally connect to and spiral wrap the Kidneys, before they descend to permeate the Bladder. They continue externally down the thigh, the popliteal fossa at the back of the knee, calf, and foot, and end on the lateral sides of the tips of the little toes (Figure 6.15).

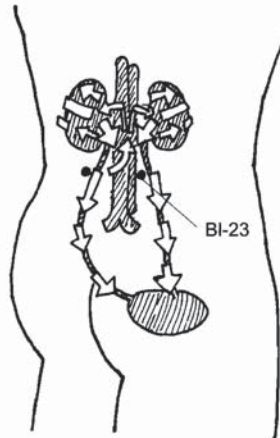
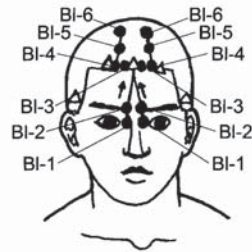
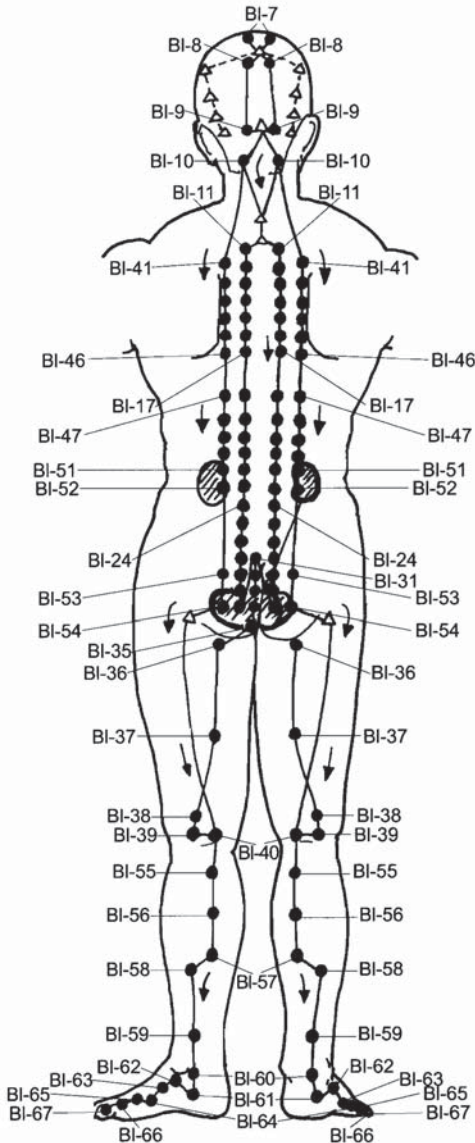
THE BLADDER ORGAN

The function of the Bladder is to remove water by Qi transformation. The Bladder receives the "impure" parts of the fluids separated by the Small Intestine and temporarily stores and transforms these fluids into urine, to discharge it when the Bladder is full. The Bladder and the Small Intestine work together to remove Body Fluids from the Lower Burner.

The Bladder Channels activate the Yang aspect of the Kidney's function and are sometimes called The Water District Officials or "the controllers of the storage of waste water." The Bladder's associated organ is the Kidney; its element is Water.

PSYCHO-EMOTIONAL ASPECTS

An imbalance in the Bladder can cause such psychological symptoms as habitual fear, lack of decision making capability and a diminished moral character. If the imbalance becomes chronic, it results in such emotional responses as jealousy, suspicion, and a holding on to long-standing grudges.



The internal flow of the Bladder Channels rushes into the lower back and lumbar area, passing through the renal arteries, to spiral wrap the Kidneys. From the Kidneys, the energy flows downward, following into the ureter, to permeate the Bladder.

Figure 6.15. The Internal and External Qi Flow of the Bladder (Bl) Channels

THE BLADDER'S ENERGY FLOW

The Bladder Channels regulate the functions of the Kidneys. The Bladder Channels store more Blood than Qi, acting more on the physical substances and the Blood functions than on the energy. At the high-tide time period (3 p.m. to 5 p.m.), Qi and Blood abound in the Bladder organ and channels, and can therefore be more easily dispersed and purged at this period; whereas during low-tide (3 a.m. to 5 a.m.), they can be more readily tonified. The Bladder Channels' energy acts on the skin, muscles, and nerves found along their pathway.

WESTERN MEDICAL PERSPECTIVE

The bladder is a reservoir for the urine received from the kidneys; it discharges urine from the body through the urethra.

PATHOLOGICAL MANIFESTATIONS

The main diseases of the Bladder Channels include:

- Diseases of the top of the head,
- Brain disorders,
- Disorders of the neck and back, especially the lumbar and sacral regions,
- Disorders of the back of the legs and thighs, and
- Disorders of the lateral side of the feet.

Diseases of the Bladder Organ manifest in changes in urine and urination; these changes will reflect a Deficient or Excess condition of the Bladder.

1. Deficient Conditions are attributed to Deficient Kidney Qi which affects the Bladder's ability to transform Qi. This dysfunction causes frequent urination, dribbling, or enuresis (involuntary discharge of urine).
2. Excess Conditions are attributed to Damp Heat in the Bladder, resulting in symptoms such as:
 - heat and pain during urination,
 - the short release of murky or reddish urine,
 - frequent difficulty in urination,
 - pus, or Blood in the urine, and
 - Bladder stones which cause a urinary block and painful distention of the lower abdomen.
 The most common pathological factor in the

diseases of the Bladder organ is due to the accumulation of Dampness (e.g., Damp Heat or Damp Cold). Other pathological conditions include: emotional fears, anxieties and insecurities, excessive sex, and Deficient and Cold Bladder.

THE KIDNEY CHANNELS

The Kidney Channels are Yin channels and flow externally from the feet to the torso (Figure 6.16). These two rivers originate externally from underneath the little toes, circling the inside of the heels, ascending through the medial aspect of the legs, where they merge and enter into the coccyx and lower lumbar vertebrae. Dividing again, one branch permeates the Kidneys, while the other branch continues ascending into the cerebral cortex. From the Kidney organs, two additional sets of channels internally emerge. One set descends and spiral wraps the Bladder. The other set ascends into the Liver, diaphragm, and Lungs, then spiral wraps the Heart and travels up the throat, stopping at the root of the tongue (Figure 6.17).

THE KIDNEY ORGANS

The Kidneys store Jing substances, produce Marrow, and control the development of the bones. They also control respiration, reproduction, growth and development, and govern the Body Fluids. The Kidney Jing is the biological basis for the woman's menstrual blood. The Kidneys are the root of the Yin and Yang Qi of all the body's organs. The Kidneys energetically open externally through the ears and are sometimes called The Minister of Ingenuity and Vitality, or "the controller of water" (see Chapter 12).

The Kidney organs' associated organ is the Bladder and its element is Water. Kidney Yin Qi flows to the Liver, Heart, and Lungs. It is responsible for the body's fluid-like essences and rules the birth, growth, maturation, and reproduction cycle. Kidney Yang Qi flows to the Spleen, Liver, Heart, and Lungs. It supports the Yang of all the body's organs via the Mingmen.

PSYCHO-EMOTIONAL ASPECTS

The Marrow produced from the Kidney Jing flows into the brain. The thinking ability is strengthened when Qi and Blood in the cerebral

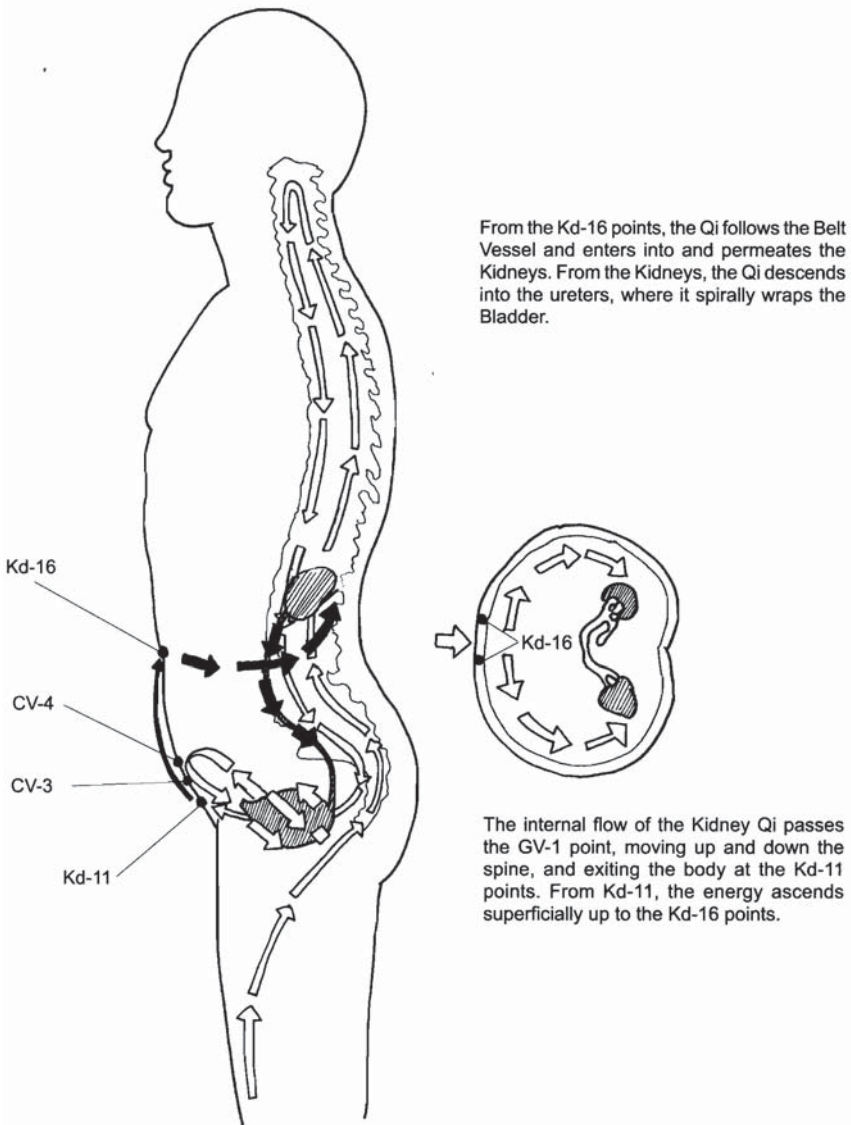


Figure 6.16. The Internal Flow of the Kidney Qi



cortex are abundant. With the increase of thinking activity, a circle of light develops within the body's Taiji Pole. The individual's innate intelligence (Yuan Shen) is represented by the intensity of light. The degree of accumulated spiritual energy is reflected by the number of light circles developed within the Taiji Pole. These circles of light can be best observed when first waking. By placing slight pressure on the external eye lids the inner light of the Taiji Pole is projected onto the optic nerves, reflecting an image of the circle of light. If the circle of light is complete, it reflects a strong, healthy condition. If the circle of light is dark within its center (similar to a doughnut), this reflects a Deficient condition. If the circle of light is broken or interrupted, it reflects an extreme Deficiency (Figure 6.18).

The "memory zone," as well as the "thought center" are also located in the cerebral cortex and will not develop until the Kidney Channels travel through the spine, along with the Liver Channels, to reach the cortex. When the Qi of these two channels is abundant, the memory function is keen.

The Kidneys house the body's will power (Zhi). They control short-term memory and store data. The Kidneys provide the capacity and drive for strength, skill, and hard work. A patient with strong Kidneys can work hard and purposefully for long periods of time. Consequently, when the Kidneys are in a state of disharmony, the patient can sometimes be driven to a state of excessive-compulsive working habits (a workaholic). A patient with weak Kidneys will lack strength and endurance.

The Kidney's positive psycho-emotional attributes are wisdom, rationality, clear perception, gentleness, and self-understanding. The negative attributes are fear, loneliness, insecurity, and shock (which attacks the Heart first then descends into the Kidneys to become fear).

THE KIDNEYS' ENERGETIC FLOW

The Kidney Channels store more Qi than Blood, acting more on energetic and nervous functions than on physical substances and Blood functions. At the high-tide time period (5 p.m. to 7 p.m.), Qi and Blood abound in the Kidney organ

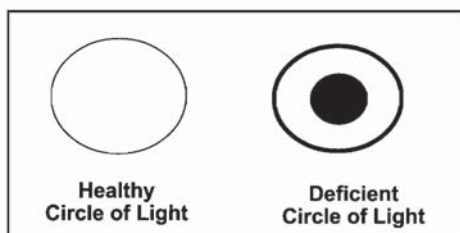


Figure 6.18. The individual's Yuan Shen is represented by the intensity of the light, and the degree of accumulated spiritual energy is reflected by the number of light circles developed within the Taiji Pole.

and channels, and can therefore be more easily dispersed and purged at this period; whereas during low-tide (5 a.m. to 7 a.m.), they can be more readily tonified. The Kidney Channels' energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The function of the kidneys is to regulate water and electrolytes and to process the body's urine.

PATHOLOGICAL MANIFESTATIONS

Kidney Channel diseases cause general deterioration of the entire body, weakness in the lower extremities, lumbar pain, and hot sensations deep inside the feet.

The Kidneys open through the urogenital orifices and the anus. The energetic condition of the Kidneys can be, partially reflected by the condition of the patient's urination and defecation; in males, this includes the ejaculation process.

Since the Kidneys are responsible for concentration and memory retention, poor concentration and loss of memory are common symptoms of Kidney hypofunction.

THE PERICARDIUM CHANNELS

The Pericardium Channels are Yin channels and flow externally from the torso to the hands. These two rivers originate internally from the center of the chest, flowing out of the Pericardium. They descend through the center of the body, spi-

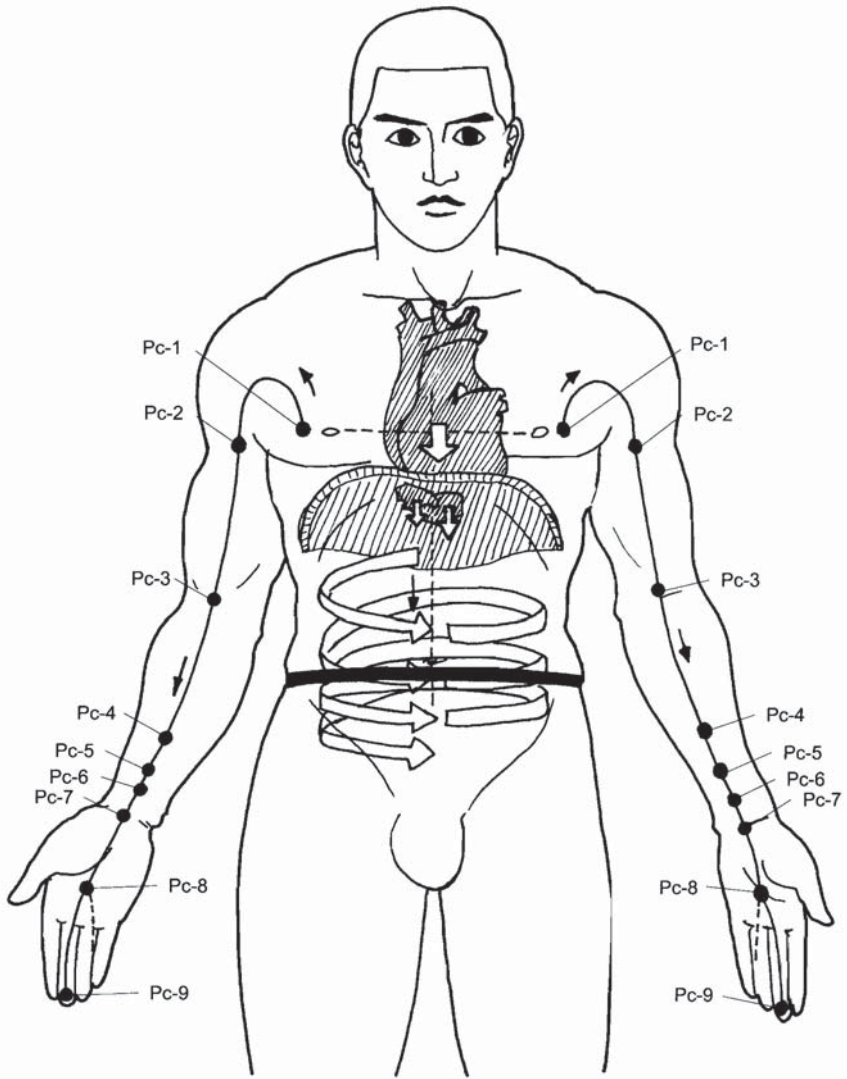


Figure 6.19. The Internal and External Qi Flow of the Pericardium (Pc) Channels

ral wrapping the Upper, Middle, and Lower Burners. Two rivers surface and branch externally by the nipples to proceed down the center of each arm, ending at the tips of the middle fingers. A second branch arises from the center of each palm at the Pc-8 point and flows into the ring fingers to connect with the Triple Burner Channels (Figure 6.19).

PERICARDIUM ORGAN

The Pericardium is associated with the Triple Burners; its element is Fire. The Pericardium is not considered an independent organ, as much as a protective covering for the Heart, that protects the Heart from pathogenic factors. The Pericardium activates, energizes and controls the Yin channel's distribution of the Kidney Yang Qi to the Yin organs. Along with the Heart, it governs the Blood, and houses the Shen. The Pericardium is considered the Prime Minister, or the official who protects the heart.

PSYCHO-EMOTIONAL ASPECTS

The Pericardium has a powerful influence on the patient's mental and emotional states. Its goal is to "create feelings of joy and/or pleasure for the emperor (Heart)."

THE PERICARDIUM'S ENERGY FLOW

The Pericardium Channels have an affect on the body's circulation of Blood. They are considered the "mother of Yin" and are connected to the Mingmen. The Pericardium Channels store more Blood than Qi, acting more on the physical substance and Blood functions than on the energy. At the high-tide time period (7 p.m. to 9 p.m.), Qi and Blood abound in the Pericardium organ and channels and can therefore be more easily dispersed and purged at this period; whereas during low-tide (7 a.m. to 9 a.m.), they can be more readily tonified. The Pericardium Channel's energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

The function of the pericardium is to provide a protective covering for the heart. It contains a thin serous fluid that allows the heart to work in a relatively friction-free environment.

PATHOLOGICAL MANIFESTATIONS

The main diseases of the Pericardium Channels include diseases of the Heart, front of the chest, major blood vessels, and diseases on the midline to upper palmar side of the upper extremities. Mental abnormalities may also manifest.

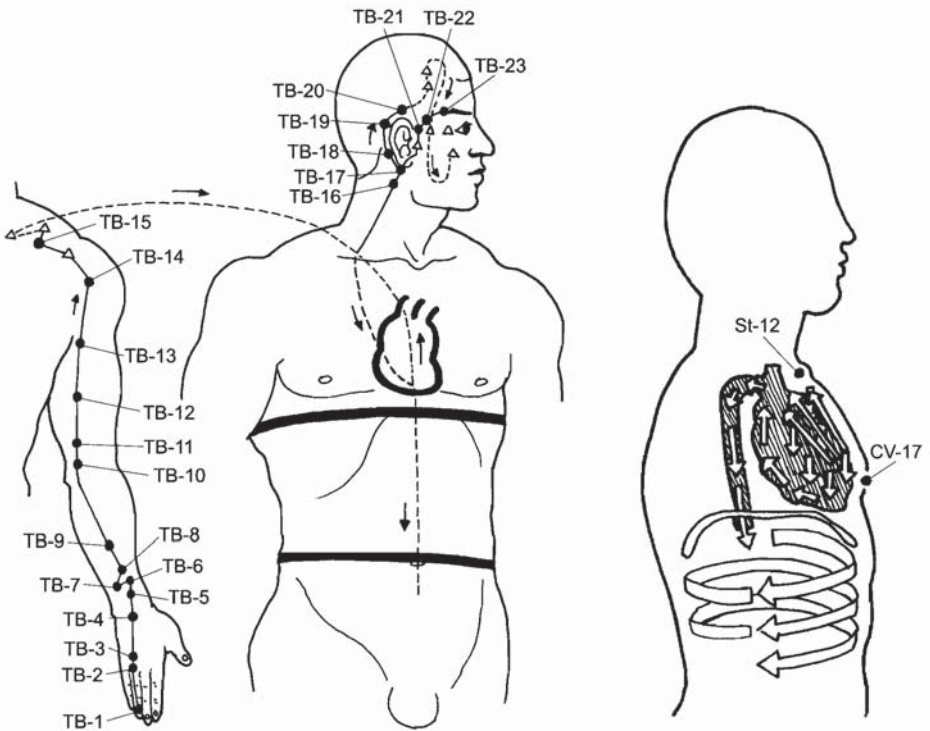
THE TRIPLE BURNER CHANNELS

The Triple Burner Channels are Yang channels that flow externally from the hands to the head. These two rivers originate externally from the tips of the ring fingers and ascend along the lateral aspect of the arms, over the shoulders to the clavicles, then branch internally and spiral wrap the Pericardium. They circle the diaphragm and permeate the Upper, Middle, and Lower Burners. A set of branches originate internally from the chest CV-17 point at the Heart, or center of the Middle Dantian. Flowing upwards, these branches emerge from the supraclavicular fossa at the St-12 points to ascend up the neck, head, and then circle the ears. Another set of branches flows downward to the cheek, terminating in the infraorbital region; the other set ends above the ears, by the outer canthus of the eyes.

THE TRIPLE BURNERS ORGAN

The Triple Burners' associated organ is the Pericardium; its element is Fire. The Triple Burners are not regarded as an independent organ, but are assigned to specific energy areas, and are a part of the function of the Yin and Yang organs. The function of the Triple Burners' energy is to produce Heat, and to regulate the body's temperature. This Heat is increased through such meditative disciplines as the Microcosmic Orbit (which connects the Governing and Conception Vessels), and the Macrocosmic Orbit (which connects all Twelve Primary Channels with the Governing and Conception Vessels). The main function of the Triple Burners (Figure 6.20) is to regulate the general ingestion and digestion of food and fluids throughout the body.

The Triple Burners are known as The Official of Balance and Harmony, because they govern Water metabolism, control the production of Wei



The internal flow of the Triple Burner Channels moves from St-12 down to CV-17, where it disperses into the chest and envelops the Pericardium. From the Pericardium, as the energy flows down through the diaphragm, it circulates through the chest and permeates the Triple Burners (a continuing branch flows upward to the St-12 points).

Figure 6.20. The Internal and External Qi Flow of the Triple Burners (TB) Channel

Qi, and transport Yuan Qi from the Kidneys to all the other organs of the body. This name refers to the Triple Burners' role in regulating metabolic functions, as well as their production of Qi, Blood, Body Fluids, and waste.

The Triple Burners' energy is composed of Zong Qi (Essential Qi). The Zong Qi assists the Heart in circulating the Blood and the Lungs in respiration. The Zong Qi also assists in conveying the Ying Qi (Nourishing Qi) to nourish the Blood, organs, and tissues of the body, as well as strengthens the Wei Qi (Protective Qi) that protects the external body (see Chapter 14).

1. The Upper Burner

The Upper Burner is formed from the Fire created from the combined energies of the Heart, Pericardium, and both Lungs. The Upper Burner's energy is housed from the area of the head, throat, and upper chest, to the diaphragm. The Upper Burner is responsible for respiratory and cardiac functions. It moves the body's finer energy, circulating and distributing nutrients and Qi throughout the body like a "mist."

2. The Middle Burner

The Middle Burner is formed from the Fire created from the combined energies of the Stomach, Spleen, pancreas, and Gall Bladder. The Middle Burner's energy is housed from the upper abdomen (the diaphragm) and the umbilicus.

The Middle Burner is responsible for digestion, fermentation, and transformation of food and drink into nutrients for distribution. In the Middle Burner area, the Small Intestine connects downward to the Bladder. The Small Intestine transforms waste, that is then sent down to the Large Intestine, and also distills the body's fluids, sending them down to the Bladder.

The Ying Qi (Nourishing Qi) of the Middle Burner receives its nourishment from the Stomach and Spleen. The Spleen extracts Gu Qi from the food "prepared" by the Stomach, churning the food essence into "foam." The Spleen refines this energetic foam and sends the processed Gu Qi to the Lungs. The Lungs

further refine the Gu Qi, sending the impure part to the Kidneys (for additional refinement of the Gu Qi). The Kidneys return the Clean Qi to the Lungs and send the turbid part to the Bladder to be expelled from the body. The Qi from the air mixes with the Gu Qi in the Lungs to produce Zong Qi. The Lungs circulate the refined Gu Qi in the form of vapor or mist which is housed in the Upper Burner. The Heart then produces Blood from this vapor.

3. The Lower Burner

The Lower Burner is formed from the Fire created from the combined energies of the Liver, Kidneys, Bladder, Intestines, and genitalia. The Lower Burner's energy is housed in the area which starts just below the umbilicus and extends to the lower perineum.

The Lower Burner is responsible for the reproductive functions and for the filtering and elimination of waste products (Figure 6.21). It moves the body's coarser energy, acting as a "channel for water."

The Triple Burners contribute to the process of the three stages of transformation and aid in the distribution of Ying and Wei Qi throughout the body as follows:

- After the Gu Qi (food energy) has been separated into Clean and Turbid Qi, the Upper Burner releases the body's clean Wei Qi, directing it to the Lungs;
- the Middle Burner releases the body's clean Ying Qi, directing it to all of the body's organs and tissues; and
- the Lower Burner releases the body's Body Fluids, directing the turbid part to the Bladder.

PSYCHO-EMOTIONAL ASPECTS

The Triple Burners are considered the Ambassadors or "intermediaries" for the body's Yuan Qi. On a psychological level, they can be used to move Qi and lift depression derived from stagnation of Liver Qi.

When the Triple Burners, which regulate the consciousness, are full, the consciousness becomes stable and the Mind's intent is benevolent and kindhearted. The Triple Burners are also linked

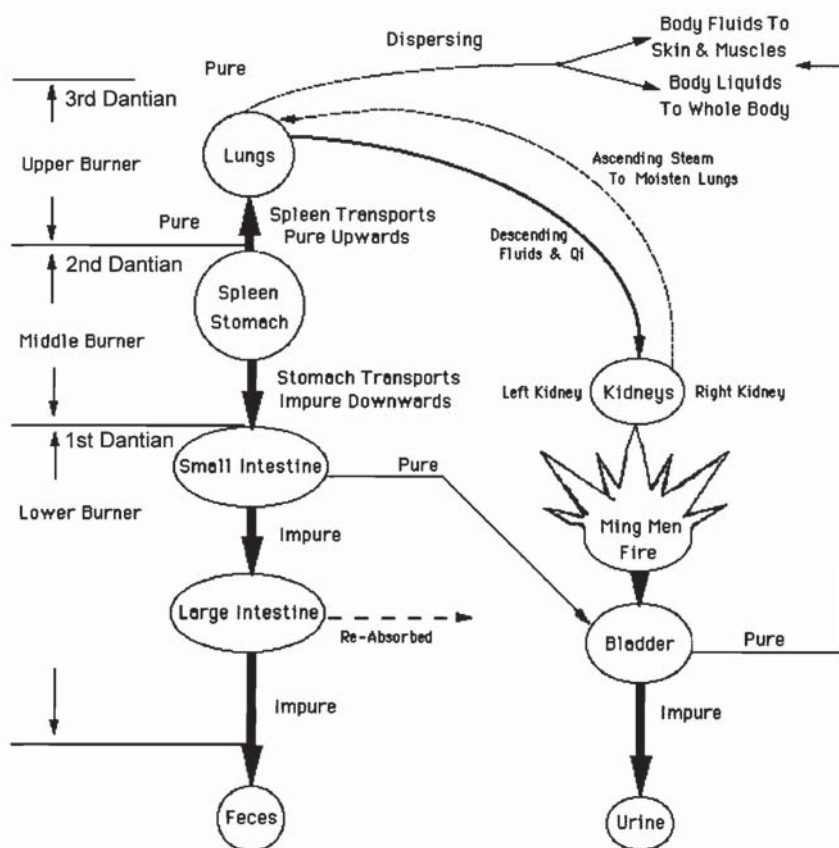


Figure 6.21. The Metabolic Functions of the Triple Burners are divided into three parts or functions: the Upper Burner, Middle Burner, and Lower Burner. These different functions of the Triple Burners control the movement of various types of Qi in the three stages of energy production:

Receiving—The Upper Burner, also known as mist, includes the organs from the diaphragm upwards (the Pericardium, head, throat, Lungs, and Heart). The Upper Burner assists the Spleen in directing the body's clean fluids upwards and helps the Lungs in dispersing and scattering the fluids to the skin and muscles.

Rotting and Ripening—The Middle Burner, also known as the muddy pool, and includes the area between the diaphragm and umbilicus (Stomach, Spleen, and Gall Bladder). The Middle Burner assists the Stomach in the transformation and transportation of Fluids and Liquids and in directing the impure part downwards.

Excreting—The Lower Burner, also known as the drainage ditch, includes the organs below the umbilicus (Liver, Kidneys, Intestines, and Bladder). The Lower Burner assists the Small Intestine, the Blood, and the Kidneys in transforming and transporting liquids and wastes.

with the Heart and Pericardium and are affected by the emotion of joy.

When the energy of the Heart is strong and pure (without guilt), and the desires and thoughts of an individual are at peace, then the energy of the body's sexual essence (Jing) will spread into the Triple Burners, and the Blood will flourish within the individual's vessels. If the "fire of desire" is allowed to Heat and combine with the energy of the Triple Burners, the energy of the individual's sexual essence will overflow, mixing itself with the energy of the Mingmen and will leave the body via the reproductive organs and tissues. This leads to Jing and Qi depletion.

THE TRIPLE BURNERS' ENERGY FLOW

The Triple Burner Channels store more Qi than Blood, and act more on the energetic and nervous functions of the body than on physical substance and Blood functions. At the high-tide time period (9 p.m. to 11 p.m.), Qi and Blood abound in the Triple Burner Channels, and can therefore be more easily dispersed and purged at this period; whereas during low-tide (9 a.m. to 11 a.m.), they can be more readily tonified. The Triple Burner Channels' energy acts on the skin, muscles, and nerves found along their pathways.

WESTERN MEDICAL PERSPECTIVE

Western medicine recognizes no translation of, or reference to the Triple Burners.

PATHOLOGICAL MANIFESTATIONS

The main diseases along the Triple Burner Channels involve the face, ear, cheek, larynx, and neck. Diseases of the Triple Burner Channels also include disorders of the back of the upper extremities from the midline to the upper arm and forearm.

When diagnosing problems due to dysfunctions of the Triple Burners, the Qigong doctor considers the following.

1. A blockage of the Wei Qi located within the Upper Burner causes an impairment of the Lungs' dispersing function. This can result in the invasion of the Lungs by External Evils (e.g., Wind and Heat, etc.), that penetrate the Pericardium (which corresponds to the initial stage of externally contracted Heat diseases).

2. A blockage of the Ying Qi located within the Middle Burner causes an impairment of the Spleen's transporting function. This can result in gastrointestinal Heat stagnation, and cause Spleen and Stomach Damp Heat (which corresponds to the second stage of externally contracted Heat diseases).
3. A blockage of the Body Fluids located within the Lower Burner causes an impairment of the Bladder's transformation function. This results in the deep penetration of Toxic Evils, weakening the body's Kidney Yin. This in turn can cause Deficient Liver Blood, and Wind stirring due to Empty Yin (this corresponds to the advance stages of externally contracted Heat diseases).

UNDERSTANDING CHANNEL PATHOLOGY

Channel pathology is the oldest of all the modes of pathological pattern classification, dating back to the Spiritual Axis from the *Yellow Emperor's Classics on Internal Medicine*. In understanding a channel's pathology, the Qigong doctor takes into consideration several aspects of the patient's energy flow (i.e., the channels are viewed as exterior, whereas the organs are viewed as interior). Channel pathology is often related to organ disturbances, but it can also be distinct from organ pathology (Figure 6.22).

The disease of one channel may cause disease in other channels and organs. Likewise, tonification of one channel may cause a tonification of other channels and organs.

THE FOUR CAUSES OF CHANNEL PATHOLOGY

1. The Invasion of External Pathogens such as Cold, Wind, Heat, and Damp leads to channel pathology. The exogenous pathogenic factors often settle in the joints, causing Bi Syndrome (painful obstruction). Channel pathology is quite closely related to joint pathology. In Traditional Chinese Medicine, joints are important to the circulation of Qi and Blood. Qi and Blood gather and concentrate in the joints. Qi enters and exits the channels at the joints. The Five Source Points, also called Shu Points (see Chapter 8), are usually located on

of near the joints. It is at these points that the External pathogenic influences may enter the body and settle in the joints. These External pathogenic influences upset the Yin and Yang balance and block the flow of Qi and Blood, causing pain and swelling. The body's joints are also affected by Deficient Qi and Blood, causing local weakness and pain from lack of movement.

2. Physical strain or the overuse of certain joints can cause local stagnation that creates pain and weakness.
3. Injuries, trauma, and strain can cause local stagnation resulting in stiffness, bruising, and pain.
4. Internal organ disharmonies may also affect the channels.

DIFFERENTIATION BY CHANNEL FULL/EXCESS AND EMPTY/DEFICIENT

When a channel is too full, its pattern characteristics are that of intense pain, stiffness, contractions, and cramps. A red color along the flow of the channel indicates Heat; a bluish color along the flow of the channel indicates Cold.

When a channel is Empty, its pattern characteristics are that of a dull ache, weakness in the muscles, numbness, and muscle atrophy along the channel.

DIFFERENTIATION OF CHANNEL PATTERNS BY SPECIFIC CHANNELS

This clinical overview of the body's channels was originally expressed through the knowledge found in the Spiritual Axis (for more in-depth dissertation please see *The Foundations of Chinese Medicine* by Giovanni Maciocia).

1. The diseases of the Gall Bladder Channels may cause: Alternating chills and fever, headache, acute onset of deafness, pain in the hip and the sides of the body, pain along the lateral sides of the legs, and pain and distention of the breasts.
2. The diseases of the Liver Channels may cause: Headache, pain and swelling of the eyes, and cramps in the legs.
3. The diseases of the Lung Channels may cause: Fever, aversion to cold, stiffness in the chest,

pain in the shoulders, clavicle, and arms.

4. The diseases of the Large Intestine Channels may cause: Sore throat, toothache, nosebleed, runny nose, swollen and painful gums, swollen eyes, and pain along the channels.
5. The diseases of the Stomach Channels may cause: Pain in the eyes, nosebleed, neck swelling, facial paralysis, cold legs and feet, and pain along the channels.
6. The diseases of the Spleen Channels may cause: Vaginal discharge, weakness of the leg muscles, and a cold feeling along the channels.
7. The diseases of the Heart Channels may cause: Pain in the eyes, pain along the scapula, and pain along the inner side of the arms.
8. The diseases of the Small Intestine Channels may cause: Pain and stiffness in the neck, and pain along the lateral side of the scapula, elbow, and arms.
9. The diseases of the Bladder Channels may cause: Fever and aversion to cold, headache, stiff neck, pain in the lower back, pain in the eyes, pain in the backside of the leg along the channels.
10. The diseases of the Kidney Channels may cause: Lower back pain and pain in the sole of the feet.
11. The diseases of the Pericardium Channels may cause: Stiff neck, contraction of the elbow and hand, and pain along the course of the channels.
12. The diseases of the Triple Burner Channels may cause: Alternating chills with fever, acute onset of deafness, pain and discharge from the ear, pain at the top of the shoulders, pain in the elbow, and pain along the course of the channels.

SUMMARY OF TWELVE PRIMARY CHANNEL PATHOLOGY

The clinical significance of studying the Twelve Primary Channels is evident through the observation of certain pathological manifestations that indicate specific patterns peculiar to that channel and its internal organ. The quality, quantity and proportions of Qi and Blood circulation

| Twelve Primary Channels | Pathologies |
|-------------------------|---|
| Bladder | <ul style="list-style-type: none"> • Diseases of the top of the head, brain, neck, back, lumbar and sacral region • Diseases of the back of the leg and thigh and the external side of the foot |
| Gall Bladder | <ul style="list-style-type: none"> • Pain in upper right- and left-quadrants of abdomen • Diseases of the head, face, eye, ear • Diseases of the external sides of the lower extremities |
| Heart | <ul style="list-style-type: none"> • Diseases that exert pressure on the brain, eyes, or pharyngeal wall • Diseases of the Heart and lateral side of the chest • Diseases of the ulnar palmar side of the upper extremities • Insomnia, impairment of consciousness, amnesia, and psychosis |
| Kidneys | <ul style="list-style-type: none"> • Diseases that cause general deterioration of the entire body • Weakness in the lower extremities and lumbar pain • Hot sensations deep inside the feet |
| Large Intestine | <ul style="list-style-type: none"> • Diseases of the lower part of the face, nose, oral cavity, teeth, throat, and front part of the neck • Diseases of the back and radial side of the upper extremities |
| Liver | <ul style="list-style-type: none"> • Swelling and a distended sensation of the hypochondrium • Diseases of the lower abdomen and genital organs |
| Lungs | <ul style="list-style-type: none"> • Chest and Lung diseases • Diseases on the radial side of the upper arm and palmar area of the hand |
| Pericardium | <ul style="list-style-type: none"> • Diseases of the Heart, front of the chest, major blood vessels • Diseases of the midline to upper palmar side of the upper extremities • Mental abnormalities |
| Small Intestine | <ul style="list-style-type: none"> • Diseases of the face, ear, cheek, lower jaw, neck, and throat • Diseases of the back ulnar side of the upper extremities |
| Spleen | <ul style="list-style-type: none"> • Diseases of the tongue and throat • Gastrointestinal diseases (disturbances of digestion and absorption of food) • Diseases of the inner side of the lower extremities |
| Stomach | <ul style="list-style-type: none"> • Diseases of the face, nose, oral cavity, teeth, throat, and front of the neck • Diseases of the abdomen, the frontal part of the lower extremities and gastrointestinal area • Certain psychiatric diseases |
| Triple Burners | <ul style="list-style-type: none"> • Diseases of the face, ear, cheek, larynx, and neck • Diseases of the back of the upper extremities from the midline of the torso to the upper arm and forearm |

Figure 6.22. Pathologies of the Twelve Primary Channels

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

through each of the Twelve Primary Channels has a vital impact on all the body's organ systems. These Qi and Blood flow concepts define the reciprocal relationships existing between the body's internal organs, channels, and energetic points situated throughout the body.

Figure 6.22 describes some of the most common Twelve Primary Channel pathologies, and their clinical manifestations along the "root and branches" of these channels.

The term "root and branch," is used to de-

scribe the difference between the medial and lateral, upper and lower orientations of the channels and their points of origin. They are also used to describe the progression of a disease, as well as the priorities and sequence of the Qigong doctor's treatment.

Specifically, the word "branch" is used to describe the channels' flow of Qi and Blood and the progression and direction of a disease. The word "root" is used to describe the channels' internal organ, or the origin of a disease.

CHAPTER 7

THE EIGHT EXTRAORDINARY VESSELS AND COLLATERALS

THE EIGHT EXTRAORDINARY VESSELS

Extending from the body's Taiji Pole are the Three Dantians, Five Jing Shen, and the Eight Extraordinary Vessels. These energy systems feed all the vital organs and the body's Twelve Primary Channels. The Eight Extraordinary Vessels are so called because of they differ in energetic function from the Twelve Primary Channels. These eight vessels have an extraordinary ability to regulate the deeper energetic reservoirs of the body. They are the first vessels (or channels) to form in the developing fetus, and are sometimes called the Eight Ancestral Channels, Eight Prenatal Channels, Eight Preheaven Channels, or Eight Psychic Channels.

These vessels represent the merging of the mother's and father's energy, and the linking of the body's prenatal and postnatal energies. They functionally connect to the Twelve Primary Channels and circulate the Jing Qi (Essence Energy) throughout the body.

The energetic expansion and contraction of the Eight Extraordinary Vessels affects the creation and development of the baby's tissues up until the time of birth. In energetic embryology, the three-dimensional space of the impregnated egg is viewed as an object that can be described by eight different surfaces along four axes. Each of the Eight Extraordinary Vessels corresponds with one of these directions:

- anterior/posterior—Governing and Conception Vessels
- superior/inferior—Yin and Yang Linking Vessels
- right/left—Yin and Yang Heel Vessels
- interior/exterior—Thrusting and Belt Vessels

THE FUNCTION OF THE EIGHT EXTRAORDINARY VESSELS

The Eight Extraordinary Vessels have neither a direct connection nor an internal/external rela-

tionship with the internal organs. Similar to the Three Dantians' function of distributing the body's energy, these Eight Extraordinary Vessels are also reservoirs that regulate the distribution and circulation of Jing and Qi inside the body. They are the foundation of the body's energy, bridging the Yuan Qi (Original Prenatal Energy) with the body's postnatal energy.

The Eight Extraordinary Vessels serve as reservoirs of Qi. When these reservoirs become full, the energy overflows into the center channel or Taiji Pole. This stimulation of the Taiji Pole expands consciousness and increases perceptual intuition.

The Eight Extraordinary Vessels have five main functions: They serve as reservoirs of Qi, store and circulate Jing Qi, circulate the Wei Qi, regulate the body's life cycles, and integrate the six primary Yang organs with the Six Extraordinary Organs and with the Kidneys.

1. They Serve as Reservoirs of Qi. If the Qi flow of the Twelve Primary Channels becomes Excessive, they overflow into the Eight Extraordinary Vessels, which act as Qi reservoirs, receiving the Excess Qi for storage and distribution, while at the same time regulating the energy flow. If the Qi flow of the Twelve Primary Channels becomes Deficient, they can draw from the reservoirs of energy stored within the Eight Extraordinary Vessels which again regulate the body's energy flow, bringing it back into balance.
2. They Store and Circulate Jing Qi. The Eight Extraordinary Vessels draw their energy from the Kidneys and are responsible for storing and circulating the body's Jing Qi throughout the tissues, particularly to the skin and hair and to the Six Extraordinary (Curious) Organs, also known as the Six Ancestral Or-

gans. The Six Extraordinary Organs are the Brain, Bone, Marrow, Blood, and Gall Bladder (also included is the Uterus in women).

3. They circulate the Wei Qi (Protective Energy) to protect the body against invasion by External pathogens. The Governing, Conception, and Thrusting Vessels are primarily responsible for circulating the body's Wei Qi over the thorax, abdomen, and back.

The Eight Extraordinary Vessels provide the link between the Kidneys Jing and the Wei Qi. Although the Wei Qi is circulated by the Lungs, its root is in the Kidneys. This illustrates how the Kidneys play an important role in supporting the Lungs function of circulating the body's Wei Qi. The Kidneys function on the Wei Qi field and therefore the immune system can become vulnerability to pathogenic factors, as well as in causing allergic diseases, e.g., asthma. It also demonstrates why the Kidneys are always at the root of latent Heat syndromes (chronic fatigue), caused by Kidney Deficiency.

4. The Eight Extraordinary Vessels regulate the body's Life Cycles. In the first chapter of *the Yellow Emperor's Classic of Internal Medicine*, the life changes in women (every seven years) and men (every eight years) are governed by the Conception and Thrusting Vessels. These life cycles are related to the body's Jing and the Eight Extraordinary Vessels' role in moving and circulating the body's Jing (see Chapter 13).
5. They Integrate the Six Extraordinary (Curious) Organs with the Six Primary Yang Organs and the Kidneys. The Eight Extraordinary Vessels provide the link between the body's brain, uterus, blood vessels, Gall Bladder, Marrow and bones, and the body's internal energy flow.
 - a. The Brain is Regulated by the Governing Vessel and the Yin and Yang Heel Vessels.
 - b. The Uterus is regulated by the Thrusting and Conception Vessels.
 - c. The Blood Vessels are regulated by the Thrusting Vessels.
 - d. The Gall Bladder is regulated by the

Belt Vessel.

- e. The Marrow is regulated by the Thrusting Vessels.
 - f. The Bones are regulated by the Thrusting and Conception Vessels.
6. They Integrate the Four Seas. The *Magic Pivot (Ling Shu, Hai Lun)* states, "People have Four Seas... the Sea of Marrow, the Sea of Blood, the Sea of Qi, and the Sea of Grain and Water." The Eight Extraordinary Vessels provide the link between the body's Four Seas and the body's internal energy flow.
 - a. The Sea of Marrow is the brain, and it is related to the Governing Yin and Yang Heel Vessels. The Sea of Marrow points are located on the Governing Vessel GV-16 and GV-20. When the Sea of Marrow is Deficient, there will be headaches and dizziness.
 - b. The Sea of Qi is located in the chest of the center, and is regulated by the Conception Vessel CV-17. Some Medical Qigong schools maintain that there are two reservoirs of Qi: the Middle Dantian, being the Sea of Postnatal Qi, and the Lower Dantian, being the Sea of Prenatal Qi (which is regulated by the Qihai CV-6 point). When the Sea of Qi is in Excess, there is a feeling of fullness in the chest, dyspnea (urgent breathing), and a red complexion. When the Sea of Qi is Deficient, there is weak energy and insufficient speech.
 - c. The Sea of Nourishment (also known as the Sea of Grain and Water) is the Stomach, and it is regulated by the Thrusting Vessels, which are accessed by the St-30 points. When the Sea of Water and Grain is in Excess, there is a feeling of fullness in the abdomen. When the Sea of Water and Grain is Deficient, there is a feeling of hunger with an inability to eat.
 - d. The Sea of Blood (also known as the Sea of the Twelve Primary Channels) is related to the Thrusting Vessels, the Liver, and Xuehai Sp-10 points. The points can

also be accessed through Bl-11, St-37, and St-39. When the Sea of Blood is in Excess, the body feels big; When the Sea of Blood is Deficient, the body feels small.

THE EIGHT EXTRAORDINARY VESSELS AND MEDICAL QIGONG THERAPY

The energetic pathways, functions and use of the Eight Extraordinary Vessels and points in Medical Qigong are often quite different than those taught in acupuncture colleges, even though they may sometimes bear the same names.

Most acupuncturists, with the exception of some Japanese researchers, often pay little attention to the Eight Extraordinary Vessels in diagnosis and treatment. One Medical Qigong doctor from China has claimed that a study done in China showed that the Eight Extraordinary Vessel treatments were far more effective than those of the Traditional Chinese medical protocols. The results, however, were not released because officials did not want to disturb the TCM institutional operations. The reason Medical Qigong makes use of the Eight Extraordinary Vessels, is that they are much easier to access through Qi emission and Medical Qigong self-regulation prescriptions than through acupuncture therapy.

The Eight Extraordinary Vessels have been of special importance to Medical Qigong practitioners for thousands of years, and are viewed as the foundation of the body's energy, the bridge between the Yuan Qi (Prenatal Qi) and the Postnatal Qi. These Eight Extraordinary Vessels affect the body on the deepest level of our basic constitutional energy. In Medical Qigong regulation exercises, the focus on opening the flow of energy through the Eight Extraordinary Vessels is a prerequisite for opening the energy flow in the Twelve Primary Channels. The major purpose of opening the Eight Extraordinary Vessels is to provide a container for storing the Three Forces: Heaven Force (absorbing universal energy), Earth Force (absorbing environmental energy), and Man's Force: Jing, Qi and Shen (Essence, Energy and Spirit).

It is essential for the Qigong doctors to open their Eight Extraordinary Vessels to attain mastery of their energetic body. The Microcosmic Or-

bit is introduced for purgation, fusion, tonification, and regulation of the Governing and Conception Vessels in the first stages of training. This exercise restores a healthy flow of energy throughout all of the channels and vessels creating a healthy and balanced body.

Through the refinement of their energy, Qigong doctors receive more Qi, and the quality of their Blood changes, i.e., its energetic potential changes to contain more Qi and less Blood. At this advanced state of transformation, Qigong doctors rechannel the flow of energy through their body's Three Dantians, including the "mystical pass" (located within the Upper Dantian chambers of the brain). When the flow of energy is directed to stimulate the Mystical Pass, the Qigong doctors acquire greater awareness and control over their own bodies (physical, mental, emotional, energetic and spiritual), and are then able to enhance their perception and communication with all the other energetic planes of the world (mineral, plant, animal, and human), and with the Dao (or divine).

CLINICAL USE OF THE EIGHT EXTRAORDINARY VESSELS

The Eight Extraordinary Vessels form and establish the foundational energetic pattern for the developing fetus's tissues, as well as the adult's entire body. The clinical use of the Eight Extraordinary Vessels can be divided into several different approaches of energy manipulation to change the energetic patterns within the patient's tissues.

One approach divides the Eight Extraordinary Vessels into four pairs of Yin and Yang vessels. Each of the vessels is grouped according to the same polarity, two pairs of Yin and two pairs of Yang. When paired this way, each set of the Yin and Yang Extraordinary Vessels has a common range of energetic action in terms of the patient's body area.

1. The Conception and Yin Heel Vessels affect the energetic flow to the patient's abdomen, chest, Lungs, throat, and face.
2. The Governing and Yang Heel Vessels affect the energetic flow to the back of the patient's legs, as well as the back, spine, neck, head, eyes, and brain.

3. The Thrusting and Yin Linking Vessels affect the energetic flow to the inner aspect of the patient's legs, as well as the abdomen, Stomach, chest, and Heart.
4. The Belt and Yang Linking Vessels affect the energetic flow to the outer aspect of the patient's legs, as well as the sides of the body, shoulders, and sides of the neck.

ENERGETIC FUNCTIONS OF THE EIGHT EXTRAORDINARY VESSELS

The Eight Extraordinary Vessels can also be categorized according to their energetic functions.

1. The Conception, Governing and Thrusting Vessels are considered the source of all the other Extraordinary Vessels. These three vessels affect the patient's energy at a deep constitutional level. They originate directly from the Kidneys and are connected to the body's Jing.
2. The Yin and Yang Heel Vessels are complementary in that they both flow from the legs (controlling the state of the muscles of the legs) into the eyes (controlling the muscles that open and close the eyes).
3. The Yin and Yang Linking Vessels complement each other by linking the body's Yin and Yang Channels.
4. The Belt Vessel is the only horizontal vessel in the body, encircling the main channels. Its energetic influence is in its ability to affect the circulation of energy in the body, especially within the legs.

Each of the Eight Extraordinary Vessels is also connected to one of the Eight Trigrams (or Eight Natural Manifestations), and can be energetically regulated through the use of the Magic Square. For further treatment and clinical protocol see Chapter 31 regarding the Eight Extraordinary Vessel and the Magic Square.

THE GOVERNING AND CONCEPTION VESSELS

The Governing and Conception Vessels are the main rivers of the body's Yin and Yang energies. They are polar aspects of the body, perfectly comple-

mentary, like midnight and midday. They are responsible for the formation of the holoblastic cleavage and the first cellular division of the fertilized ovum in embryological development (see Chapter 2).

In China, Dr. Li Shi Zhen was the first to believe that the Governing and Conception Vessels are two branches of the same source, an inseparable Yin-and-Yang, front-and-back duality. These vessels connect the uterus with the Kidneys, Heart, and Brain.

They originate externally at Huiyin CV-1 point, ascend the front and back of the torso, and form a small circle when the tip of the tongue touches the upper palate in the mouth and the anal sphincter is squeezed. Not only does this action complete the balance of Fire (Heart) and Water (Kidneys) energy, it also increases the body's protective Wei Qi.

Regulating the Conception and Governing Vessels is a priority in Medical Qigong practice. Along these vessels, the Qigong practitioner draws the Yang Fire and Yin Essence up and down his or her body, fusing the Water and Fire energies together. This fusion facilitates a Yin and Yang balance throughout the body.

The Governing and Conception Vessels each have two energy flows on the anterior and posterior vertical midline of the body. Each vessel's pathway is complete, being composed of an ascending energetic flow and a descending energetic flow. The duality of these two medial lines joins at the extremities (the head and perineum), forming one complete circle of energetic current (Figure 7.1).

Both vessels are superimposed on each other, with the energy of the Governing Vessel being predominant up the back and inferior down the front (behind the Conception Vessel); the energy of the Conception Vessel is predominant up the front and inferior down the back (behind the Governing Vessel).

The energetic flow of the Conception Vessel corresponds to Yin, negative polarity, the female aspect, and responds to bass tones; while the energetic flow of the Governing Vessel corresponds to Yang, positive polarity, the male aspect, and responds to treble tones.

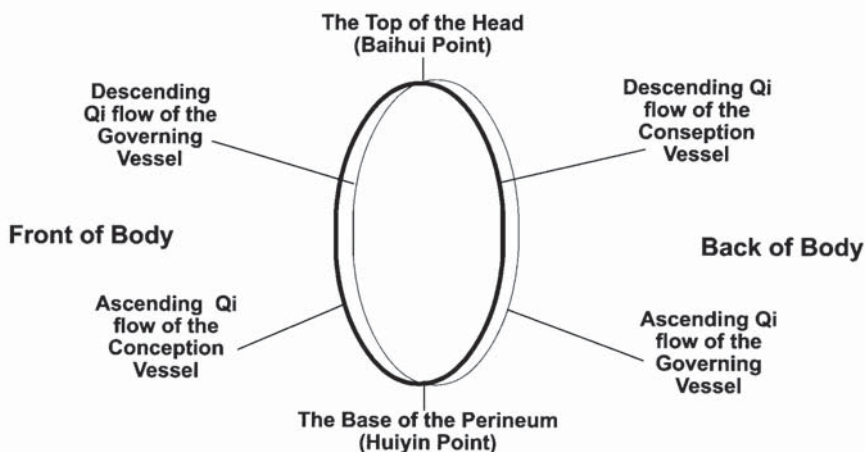


Figure 7.1. The Energetic Flow of the Conception and Governing Vessels

It is important to understand the energetic potential of these two currents flowing in both an ascending and descending direction on the posterior and anterior vertical midline in the body. The energetic movement of these two currents explains why there are two opposite directions of focused concentration used in energy cultivation meditations. One direction follows the Microcosmic Fire cycle along the Governing Vessel (up the spine and down the chest) to stimulate the emotional regulation of the acquired mind (Zhi Shen); the other direction follows the Microcosmic Water cycle along the Conception Vessel (up the chest and down the spine) to stimulate spiritual intuition and activate the perceptions of the Yuan Shen.

THE GOVERNING VESSEL OR DU VESSEL

The word Du translates as “governing,” and refers to a general, someone who controls and is in charge. During the development of the embryo, the Governing Vessel is responsible for the development and formation of the medulla oblongata and cerebrum. The Governing Vessel controls all the Yang Channels in the body, and is called the

Sea of Yang Channels. It is responsible for nourishing the brain and spinal cord and for consolidating the Yuan Qi in the Kidneys.

The Governing Vessel originates in the Lower Dantian in both men and women. It is composed of many energetic branches, emerging externally at the perineum. The primary branch ascends externally on the midline of the back, over the head and ends in the frenulum of the upper lip. As the Qi flows up the Governing Vessel one branch enters the interior of the spinal column and enters the Kidneys. Another set of branches enters the brain at the Fengfu GV-16 point and ascends internally to the vertex at the Baihui GV-20 point.

From the lower perineum, another set of branches encircles the anus and envelops the external genitals, ascends past the navel, Heart, and throat to circle the mouth. After circling the mouth, it further ascends to the eyes, emerging just below the middle of the eyes. From the inside of the eyes (at the Jingming BL-1 point), a set of branches follows the Bladder Channels along the forehead, converging at the vertex of the Baihui GV-20 point and enters the brain. From the brain, the Vessel emerges at the Fengfu GV-16 point, and divides into two additional branches which descend the

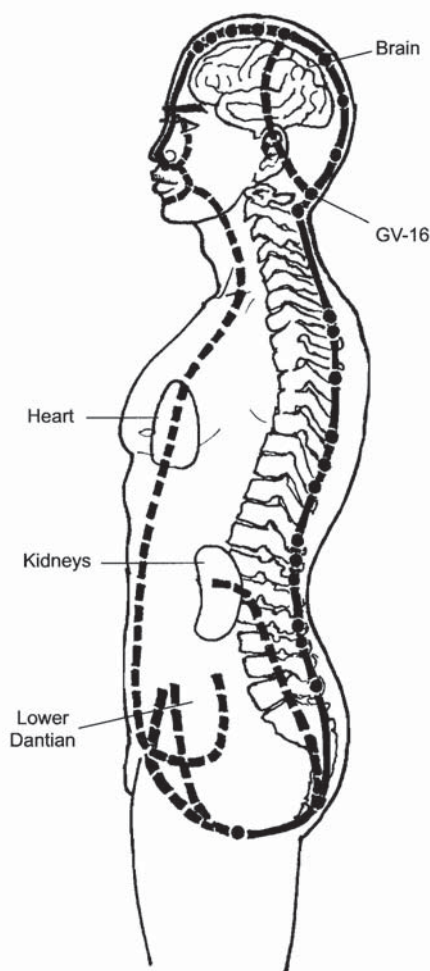


Figure 7.2. The Governing Vessel (Side View)

back, passing through the Fengmen BL-12 points along the sides of the spine and enter into the Kidneys (Figure 7.2).

The Governing Vessel tonifies the Kidney

Yang and strengthens the spine and back. When the Governing Vessel is excessive, the back becomes stiff; when it is depleted, the head becomes heavy, unstable, and shaky (Figure 7.3).

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Governing Vessel are as follows.

1. To strengthen and control all the Yang Channels of the patient's body (particularly in relation to the Kidney Yang and the brain);
2. To tonify the Kidney Yang and strengthen the patient's spine and back (especially in cases of chronic lower back pain due to Kidney Deficiency);
3. To purge External Wind from the patient's body when symptoms are present, such as runny nose, head ache, fever, and stiff neck;
4. To purge Internal Wind from the patient's body when symptoms are present, such as dizziness, tremors, convulsions, epilepsy, or the condition of Wind Stroke;
5. To strengthen and nourish the patient's brain and Marrow, and for treating such symptoms as poor memory, dizziness, and tinnitus; and
6. To treat depression, due to the Governing Vessel's connection to the body's Jing (Kidneys, lack of willpower), Qi (Heart), and Shen (Brain).

Note: In men, the Governing Vessel is generally treated by itself, and in women, its treatment is combined with treating the Conception Vessel.

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess include diseases of the head (apoplexy, aphasia, epilepsy, headaches, tetanus, etc.), the back, neck, and Kidneys (pain and stiffness in the spinal column), spastic muscle movement of the extremities, night sweating, and Jing Shen disorders (hyperexcitability, hallucinations, etc.).
2. Symptoms of Deficiency result in shaking of the head along with a feeling of heaviness, instability, and an inability to concentrate. The patient lacks physical and mental stamina, displays weakness in character, and may also experience hemorrhoids, sterility, and impotence.

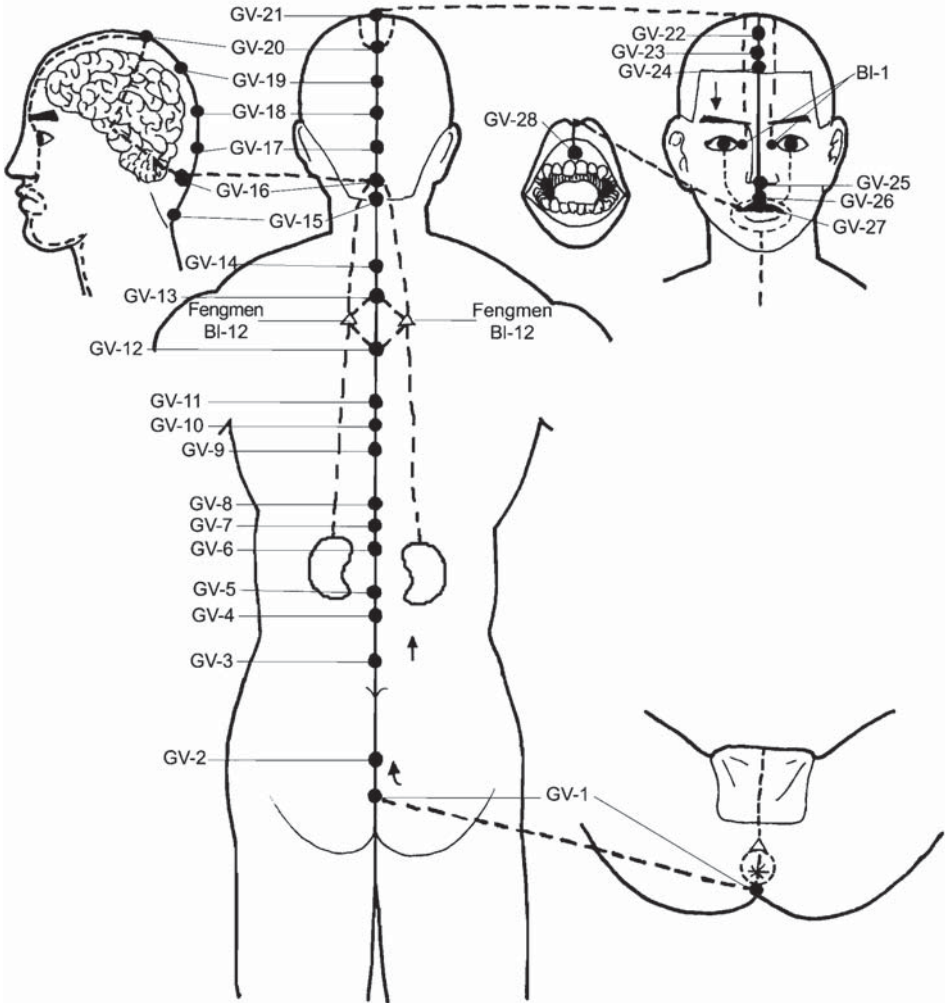


Figure 7.3. The Governing Vessel (GV)

THE CONCEPTION VESSEL OR REN VESSEL

The word Ren translates as Conception, and refers to pregnancy, responsibility, or obligation. It can also mean “to accept.” The Conception Vessel governs all the Yin Channels of the body and is called the Sea of Yin Channels. It nourishes the Yuan Qi of all Five Yin Organs. The Conception Vessel originates from the Lower Dantian, and specifically in the uterus in females (Figure 7.4).

Functionally, the upper third of the Conception Vessel, on the sternum, controls respiratory functions; the middle third, on the epigastrium, controls digestive functions; and the lower third, on the abdomen, controls the urogenital functions (Figure 7.5).

In women the Conception Vessel is primarily responsible for nourishing the uterus and the genital system and determines the seven-year life cycles. It links the Yin energy with all aspects of conception and reproduction. The Conception Vessel, along with the Thrusting Vessels, have an important relationship with obstetric diseases related to the development of the fetus, delivery, and menstruation.

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Conception Vessel are as follows.

1. To strengthen and nourish the Yin energy of the patient's body (especially in women after menopause) and harmonize the Lungs and Kidneys;
2. To regulate the energy of the reproductive system, tonifying the Blood and Yin, and to reduce the effects of Heart Empty-Heat symptoms developed from Kidney Yin Deficiency after menopause (i.e., night sweating, hot flashes, anxiety, mental irritability, insomnia and dizziness, etc.);
3. To promote Blood supply to the uterus and regulate menstrual disorders (i.e., dysmenorrhoea, menorrhagia, amenorrhoea, and metrorrhagia);
4. To move the Qi in the patient's Lower Burner and treat abdominal lumps, as well as myomas, fibroids, and carcinoma in the woman's

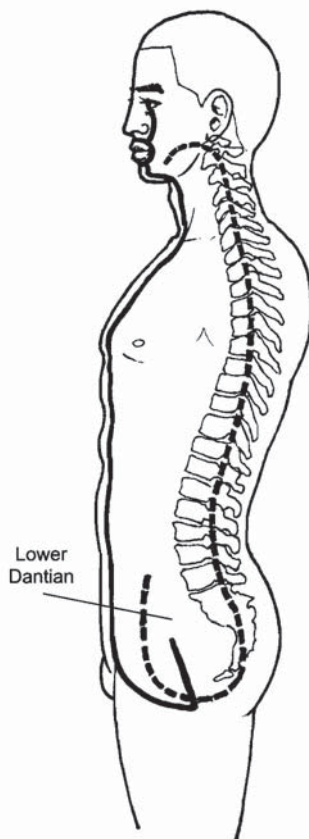


Figure 7.4. The Conception Vessel (Side View)

- uterus, and hernia in men; and
5. To stimulate the energetic interaction of the Lungs Channels descending Qi function, and the Kidneys' function of receiving and holding the Lung Qi, which can, when malfunctioning, result in asthma.

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess include diseases of the reproductive and gastrointestinal systems (hemorrhoids, diarrhea, decreased urination, etc.). In the male, problems in the Conception

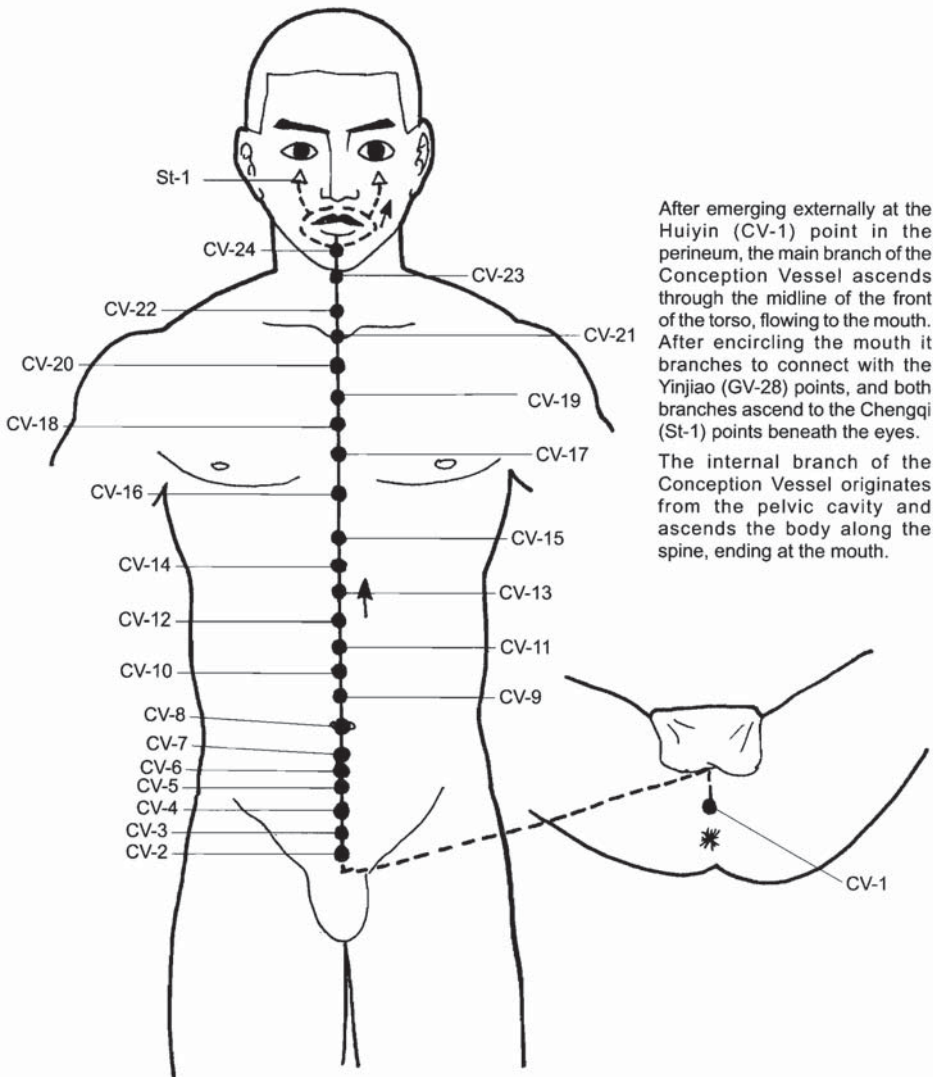


Figure 7.5. The Conception Vessel (CV)

Vessel produce sterility. In the female, the Conception Vessel can cause menstruation problems such as leukorrhea and dysmenorrhea. Other female problems include breast pain, paralysis after delivery, emaciation, and sterility. Other problems of the female reproductive system include the external genitalia and vulva, vagina, and cervix disorders.

2. Symptoms of Deficiency include abdominal pains (hernia), pruritus, and a heavy feeling in the hips, lower ribs, and lumbar area.

THE THRUSTING VESSELS AND THE BELT VESSELS

The Thrusting and Belt Vessels balance the external tissues and internal organ energies, controlling an Excess or Deficient condition by regulating the upper and lower, as well as left and right, energetic quadrants.

The Belt Vessel is responsible for the second cellular division of the fertilized ovum in embryological development (see Chapter 2).

THE THRUSTING VESSELS OR CHONG VESSELS

The word Chong translates as “a street” and expresses the idea of passing or penetrating through something. This passing through action refers to its function as the vital pathway for alchemical transformation, used to produce energetic change (Jing to Qi, Qi to Shen and vice versa). The Thrusting Vessels, also called the Penetrating Channel, and are regarded as the Sea of Blood and the Sea of the Twelve Regulating Channels. They regulate both the Qi and Blood of all Twelve Primary Channels and extend to the anterior, posterior, upper, and lower parts of the body. During the development of the embryo, the Thrusting Vessels are responsible for the development of the adrenal glands and the cortex.

The Thrusting Vessels originate in the Lower Dantian. The Qi of the Thrusting Vessels travel to the head and face to flow into the Chong and penetrate the lower limbs, irrigating the body's Yin (Figure 7.6). According to some Chinese doctors, all energetic points that have Chong in their names relate to the Thrusting Vessels (i.e., Qichong St-30, Taichong St-42, and Shaochong Ht-9).

Along with the Conception Vessel, the Thrusting Vessels are responsible for regulating the changes in life cycles that occur every eight years in men, and every seven years in women. Abnormalities of the Thrusting Vessels during the beginning of pregnancy result in the mother's body aborting the fetus. Abnormalities of the Thrusting Vessels during the end of pregnancy result in an inability to expel the placenta.

The Thrusting Vessels control the woman's menstruation in all aspects, influencing the supply and amount of Blood in the uterus, and nourishing the woman's Jing. They also flow along the Kidney Channels and are related to the muscles of the abdomen and the penis (and are responsible for tightening the abdominal muscles).

THE ENERGETIC PATHWAY OF THE THRUSTING VESSELS

The classical description of the Thrusting Vessels' energy flow begins inside the uterus in women (the corresponding lower abdominal area in men), continuing down to the perineum. From the perineum, one branch ascends inside the spinal column, while four other branches flow externally.

Two external energetic rivers ascend up the front of the body alongside the Kidney Channels and enter into the chest. They then ascend through the throat, encircling the lips, and end at the corner of the eyes. When the Thrusting Vessels are full and overflowing (through meditation), they radiate a sparkling white-light energy, which can be observed to extend from the upper chest to the eyes.

From the perineum, two other external energetic rivers descend down the inner aspect of the thighs (one on each leg), along the Spleen Channels. They divide again at the medial malleolus. One set of branches flows into the big toes, a second set of branches terminates at the bottom of each foot.

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Thrusting Vessels are as follows.

1. To strengthen, nourish, and regulate weak

constitutions with digestive symptoms (e.g., abdominal distension, poor appetite, and poor assimilation of food);

2. To move the Blood of the Heart to relieve symptoms of pain and stiffness of the chest (the Thrusting Vessels control all the Blood in the connecting channels);
3. To purge Qi and Blood stagnation in the abdomen and chest;
4. To treat feelings of anxiety (within the chest) caused by Rebellious Qi; One of the Thrusting Vessels' most important pathologies is Rebellious Qi (Qi that moves in the wrong direction, going upwards instead of downwards). Feelings of anxiety that arise in the patient's abdomen and ascend to their chest are especially indicative of this malfunction;
5. To treat gynecological problems (hot flashes), when the Qi of the Thrusting Vessels rises upwards, and causes the patient's hands and feet to get cold, the face to get hot, and a feeling of fullness in the chest. The treatment is to regulate the Thrusting Vessels and subdue the Rebellious Qi in the Chong Vessel. If there are accompanying emotional problems and Liver Qi stagnation, then also treat the patient's Lv-3 points; and
6. To treat Rebellious Qi caused by the energy of the Thrusting Vessels rebelling upwards; the symptoms are oppressive feelings in the chest, as well as dizziness, nausea, and vomiting.

PATHOLOGICAL MANIFESTATIONS

The main diseases associated with the patient's External Thrusting Vessels include diseases of the Heart, fullness in the chest and abdomen, gastritis, abdominal pain, and convulsive diseases. If a woman's Thrusting Vessels are Deficient or Empty she may develop such conditions as amenorrhoea, scanty periods, or late periods. If there is stagnant Qi and/or Blood in the Thrusting Vessels, she may experience dysmenorrhoea. Abnormalities of the Thrusting Vessels also result in the mother aborting the fetus.

The Thrusting Vessels work with the Qi of the Kidney Channels to control the brain's physiologi-

cal functions. If the energy from the Thrusting Vessels to the cortex becomes Deficient, this can inhibit the development of the brain.

THE BELT VESSEL OR DAI VESSEL

The word Dai translates as a "belt" or "girdle," and refers to the action of supporting something. The Belt Vessel is the only horizontal vessel in the body. Beginning at the Mingmen, this vessel encircles the waist like a belt, dipping down into the lower abdominal region anteriorly and running across the lumbar region posteriorly. It connects with the Gall Bladder's -26, -27, and -28 points and crosses the Conception Vessel at CV-4. Many sources say that it connects with the Liver -13 (at the free ends of each 12th rib). It binds, joins, and controls all the channels of the body, exerting an influence on the energetic circulation of the body's Governing and Conception Vessels (Figure 7.7).

Medical Qigong schools teach that the Belt Vessel circle wraps the entire body, like an enveloping cocoon, flowing from the feet to the head. The waist is considered the "hub" of the energetic wheel, and the access points of the Belt Vessels center channel (which circles the waist) is used to control the entire vessel. As the energy of the body increases (through Qi cultivation), the Qi within the entire Belt Vessel increases, circle wrapping the tissues from feet to head, increasing the body's Wei Qi fields (Figure 7.8).

In addition, the Belt Vessel keeps both the Yin and Yang Channels under control, connecting all of the leg Yin and Yang channels as they traverse the body's trunk. As a result, the Belt Vessel assists in regulating the circulation of Qi in those channels, especially from the waist down.

The Belt Vessel has an important influence on the body's physiology by encircling the leg channels, influencing the circulation of energy to and from the legs, as well as influencing the energetic actions of the genitals, waist, and hips. This vessel not only restrains the flow of the body's Liver and Gall Bladder Qi, but also harmonizes the ascending and descending flows of energy from the Kidneys and Spleen through its connection with the Kidney Divergent Channel.

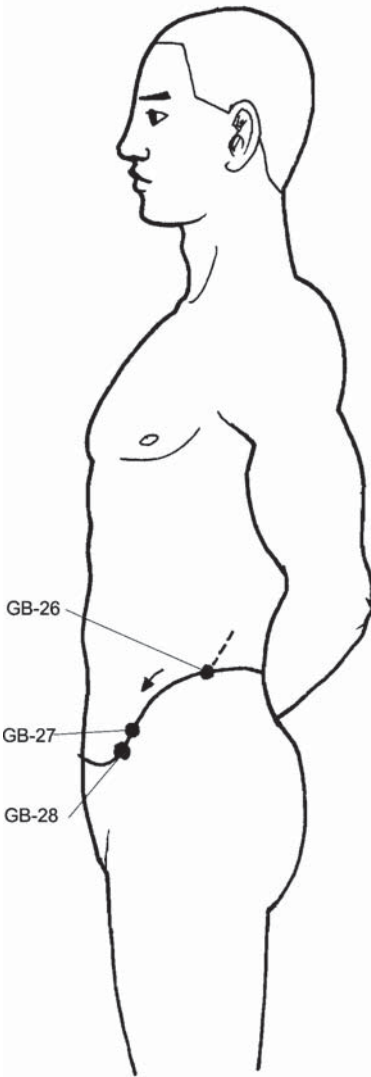


Figure 7.7. The Center of the Belt Vessel

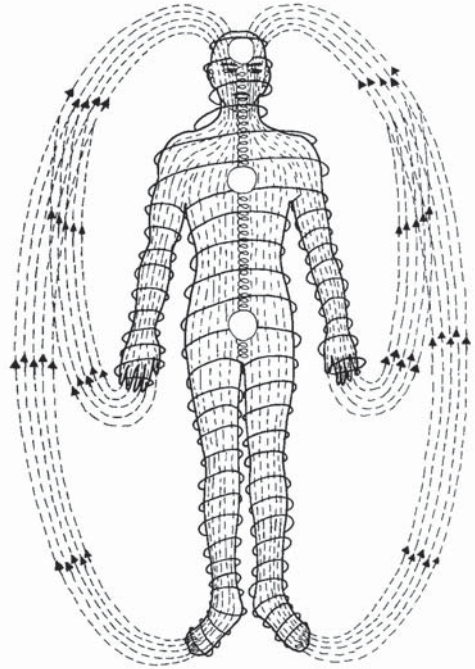


Figure 7.8. The Belt Vessel winds up the body like an energetic coil.

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Belt Vessel are as follows.

1. To treat impaired circulation of Qi in the leg channels resulting in such symptoms as cold legs and feet, or tense leg muscles (gastrocnemius and tibiales). This condition is due to Liver Blood not moistening the sinews of the legs;
2. To treat impaired circulation of Qi and Blood that cause numbness, weakness, atrophy, or motor impairment of the leg muscles, due to a Deficiency of energy in the Stomach and Spleen Channels;
3. To tonify and harmonize the circulation of

Liver and Gall Bladder Qi due to Excess patterns of Liver energy;

4. To disperse Damp Heat in the genitals that has resulted in symptoms such as difficulty or burning during urination;
5. To treat hip pain caused by Deficient Liver Blood (leading to sinew and joint malnourishment and Excess of Liver Yang; and
6. To regulate the lower abdomen due to a Belt Vessel imbalance, causing symptoms such as a sagging waist or bloated abdomen.

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess include pain in the back (lumbar region), and sides of the lower abdomen, as well as weakness in the shoulders, upper extremities, and lower limbs. Symptoms may also include weakness in the opposite sides of the body (e.g., eye, breast, ovary, etc.), and a feeling of heaviness in the body and abdomen (as if carrying 5,000 coins) due to exposure to Dampness.
2. Symptoms of Deficiency have physical sensations similar to that of "sitting in cold water" up to the waist. This description generally refers to pain, weakness, and a cold, heavy sensation in the patient's lumbar and sacral regions. Other symptoms include umbilical, abdominal and lumbar pain, as well as a feeling that something like a stick is pressing against the groin. There can also be abdominal fullness and distention. In women, there may be an abnormal white vaginal discharge, and a prolapse of the uterus.

THE YIN AND YANG HEEL VESSELS OR QIAO VESSELS

The word Qiao translates as "the heel" or "to stand on the toes," and refers to the action of kicking one's foot as high as possible. The Yin and Yang Heel Vessels flow along the medial and lateral aspects of the lower legs and torso, connecting at the inner canthus (by the eyes). They link the channel energy of the body's Yin and Yang Channels and regulate the movement of all four limbs. They also control the amount of energy being used by all the other channels in the body.

Once these vessels are full, they relax the tissues, enabling the limbs to become more dexterous.

The Yin and Yang Heel Vessels are sometimes called Bridge Channels, because they act like a bridge linking the stored Qi in the body with the areas in need of Qi. When any channel uses more than its share of energy, other channels become Deficient. Thus the Heel Vessels seek to ensure that energy is always distributed in a balanced way.

The Yin Heel Vessels are an offshoot of the Kidney Channels at the front of the body, while the Yang Heel Vessels are an offshoot of the Bladder Channels at the back of the body. Together, the Yin and Yang Heel Vessels can be used to treat structural imbalances and to harmonize the right and left sides of the body.

Because the Heel Vessels cause the motor nerves to develop during the formative stages of the embryo, the Chinese believe the Yang Heel Vessels cause little boys to be more physically active (running, jumping, etc.), while the Yin Heel Vessels cause little girls to be less actively inclined.

THE YIN HEEL VESSELS

The Yin Heel Vessels control the Yin of the left and right sides of the body. The Yin Heel Vessels influences the male and female reproductive system, as well as the lower abdomen in women.

When Yang energy is slowed down in the Heel Vessels, the Yin energy moves more rapidly. The Excess Yin causes the following problems: sleepiness, the inability to keep the eyes open while trying to stay awake, hypotension, choking, painful urination, stomach rumbling, vomiting, diarrhea, difficult bowel movements, and unconsciousness. Excess Yin in women also causes a difficult labor. Also, when the Yin Heel Vessels are in Excess, the inner leg muscles are tight, while the outer leg muscles are loose. Weakness in the Yin Heel Vessels can cause the feet and ankles to invert, whereas an Excess condition can cause the feet to turn outwards.

The Yin Heel Vessels begin at the superficial part of the ankles, just below the medial malleolus of the tibial bones at the Kd-2 points. They continue up the front of the body, ending at the inner

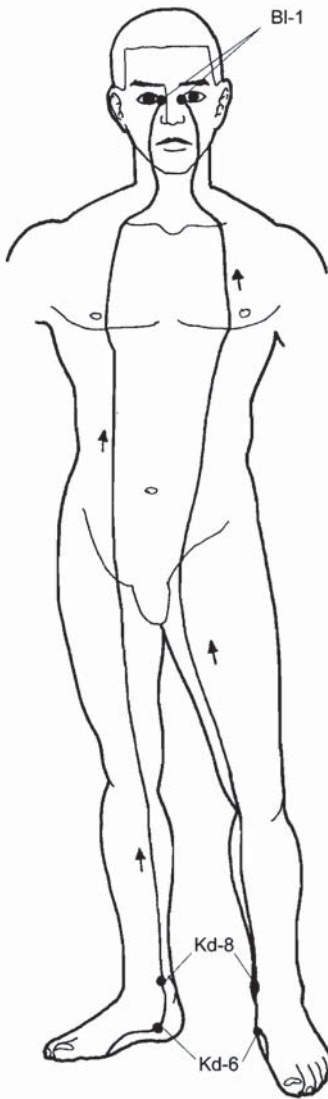


Figure 7.9. The Yin Heel Vessels

corners of the eyes, where they join the Yang Heel Vessels (Figure 7.9).

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Yin Heel Vessels are:

1. To treat symptoms of Excess conditions in the Lower Burner in women (e.g., abdominal distension, difficult delivery, or the retention of the placenta, abdominal masses, lumps, and fibroids);
2. To structurally balance the left and right sides of the body;
3. To treat disturbances of sleep (e.g., insomnia or somnolence); and
4. To treat certain cases of atrophy (e.g., when the muscles of the inner aspect of the leg are loose and the outer leg muscles are tight).

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess of the Yin Heel Vessels include: lower abdominal pain, vomiting, difficult bowel movements, and spasms on the medial side of the legs. The Yin Heel Vessels also control diseases of the eyes (watery eyes, heavy sensations of the eyelids or an inability to open the eyes), migraines, congestive headaches, and hypersomnia. Abnormalities of the Yin Heel Vessels cause pregnant women to have difficult labor.
2. Symptoms of Deficiency include: Aggravations of symptoms during the evening time, nocturnal headaches, insomnia, cramps, or convulsions.

THE YANG HEEL VESSELS

The Yang Heel Vessels control the Yang of the left and right sides of the body. Abnormalities of the Yang Heel Vessels in newborns cause vomiting of milk.

When Yin energy is slowed down in the Heel Vessels, the Yang energy moves more rapidly. The Excess Yang causes the following problems: insomnia, difficulty in closing the eyes, painful eyes, hypertension, stiff back and waist (inability to bend down), thigh tumors, bad colds, spontaneous sweating, headaches, paralysis of the arms and legs, deafness, epilepsy, nose bleeding, swell-

ing of the body, pain in the joints, and head sweating. Excess Yang can also cause the vomiting of milk in infants.

Weakness in the Yang Heel Vessels can cause foot and ankle eversion, while Excess can cause foot inversion. Also, when the Yang Heel Vessel is in Excess, the inner leg muscles are loose and the outer leg muscles are tight.

The Yang Heel Vessels begin on the outer side of the ankles below the lateral malleolus, at the BL-62 points. From there, they continue to ascend the outside of the thigh and the back to end just below the eyes at the BL-1 points, where they communicate with the Yin Heel Vessels near the eyes (Figure 7.10).

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Yang Heel Vessel are:

1. To treat acute Excess conditions of the lower back (e.g., aches due to spasm or invasion of Cold) and pain along the Bladder Channels of the legs;
2. To subdue Internal or External Wind from the head (e.g., facial paralysis, severe dizziness, and aphasia); and
3. To purge Wind-Heat and Wind-Cold manifesting in symptoms, such as sneezing, head ache, runny nose, and stiff neck.

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess include: Stiffness of the back and waist, lumbar pain, spasms on the outer side of the legs, tumors of the thighs, nocturnal epileptic seizures, and insomnia or restless sleep. The Yang Heel Vessels are also involved with diseases of the eyes such as dry and itchy eyes.
2. Symptoms of Deficiency include: Fatigue, lassitude and weakness during the day, and aggravations of symptoms from stress during the day. These symptoms improve as the night progresses.

According to some Traditional Chinese Medical Classics, if epilepsy occurs during the daytime, Qigong and moxa are given on the Yang Heel Vessels; however, if epilepsy occurs at night, Qigong and moxa are given on the Yin Heel Vessels.

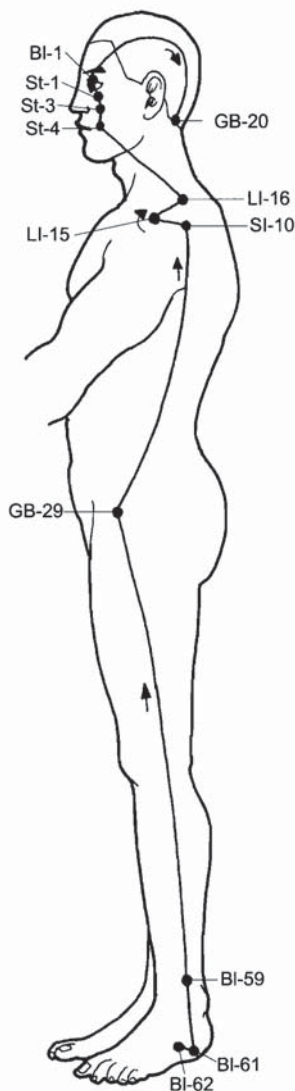


Figure 7.10. Side View of the Left Yang Heel Vessel

THE YIN AND YANG LINKING VESSELS OR WEI VESSELS

The word Wei translates as “to link” or “bind” and refers to a rope that is tied around something, pulling it down and securing it. The Linking Vessels are sometimes called the Regulator Channels. The Linking Vessels are divided into Yin and Yang energetic pathways.

Both Yin and Yang Linking Vessels start at the lower legs and flow upwards to the head, along the medial and lateral aspects of the lower legs and torso. When the Linking Vessels reach the neck and back of the head, they join the Conception and Governing Vessels. Secondary Vessels, called the Yu (surplus) Vessels, branch away from the energetic flow of the major Vessel, connecting the energetic flow of each Yin and Yang Linking Vessel to the hands.

Instead of serving as streams transporting Qi and Blood, these two vessels act as lakes that store Qi and Blood that overflows from other vessels. Together, these four vessels regulate the circulation of Qi and Blood for the whole body, store the overflowing Qi and Blood, and release the Qi and Blood into the channels in the event of insufficiencies.

THE YIN LINKING VESSEL

The Yin Linking Vessels lie on the medial axis of the body. They help maintain the connection to all the Yin Channels. They begin at the Kd-9 points at the inner side of the lower legs and ascend up the sides of the abdomen and chest. They move toward the front of the body, along the sides of the chest to the tips of the nipples. At the Ruzhong (St-17) Breast Center points they split into two sets of branches. One set of branches connects with the Conception Vessel at the neck. The other set of branches becomes the Yin Yu Vessels, and extends from the chest, over the shoulders and down the inside of the arms following the route of the Pericardium Channels. Just above both wrist folds on each arm, each branch energetically pools at the Neiguan (Pc-6) Inner Pass points, before it flows into the palms. The Pc-6 points are therefore considered the Master Points for the Yin Linking Vessels (Figure 7.11).

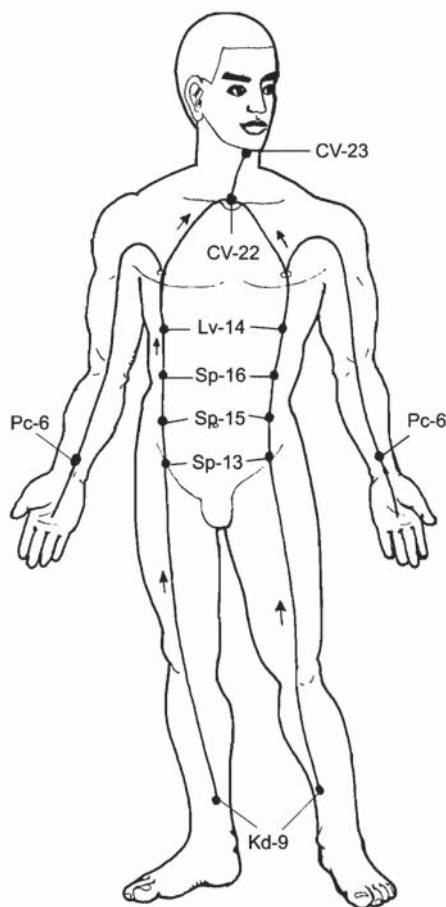


Figure 7.11. The Yin Linking Vessels

The Yin Linking Vessels are responsible for moving the Yin energy and regulating the Blood and inner parts of the body. They connect with all the body's Primary Yin Channels: Liver, Heart, Spleen, Lung, Kidney, and Pericardium. When the Yin energy is slowed down in the Linking Vessels, the Yang energy moves more rapidly. Therefore, if the Yin Linking Vessels become unbalanced, the Excess Yang condition can cause the patient to suffer from Heart pain.

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Yin Linking Vessels are:

1. To tonify the Heart (for symptoms of pain, stiffness, tightness and oppression in the chest, as well as mental depression, anxiety, apprehension, and nightmares);
2. To treat Deficient Yin and Blood conditions, especially if accompanied by psychological conditions, such as mental restlessness, anxiety, and insomnia; and
3. To treat headaches located in the back of the neck due to Blood Deficiency.

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess include diseases of the Heart such as hypertension, delirium, nightmares, etc., as well as, cardialgia (tightness and oppression in the chest), difficulty in swallowing, convulsive diseases, contracted feeling in the Lungs, and dyspnea. Diseases of the Yin Linking Vessels also include prolapse of the rectum and diarrhea.
2. Symptoms of Deficiency include timidity or fear, apprehension, nervous laughter, mental depression, hypotension, and weak respiration.

THE YANG LINKING VESSELS

The Yang Linking Vessels lie on the lateral aspects of the body. They serve to maintain and communicate with all the Yang Channels in the exterior portion of the lateral aspects of the body. They begin at the external part of the ankles, just below the lateral malleolus at BL-63 points, ascend the sides of each leg, up each side of the back of the body, through the shoulder areas to the Naoshu (SI-10) Scapula's Hollow points. The SI-10 points

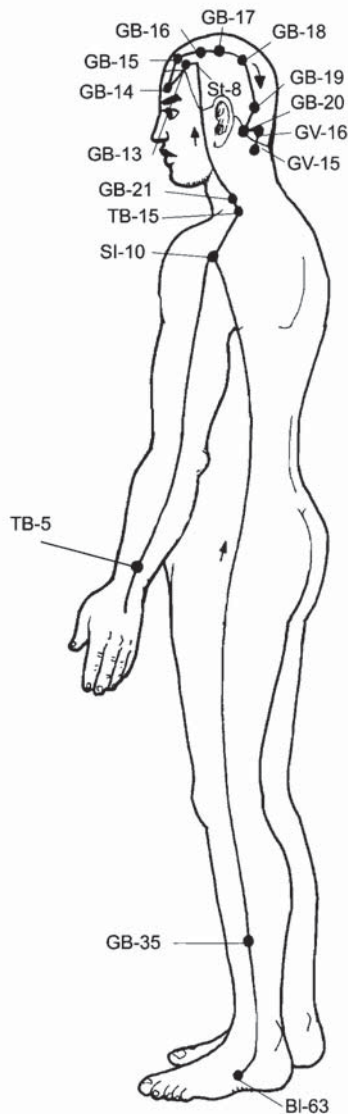


Figure 7.12. Side View of the Left Yang Linking Vessel

are the intersecting points of the Yang Linking and Yang Heel Vessels located on the Small Intestine Channels. From the SI-10 points, both Yang Linking Vessels split into two sets of branches. One set of branches flows up the sides of the neck and head connecting with the GB-20 points (at the lower occipital part of the head), where it communicates with the Governing Vessel. The other set of branches becomes the Yang Yu Vessels. The Yang Yu Vessels extend from the shoulders, down the back sides of the arms, following the route of the Triple Burner Channels. Just above both wrists on the outside of each arm, each of the branches pools at the Weiguan (TB-5) Outer Pass points, before flowing into the back of the hands. The TB-5 points are therefore considered the Master Points for the Yang Linking Vessels (Figure 7.12).

The Yang Linking Vessels are responsible for moving the Yang energy and controlling the Protective Qi, regulating the Wei Qi's resistance to external infections, and regulating the external parts of the body. They connect with all of the body's Primary Yang Channels: Gall Bladder, Small Intestine, Stomach, Large Intestine, Bladder, and Triple Burners. When the Yang energy is slowed down in the Linking Vessels, the Yin energy moves more rapidly; therefore, if the Yang Linking Vessels become unbalanced, the Excess Yin condition may cause the patient to catch colds and fevers more easily.

CLINICAL MANIFESTATIONS

The functions and clinical uses of the patient's Yang Linking Vessels are:

1. To treat ear problems due to the rising of Liver Fire, resulting in conditions such as tinnitus and deafness;
2. To treat ear diseases due to a Gall Bladder disharmony;
3. To treat hypochondriac pain;
4. To treat sciatic pain in the lateral aspects of the legs (along the Gall Bladder Channels);
5. To treat intermittent fevers that alternate between chills and fever.

PATHOLOGICAL MANIFESTATIONS

1. Symptoms of Excess include: Alternating chills and fever; pain on the lateral sides of

the neck, trunk and legs, as well as pain in the head. Symptoms also include pains and skin problems during weather changes, sensitivity to changes in climate (aching muscles, skin rashes, etc.), swelling, pain and fever in the joints, diarrhea and night sweats.

2. Symptoms of Deficiency include: Coldness and lack of body heat, loss of energy, and physical strength. Symptoms also include cold knees, stiffness, and fatigue (especially during cold or rainy weather).

SUMMARY OF EIGHT EXTRAORDINARY VESSEL PATHOLOGY

The Eight Extraordinary Vessels link all of the Yin and Yang Channels in the body and regulate the flow of energy in these channels to maintain a state of energetic balance. The clinical significance of the Eight Extraordinary Vessels is manifested through certain pathological indications that are particular to the vessels' intersection with their specific Primary Channel(s). Their symptomatology is therefore not distinct from, but rather a composite of, the pathological symptoms associated with their joining Primary Channel(s).

Figure 7.13 describes some of the Eight Extraordinary Vessels pathologies and the clinical manifestations indicated along their root (beginning) and ending branches.

The Eight Extraordinary Vessels' energetic pathways used in certain esoteric Qigong meditations are somewhat different from the ones seen in Traditional Chinese Medical texts and acupuncture charts. The reason for this uniqueness is because their purposes are different.

The goal of Chinese acupuncture is to restore sick people to health. The energetic points being treated by an acupuncturist must be along the superficial channels, so that they can be activated by acupuncture needles.

Medical Qigong exercises and meditations aim to maximizing health, and to take the individual beyond mere physical health to spiritual enlightenment. In Medical Qigong training the channels and points can be deep within the body, since the energy is guided by the mind or by postures and movements, rather than by needles.

| Eight Extraordinary Vessels | Pathologies |
|-----------------------------|--|
| Belt | <ul style="list-style-type: none"> • Pain in the back, lumbar region, and sides of the navel • Weakness in the lower limbs |
| Conception | <ul style="list-style-type: none"> • Diseases of the reproductive and gastrointestinal systems (hemorrhoids, diarrhea, decreased urination, etc.) • In the male, sterility • In the female, the menstruation problems such as leukorrhea and dysmenorrhea; also breast pain, paralysis after delivery, emaciation, and sterility; all reproductive system problems, including internal and external genitalia (vulva, vagina, and cervix) |
| Governing | <ul style="list-style-type: none"> • Diseases of the head (apoplexy, aphasia, epilepsy, headaches, tetanus, etc.), back, neck, and Kidneys • Stiffness in the spinal column, spastic muscle movements of the extremities, night sweating, and circulatory disturbances around the anus |
| Thrusting | <ul style="list-style-type: none"> • In women, amenorrhoea, scanty periods or late periods, dysmenorrhoea, spontaneous abortion, inability to expel the placenta, menopause problems • Diseases of the Heart, fullness in the chest and abdomen, gastritis, abdominal pain, convulsive diseases • Brain dysfunction of physiological origin |
| Yang Heel | <ul style="list-style-type: none"> • In newborns, vomiting of milk • Stiffness of the back and waist, lumbar pain, spasms on the outer side of the legs, and tumors of the thighs • Diseases of the eyes |
| Yang Linking | <ul style="list-style-type: none"> • Diseases from Cold— fevers resulting in a sensitivity to changes in climate; cold knees; stiffness and fatigue; swelling, pain, and fever in the joints and extremities; and night sweating |
| Yin Heel | <ul style="list-style-type: none"> • Lower abdominal pain, vomiting, difficult bowel movements, and spasms on the medial side of the legs • Diseases of the eyes • Difficult labor in women |
| Yin Linking | <ul style="list-style-type: none"> • Diseases of the Heart (cardialgia), tightness of the chest, difficulty in swallowing, convulsive diseases • Diseases also include prolapse of the rectum and diarrhea |

Figure 7.13. Pathologies of the Eight Extraordinary Vessels

THE FIFTEEN MAJOR COLLATERALS (CONNECTING VESSELS)

The Fifteen Collaterals are also known as the Fifteen Luo. Luo is translated to mean a net or web, and in Traditional Chinese Medicine it refers to the Connecting Vessels. These vessels are the major “passage ways” for the circulation of the body’s channel energy, emerging out of the Luo (pathway) points on the Twelve Primary Channels, plus the Governing and Conception Vessels. The Luo points are located below the elbows and knees and provide an additional energetic barrier to keep Evil Winds from affecting the Primary Channels, being somewhat deeper than the Muscle/Tendon Channels. The Collaterals are the streams of energy that connect the paired Primary Channel rivers.

The Fifteen Collaterals are superficial and much thinner in formation than the Primary Channels running through the interior aspect of the body. The collaterals distribute Qi and Blood to those areas not directly traversed by other channels. Flowing out of each Primary Channel’s Luo point are two Luo vessels, which are counted as one:

1. The Transverse Luo Vessels connect to the Source Points on the Yin and Yang coupled Primary Channels. They act as a safety valve to maintain balance between Yin and Yang channels by diverting Excess energy from one channel to tonify Deficiencies in the Orb (internal organ and energetic field) of their paired Primary Channel. When a channel is Deficient (Empty) and its paired channel is in Excess (Full), for example, the tonification of the Luo point on the Deficient channel is enough to replenish it, while normalizing the channel previously in Excess.
2. Longitudinal Luo Vessels flow out of the Luo points, but do not connect with the coupled Primary Channels. The Luo Vessels usually flow proximally toward the channel’s organ.

The Luo vessels’ main function is to transfer Qi and Blood from the Primary Channels to all parts of the body to nourish the tendons, the bones, the skin, and the five sense organs (nose,

eyes, ears, lips, and tongue). The Luo vessels also link the body’s interior with its exterior, connecting the internal and superficial channels (Figures 7.14 through 7.19).

The Fifteen Major Collaterals have smaller branches, known as the Minute and Superficial Collaterals, extending from them. The Superficial Collaterals are sub-branches similar to capillaries serving to transport Qi and Blood to the surface of the body. Both Minute and Superficial Collaterals, which can be seen beneath the surface as blood vessels, are called Blood Luo Vessels.

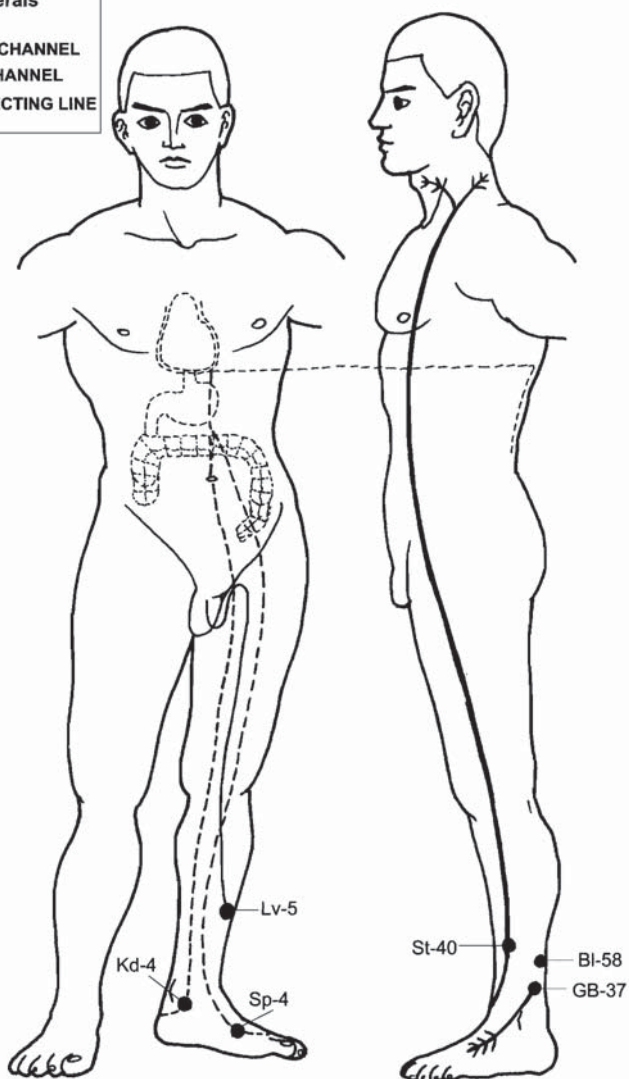
PATHOLOGY

The pathology of the Fifteen Major Collaterals are categorized in terms of Excess and Deficient syndromes.

1. Excessive Conditions of the collaterals are due to exogenous invasion if (1) the organ associated with the Luo is in Excess or (2) the body’s Wei Qi is weak. Evil Winds enter the body through Jing Well or Wind points, and start moving up the channel. The Longitudinal Luo Vessels provide a route for the diversion of Evil Winds. The Longitudinal Luo Vessels have more Wei Qi than the Primary Channels and can better fight pathogens. Sometimes with a Wind Cold invasion, a blue color is visible along the path of the Longitudinal Luo Vessel. If the invasion is due to Wind Heat, there may be a red color along the vessel.
2. Deficient Conditions of the collaterals are due to: (1) the organ associated with the Luo being Deficient or (2) the patient’s Qi is Deficient due to exogenous factors.

POINT LOCATION OF THE FIFTEEN MAJOR COLLATERALS

1. The Foot Taiyin-Spleen 4 Point is located on the Spleen Channel of each foot, on the medial side, just posterior to the base of the first metatarsal bone. This Luo’s energy flows downward to connect with the Stomach Channel on each foot. A second branch flows upward along the medial aspect of the inner thigh, passing the abdomen and connecting with the Stomach and Small Intestines (Figure 7.14).



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- a. Symptoms of Excess include sharp intestinal pain, vomiting, and diarrhea.
 - b. Symptoms of Deficiency include abdominal swelling.
2. The Foot Shaoyin-Kidney 4 Point is located on the Kidney Channel of each foot, just posterior to the medial malleolus. The Lou's energetic flow runs downward, crossing the heel, and connects with the Bladder Channel on each foot. A second branch flows upward along the medial aspect of the inner thigh, following the Kidney Channel. It passes the abdomen and connects with the pericardium of the Heart then flows laterally to connect with the lumbar vertebrae (Figure 7.14).
 - a. Symptoms of Excess include enuresis, emotional irritability, and depression.
 - b. Symptoms of Deficiency include lower back pain.
3. The Foot Jueyin-Liver 5 Point is located on the Liver Channel of each foot, on the medial side, several inches above the medial malleolus. The Lou's energetic flow connects with the Gall Bladder Channel on each foot and flows upward along the medial aspect of the inner thigh. It connects with the genitals and terminates at the penis in males, and the clitoris in women (Figure 7.14).
 - a. Symptoms of Excess include swelling of the testicles.
 - b. Symptoms of Deficiency include itching in the pubic region.
4. The Foot Taiyang-Bladder 58 Point is located on the Bladder Channel of each foot, on the lateral side, several inches above the external malleolus. The Lou's energy flows downward to connect with the Kidney Channel on each foot (Figure 7.14).
 - a. Symptoms of Excess include nasal congestion, headache, and back pain.
 - b. Symptoms of Deficiency include clear mucus nasal discharge and nosebleed.
5. The Foot Shaoyang-Gall Bladder 37 Point is located on the Gall Bladder Channel of each foot, on the lateral side, several inches above the external malleolus. The Lou's energy flows downward to connect with the Liver Channel on each foot, then continues downward to disperse over the dorsum on each foot (Figure 7.14).
 - a. Symptoms of Excess include fainting.
 - b. Symptoms of Deficiency include weak and flaccid muscles of the feet.
6. The Foot Yangming-Stomach 40 Point is located on the Stomach Channel of each foot, on the lateral side, several inches above the external malleolus. The Lou's energy flows downward to connect with the Spleen Channel on each foot. A second branch flows along the lateral aspect of the tibia, upward to the top of the head where it divides, with one branch converging with the other Yang Channels on the neck and head, and the other branch connecting with the throat (Figure 7.14).
 - a. Symptoms of Excess include epilepsy and insanity.
 - b. Symptoms of Deficiency include pharyngitis, sudden aphasia, and flaccid or atrophied muscles in the legs or feet.
7. The Hand Taiyang-Small Intestine 7 Point is located on the Small Intestine Channel of each hand, on the dorsal side, several inches above the wrist, on the ulnar side. The Lou's energy flows upward past the elbow and connects with the Large Intestine 15 point (Figure 7.15).
 - a. Symptoms of Excess include fever, headaches, and blurred vision.
 - b. Symptoms of Deficiency include atrophy of the muscles in the elbow and arm, and a looseness in the joints.
8. The Hand Yangming-Large Intestine 6 Point is located on the Large Intestine Channel of each hand, several inches above the dorsal side of the wrist on the radial side. The Lou's energy flows upward on each arm to the jaw and pours into the area of the teeth. Another branch ascends into each ear, connecting with the Thrusting Vessels which supply energy to the head (Figure 7.15).
 - a. Symptoms of Excess include deafness and toothache.

- b. Symptoms of Deficiency include a sensation of coldness in the teeth, as well as fullness and congestion in the chest.
- 9. The Hand Shaoyang-Triple Burner 5 Point is located on the Triple Burner Channel of each hand, located just above the dorsal transverse crease of the wrist. The Lou's energy flows upward past the arm and over the shoulder, dispersing into the chest and connecting with the Pericardium Channel (Figure 7.15).
 - a. Symptoms of Excess include muscle spasms of the elbow.
 - b. Symptoms of Deficiency include flaccid muscles in the arm and elbow joint.
- 10. The Hand Taiyin-Lung 7 Point is located on the Lung Channel of each hand and arises from the cleft of the tendons and bones on the radial side of the wrist, where it flows down into the palm, spreading through the thenar eminence (Figure 7.15).
 - a. Symptoms of Excess include hot palms or wrists.
 - b. Symptoms of Deficiency include enuresis and shortness of breath.
- 11. The Hand Shaoyin-Heart 5 Point is located on the Heart Channel of each hand, just above the transverse crease of the wrist. The Lou ascends along the Heart Channel and enters the Heart then continues up the chest into the head, flowing into the root of the tongue, then ascends to connect with each eye (Figure 7.16).
 - a. Symptoms of Excess include fullness and pressure in the chest.
 - b. Symptoms of Deficiency include aphasia.
- 12. The Hand Jueyin-Pericardium 6 Point is located on the Pericardium Channel of each hand, just a few inches above the medial transverse crease of the wrist, between the two tendons. The Lou's energy flow follows the Pericardium Channel, connecting with the Heart (Figure 7.16).
 - a. Symptoms of Excess include chest pain.
 - b. Symptoms of Deficiency include irritability.
- 13. The Governing Vessel 1 Point is located on the

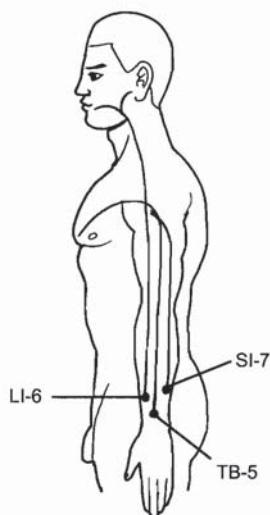


Figure 7.15. The three Yang Collaterals and their Luo points located on the hand and on the Primary Channels of the Large Intestine (LI), Triple Burners (TB), and Small Intestine (SI).

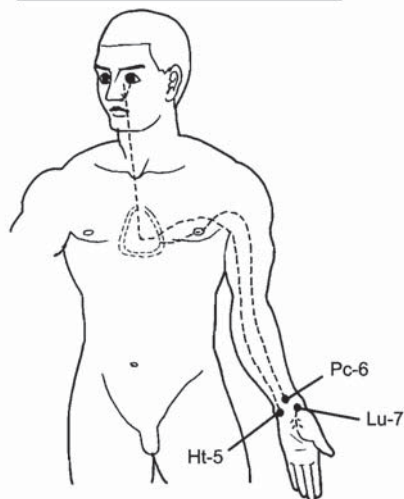


Figure 7.16. The three Yin Collaterals and their Luo points located on the hand and on the Primary Channels of the Heart, Pericardium, and Lungs.

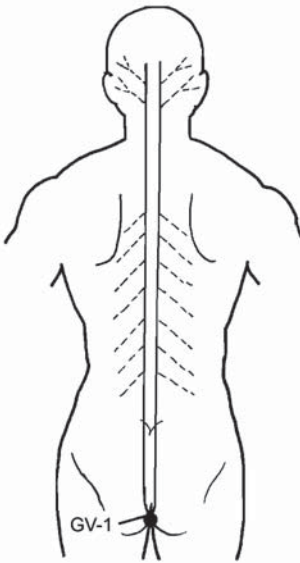


Figure 7.17. The main collateral and Luo point of the Governing Vessel is located on the Governing Vessel (GV) 1 point.

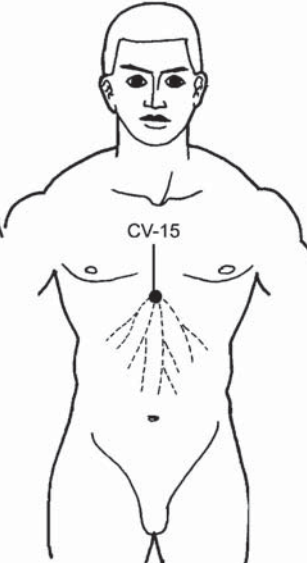


Figure 7.18. The main collateral and Luo point of the Conception Vessel is located on the Conception Vessel (CV) 15 point.

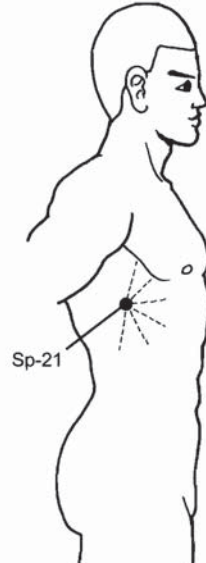


Figure 7.19. The major collateral and Luo point of the Spleen is located on the Spleen (Sp) 21 point.

base of the Governing Vessel, at the perineum. The Lou's energy flows upward along both sides of the spine to the nape of the neck, spreading to the top of the head. It continues flowing into the scalp regions on both sides of the head and connects with the Bladder Channel and merges with the spine (Figure 7.17).

- a. Symptoms of Excess include stiffness along the spine.
 - b. Symptoms of Deficiency include dizziness or heaviness in the head.
14. The Conception Vessel 15 Point is located on the Conception Vessel of the chest, just below the xiphoid process. The Lou's energy flows downward, pouring over the abdomen (Figure 7.18).

- a. Symptoms of Excess include pain on the surface skin of the abdomen.
 - b. Symptoms of Deficiency include itching on the surface skin of the abdomen.
15. The Major Luo of the Spleen 21 Point is located on the Spleen Channel of the chest, just below the auxiliary fold of each arm. The Lou's energy flow spreads through the chest and hypochondriac region, gathering the Blood like a net (Figure 7.19).
- a. Symptoms of Excess include general aches and pains throughout the entire body.
 - b. Symptoms of Deficiency include weakness in the muscles of the limbs and joints.

THE TWELVE DIVERGENT CHANNELS

The Twelve Divergent Channels comprise an important part of the body's channel system. These channels are branches off the Twelve Primary Channels and share the energetic function of circulating Qi throughout the body. The energetic field of the Twelve Divergent Channels forms an enormous web of complex interconnections within the body's Twelve Primary Channels.

Because the area over which the energy of the Twelve Divergent Channels is distributed is quite extensive, they are considered a separate component of the channel system. They are secondary streams that parallel the primary rivers, yet each has its own functional characteristics and clinical application independent of the Primary Channels. The Twelve Divergent Channels run deeper in the body, supplementing the areas along the pathways that the Primary Channels do not reach. They have no points of their own, although there are intersection points where they cross the major channels (Figures 7.20 through 7.25).

One of the primary functions of the Twelve Divergent Channels is to integrate all parts of the body with the Twelve Primary Channels. There are areas in the body which are not traversed by the pathways of the Twelve Primary Channels, as well as internal organs that are otherwise unconnected, or only remotely connected, by the Primary Channels. These areas are more securely linked by the energetic flow of the Twelve Divergent Channels, which strengthen the bonds between the Twelve Primary Channels and the physical areas that are connected to, or adjoining, their pathways.

Another primary function of the Twelve Divergent Channels is to facilitate the connection between pairs of Yin and Yang Primary Channels and Organs. Therefore, all primary Yin and Yang organs are connected by the Divergent Channels. Both Yin and Yang Divergent Channels ultimately connect with the body's Yang Primary Channels.

1. The Yang Divergent Channels complete a cycle of leaving the primary channels (e.g., Primary Gall Bladder Channel) and entering

their associated organs (e.g., The Gall Bladder Organ) before they resurface on the neck and reconnect with their original channels (e.g., The Primary Gall Bladder Channel).

2. The Yin Divergent Channels leave their primary channels (e.g., Primary Liver Channel), then join their associated Yang Divergent Channels (e.g., The Divergent Gall Bladder Channel), which then join with the Yang Primary Channels (e.g., The Primary Gall Bladder Channel).

Similarly, within the body's cavities, most of the Twelve Divergent Channels first join with their pertaining Yin or Yang organ and then connect with the associated organ (belonging to the associated channel) in the Yin/Yang pair. Through this interaction, the connection between paired Yin and Yang organs and channels is strengthened.

An understanding of the relationship between the paired Yin and Yang interactions is important to the Qigong doctor, as sometimes a disease affecting a Yang channel can be treated by selecting certain areas on its associated Yin channel, and vice versa. The same theory holds true for diseases of the internal organs.

The Twelve Divergent Channels are paired into six confluences according to their internal and external relationship.

1. Bladder Divergent Channel (Foot Tai Yang) and Kidney Divergent Channel (Foot Shao Yin)
2. Stomach Divergent Channel (Foot Yang Ming) and Spleen Divergent Channel (Foot Tai Yin)
3. Gall Bladder Divergent Channel (Foot Shao Yang) and Liver Divergent Channel (Foot Jue Yin)
4. Small Intestine Divergent Channel (Hand Tai Yang) and Heart Divergent Channel (Hand Shao Yin)
5. Large Intestine Divergent Channel (Hand Yang Ming) and Lung Divergent Channel (Hand Tai Yin)
6. Triple Burners Divergent Channel (Hand Shao Yang) and Pericardium Divergent Channel (Hand Jue Yin)

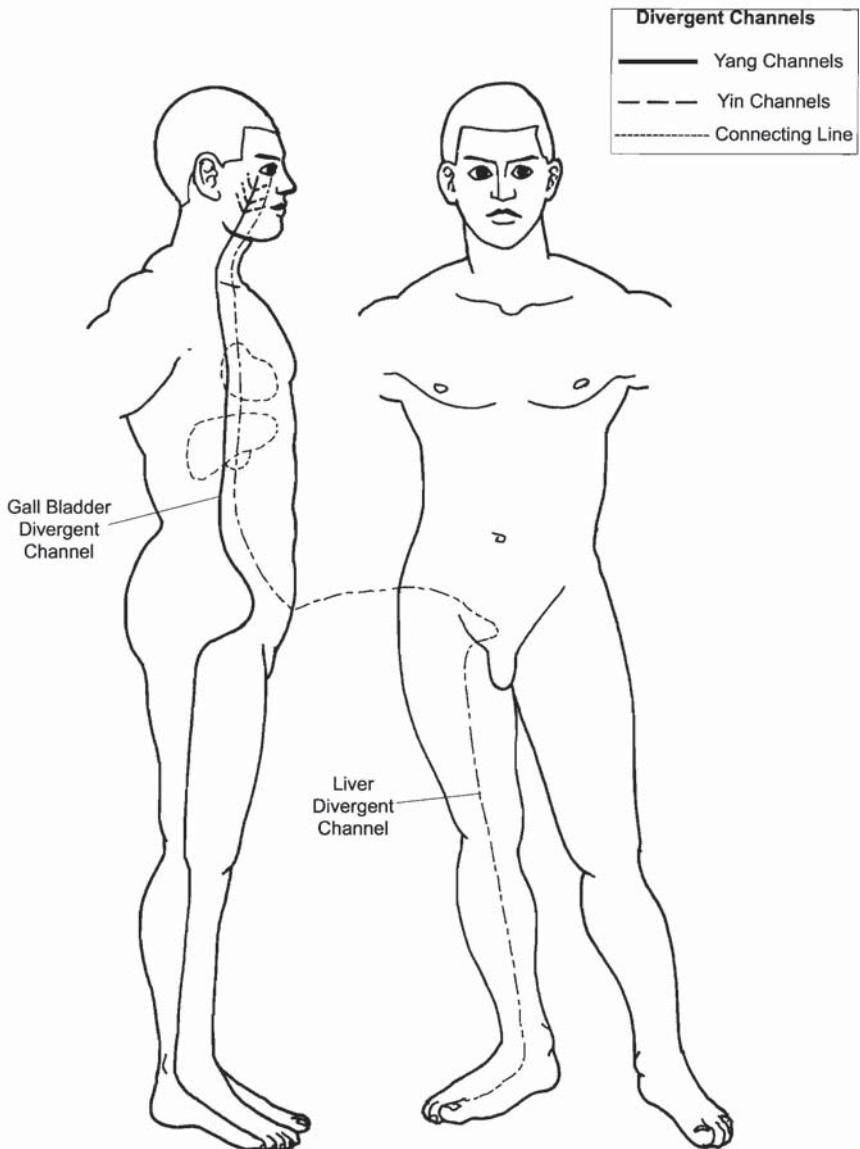


Figure 7.20. The Divergent Channels of the Gall Bladder and Liver

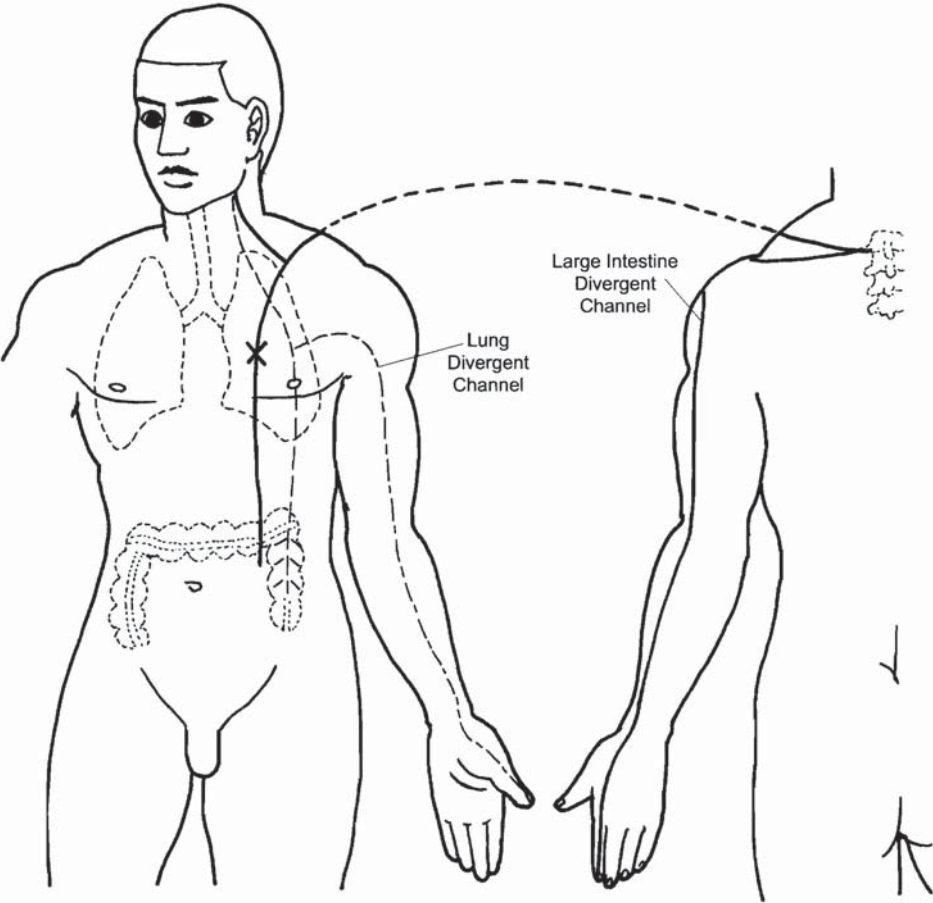


Figure 7.21. The Divergent Channels of the Lungs and Large Intestine

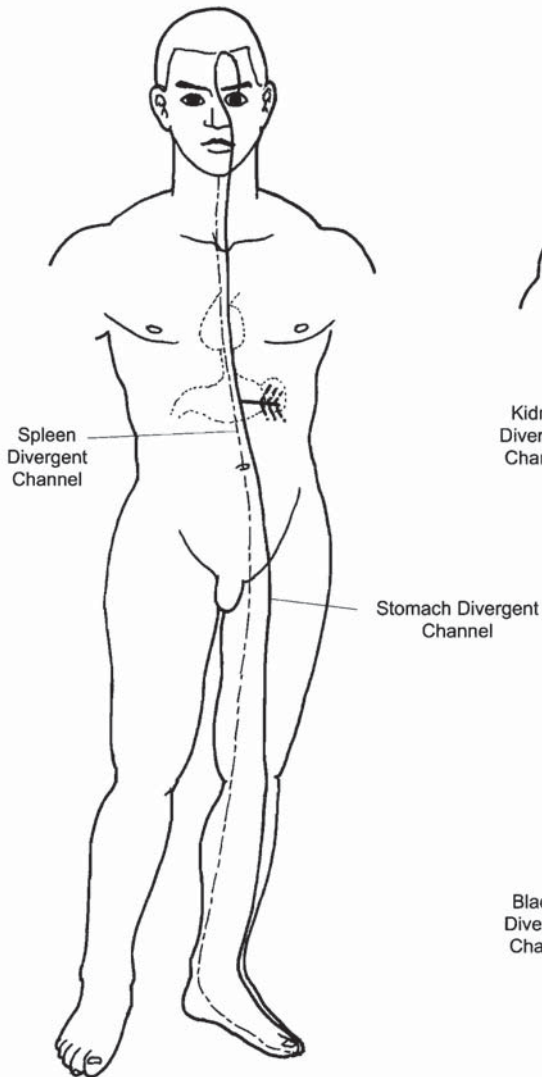


Figure 7.22. The Divergent Channels of the Stomach and Spleen

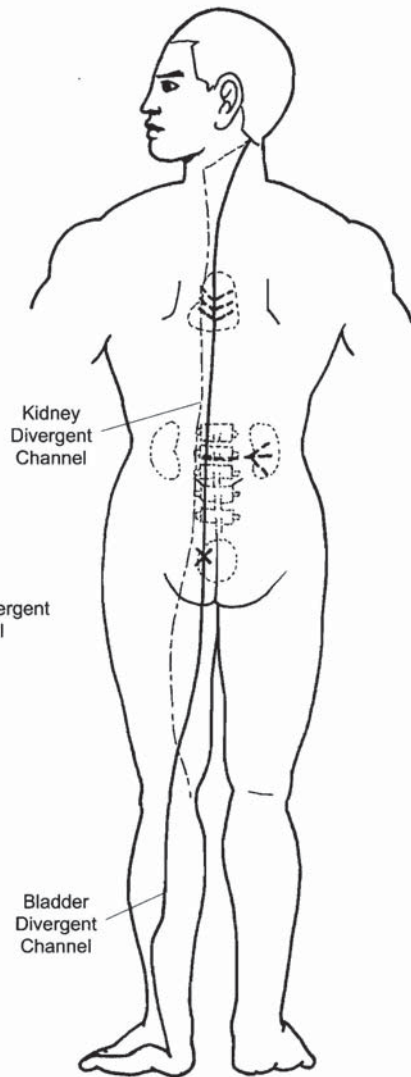


Figure 7.23. The Divergent Channels of the Bladder and Kidneys

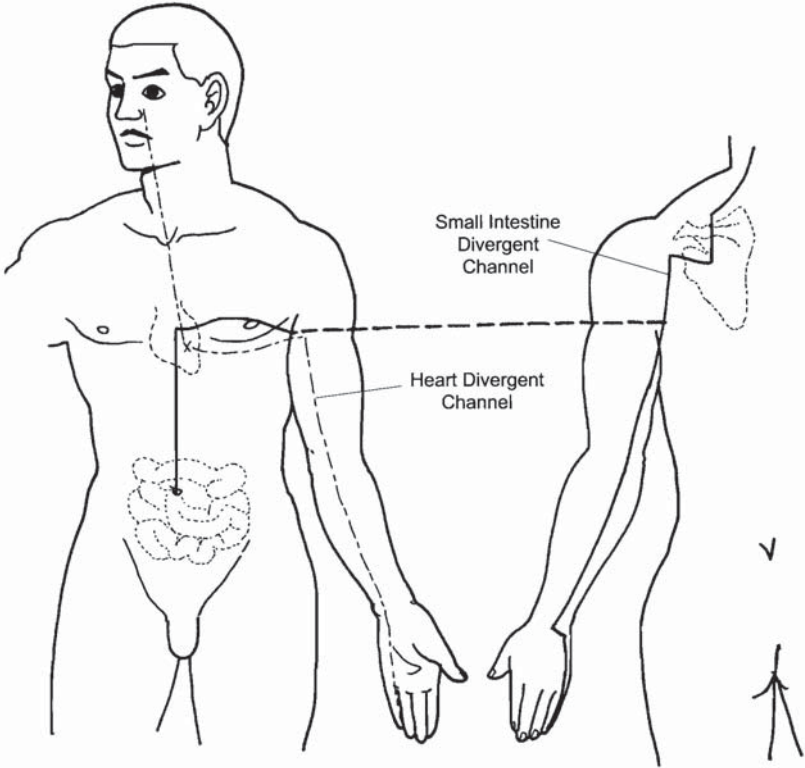


Figure 7.24. The Divergent Channels of the Heart and Small Intestines

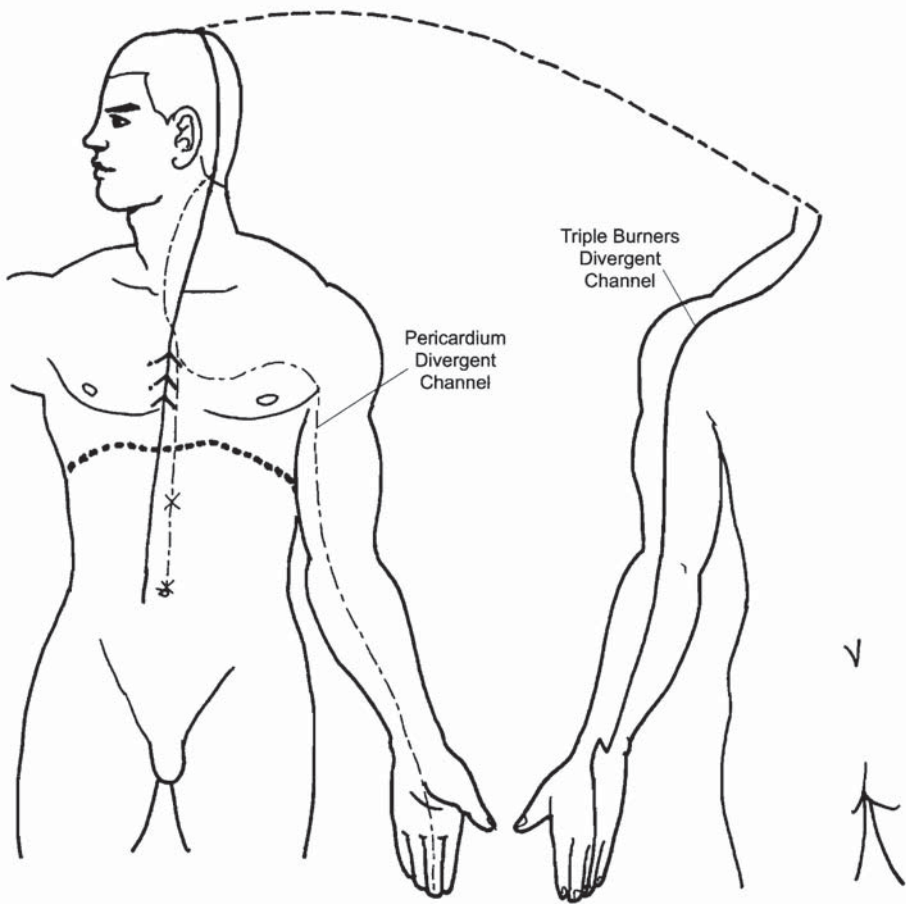


Figure 7.25. The Divergent Channels of the Pericardium and Triple Burners

THE TWELVE MUSCLE/TENDON CHANNELS

The Twelve Muscle/Tendon Channels are the muscle and soft tissue regions of the body where the Qi and Blood of the Primary Channels nourish the skin, muscles, and tendons. They are very superficial in relationship to the Primary Channels and form a capillary network that travels in the depressions and planes between muscles and tendons. The Twelve Muscle/Tendon Channels, subsequently spread over the whole of the epidermis, through its close connection with the cutaneous tissues.

Originating in the extremities, these channels ascend to the head and torso. Physiologically, they do not enter into the internal organs but coordinate the movement of the bones and limbs. The Twelve Muscle/Tendon Channels are connected to the inner fascia of the body's muscles, tendons, and ligaments, as well as other connective tissues. They are affiliated with the channels and collaterals (Luo) systems on the exterior of the body, and serve as mediators between any energetic reactions (trauma, stress, etc.) that vibrate from the body's exterior surface to the deep internal organs.

These channels are found along the four extremities on the surface of the body, as well as along the head, neck, back, chest, and abdomen. The name of each Muscle/Tendon Channel comes from the Twelve Primary Channels whose external energy flow they follow. They also receive Blood and Qi nourishment for their functional activity from and through the Twelve Primary Channels. There are points of connection, as well as intersecting points along these channels (Figure 7.26 through 7.37).

Treatment at these conjunctive points consistently responds successfully to stimulation; therefore, the Qigong doctor can effectively apply Jing Point Therapy to specific areas and points along the Muscle/Tendon Channels.

These channels are responsible for extending and flexing the muscles, tendons, ligaments and

joints; their pathology is reflected in symptoms of impaired movement (i.e., pulled, twisted, strained, cramped or atrophied muscles, spasms, etc.).

In Traditional Chinese Medicine the muscles and tendons are described in characteristics of Yin (flexion, contraction, internal rotation, etc.) and Yang (extension, expansion, external rotation, etc.) which balance each other. When the Yin and Yang action of the muscles and tendons fail to balance and regulate each other, Muscle Channel Dysfunction results; for example, when exposed to cold, the muscles/tendons become tense and over-contract; when exposed to heat, muscles/tendons become loose and overextend.

The pathology of the Muscle/Tendon Channels also reflects the symptoms of corresponding groups of muscles and other connective tissues. The connective tissues are divided into three groups: the large, the small, and the membranous connective tissue.

Therapeutically, a local Muscle/Tendon Channel symptom can be treated by stimulating an area located next to the origin of the pain; for example, if the area is Yang (lateral) and overactive, then the Yin (medial) will be underactive and vice versa. Treatment is directed towards restoring the balance between the Yin and Yang Muscle/Tendon Channels.

Being superficial, the Twelve Muscle/Tendon Channels contain Wei Qi; thus, they provide the body's third line of defence against any unfavorable exogenous influence (the first being the body's Wei Qi field, and second being the Wei Qi stored within the skin). Only after overcoming the resistance of the body's Muscle/Tendon Wei Qi can the Evil Exogenous pathogens travel down the length of the channel to penetrate the corresponding Primary Channel at the Jing-Well point. Jing-Well points are points of energetic union, connecting Primary Channel points together with the points where the Muscle/Tendon Channel have their origin.

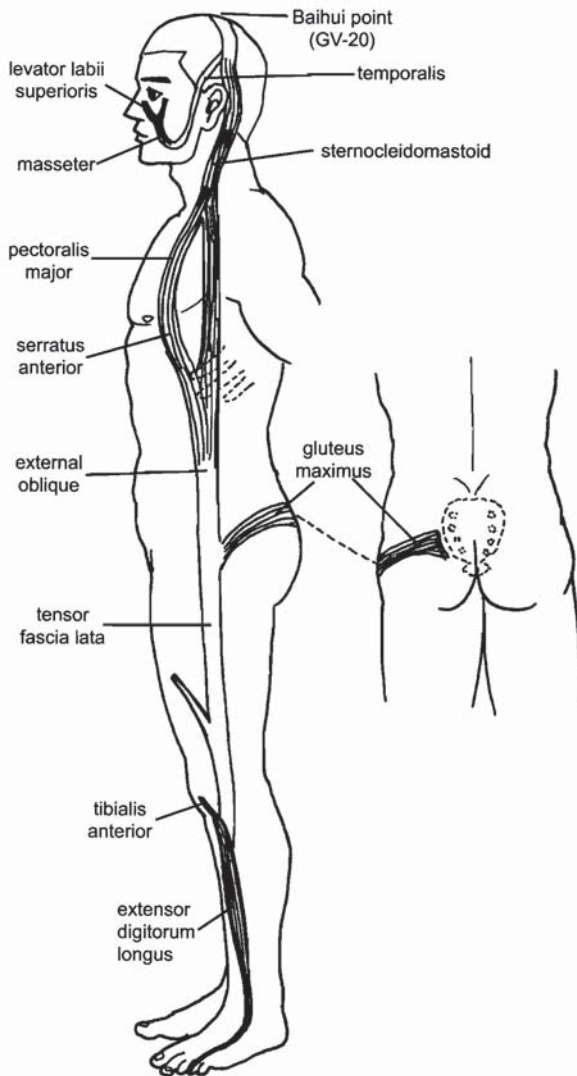


Figure 7.26. The Muscle Region of the Gall Bladder Channel: High Tide is 11p.m.–1 a.m. Pathological symptoms include strained muscles from the fourth toe to the knee upon lateral rotation, with an inability to bend the knee; muscle spasms or stiffness within the popliteal fossa; strained muscles of the sacrum, pelvis, and lower ribs; pain in the hypochondria, chest, and clavicle region; and an inability to turn the eyes to the left or right.

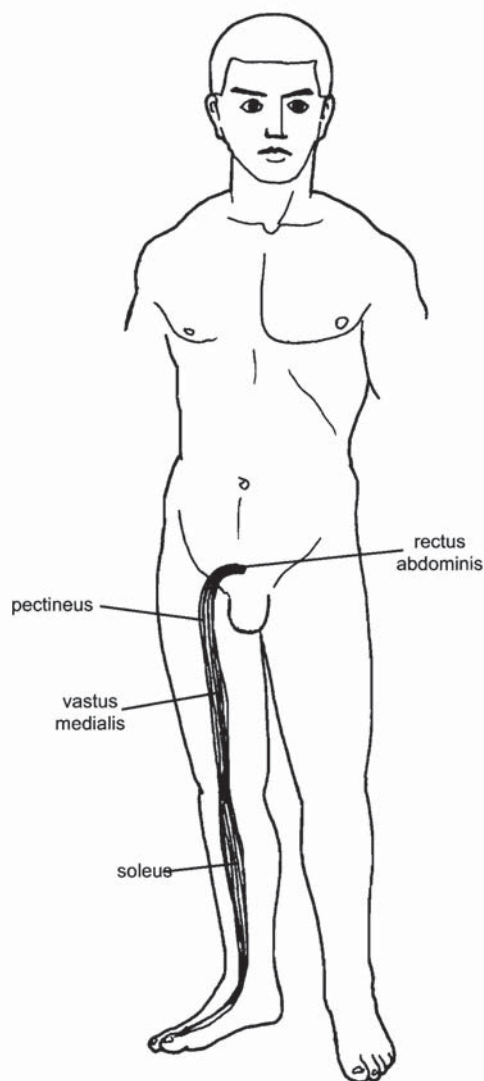


Figure 7.27. The Muscle Region of the Liver Channel: High Tide is 1 a.m.–3 a.m. Pathological symptoms include strained muscles of the big toe; pain in the anterior internal malleolus of the ankle; pain at the medial aspect of the knee and thigh; and dysfunction of the reproductive organs, i.e., impotence.

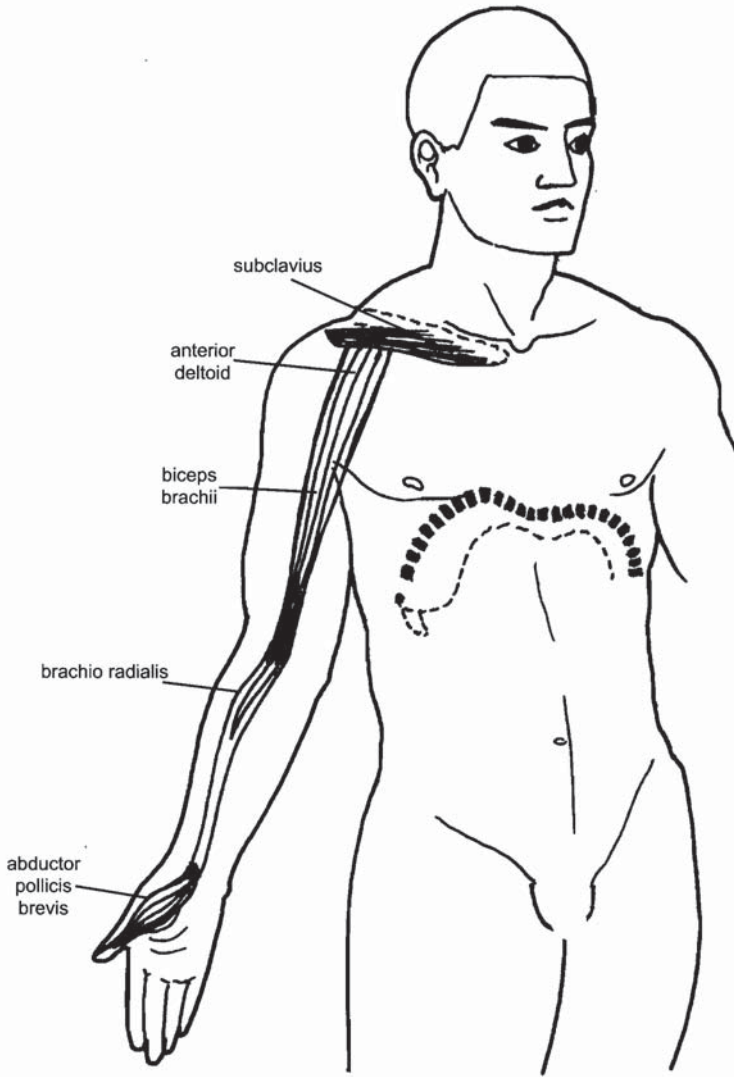


Figure 7.28. The Muscle Region of the Lung Channel: High Tide is 3 a.m.–5 a.m. Pathological symptoms include strained muscles of the thumb; stiff, strained or muscle spasms, and/or pain along the course of the Lung Channel. In more serious cases, there will be muscle spasms over the rib area and spitting of blood.

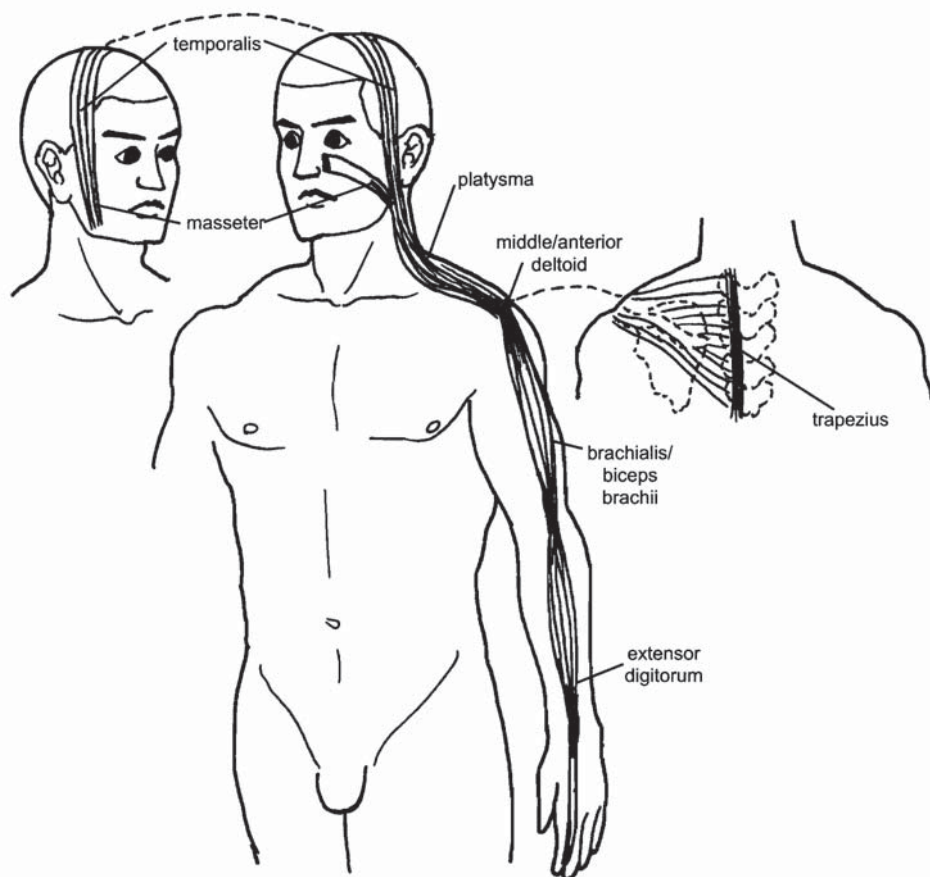


Figure 7.29. The Muscle Region of the Large Intestine Channel: High Tide is 5 a.m.–7 a.m. Pathological symptoms include strained muscles of the index finger; stiffness, strained, or muscle spasms along the course of the Large Intestine Channel, resulting in frozen shoulder; and an inability to rotate the neck from side to side.

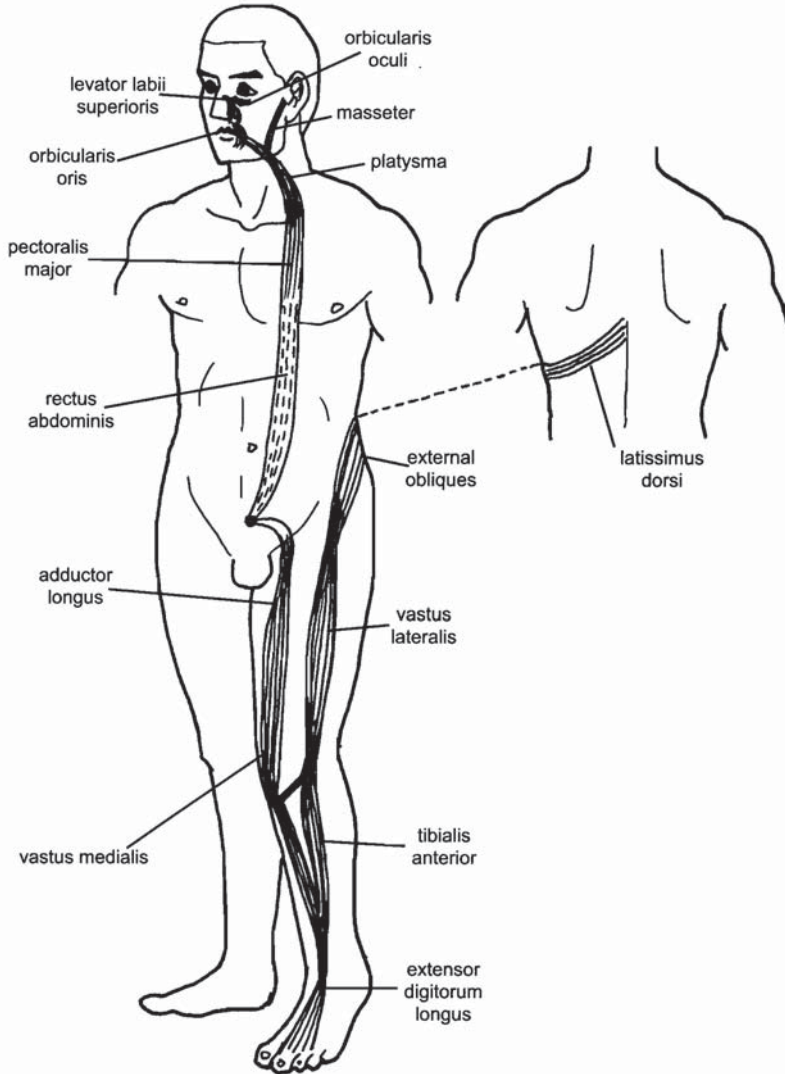


Figure 7.30. The Muscle Region of the Stomach Channel: High Tide is 7 a.m.–9 a.m. Pathological symptoms include strained muscles of the big toe; spasms or hardening of the muscles in the foot; knotted or twisted muscles in the lower leg and thigh; swelling in the anterior pelvis region; hernia; spasms of the abdominal muscles; spasms or stiffness of neck and cheek muscles; and eye spasms.

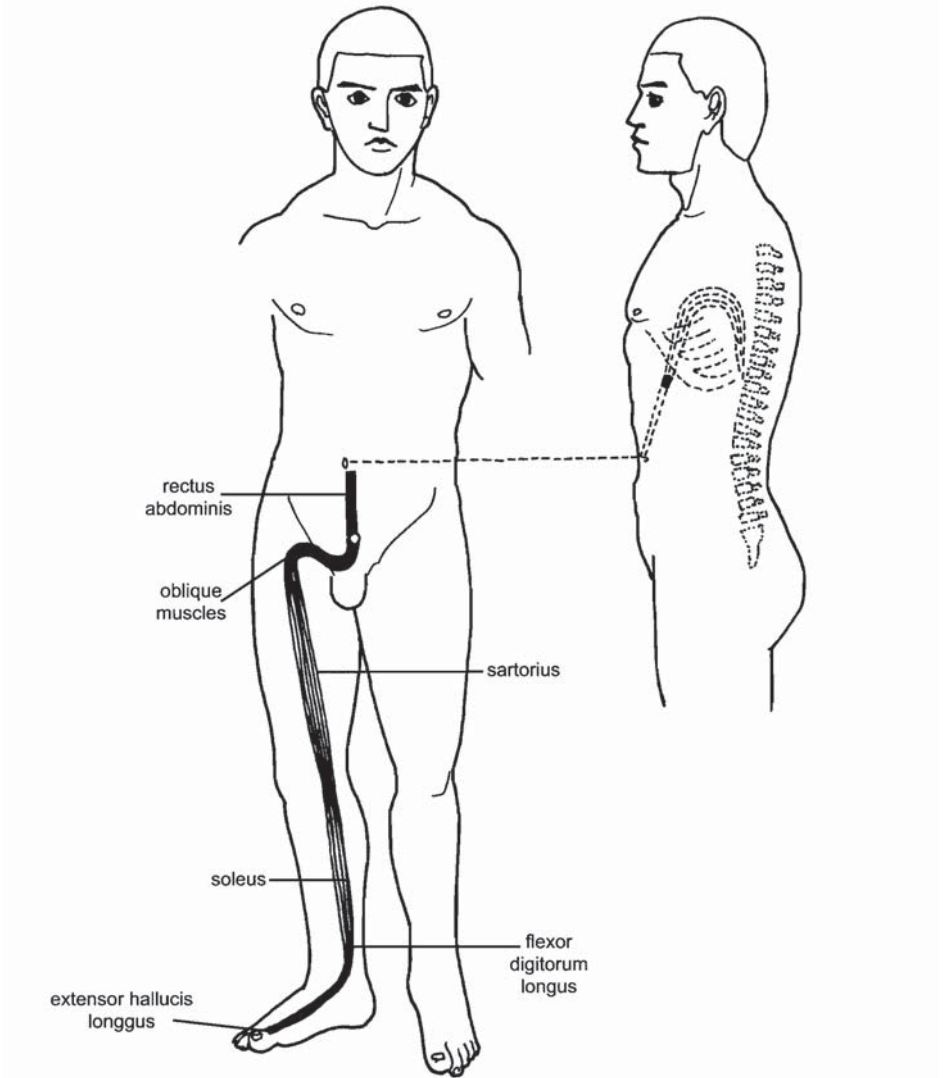


Figure 7.31. The Muscle Region of the Spleen Channel: High Tide is 9 a.m.–11 a.m. Pathological symptoms include strained muscles of the big toe; pain in the internal malleolus of the ankle upon rotation; pain along the medial aspect of the knee and adductor muscles of the thigh; groin strain; and pain due to strained upper abdominal muscles and mid-thoracic vertebrae.

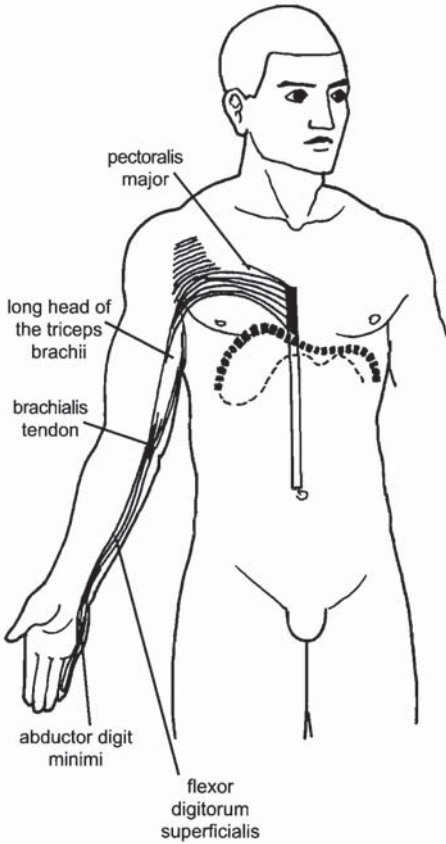


Figure 7.32. The Muscle Region of the Heart Channel: High Tide is 11 a.m.–1 p.m. Pathological symptoms include strained muscles of the little finger; stiff or strained muscles with spasm and/or pain along the course of the Heart Channel, including internal cramping within the diaphragm and upper abdominal area.

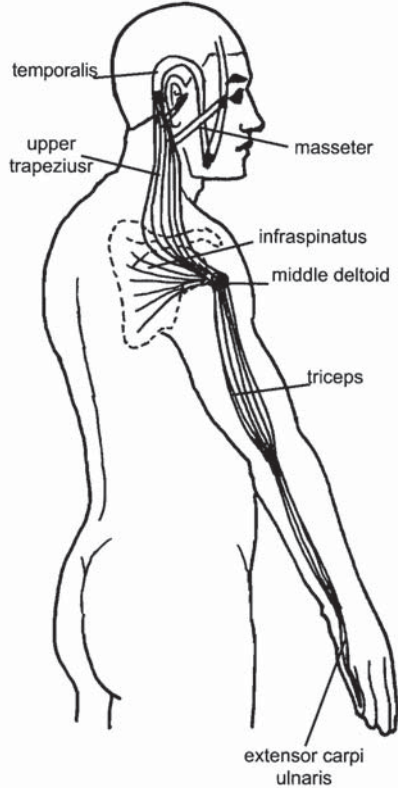


Figure 7.33. The Muscle Region of the Small Intestine Channel: High Tide is 1 p.m.–3 p.m. Pathological symptoms include strained muscles of the little finger; pain along the medial and posterior aspects of the elbow; pain in the posterior aspect of the axilla, neck, and scapula region; tinnitus related to ear ache; and poor vision.

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

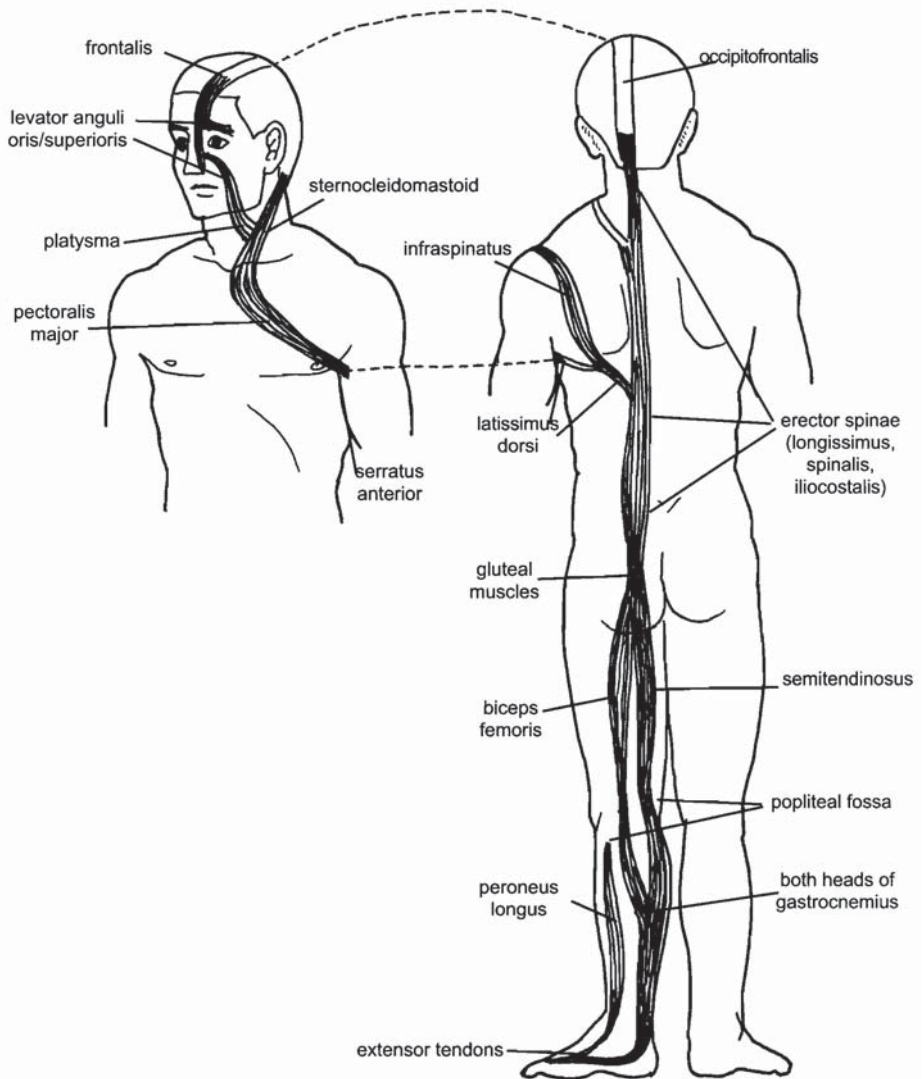


Figure 7.34. The Muscle Region of the Bladder Channel: High Tide is 3 p.m.–5 p.m. Pathological symptoms include strained muscles of the big toe; swelling and pain in the heels; stiffness or spasms along the spine and back area; frozen shoulder; stiffness or spasms in the axillary and clavicle regions.

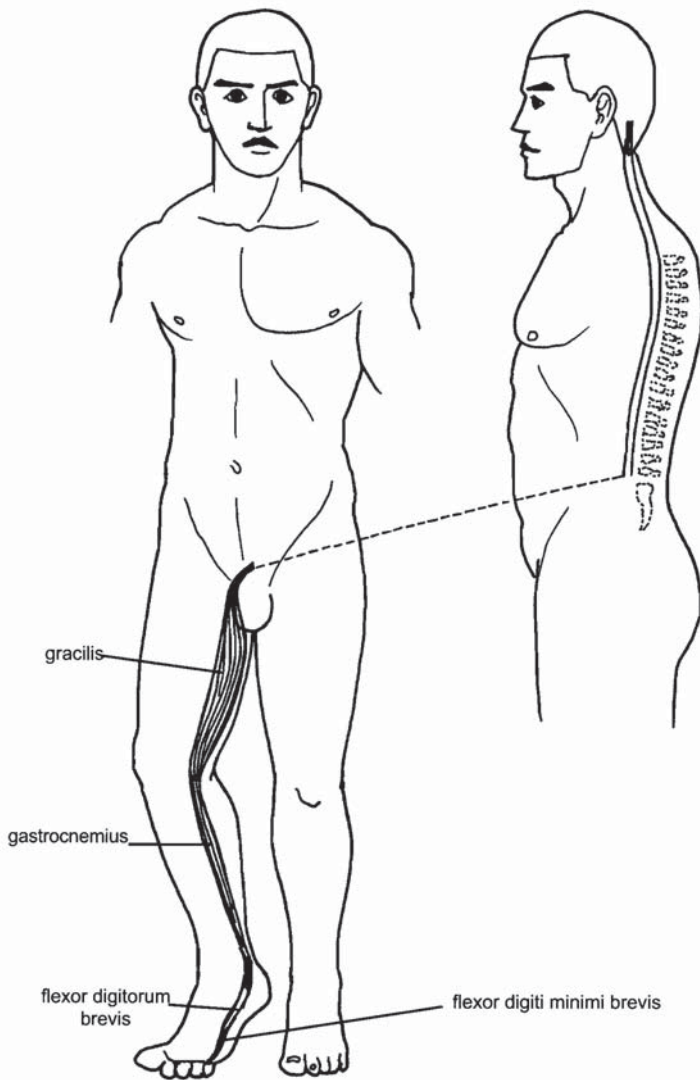


Figure 7.35. The Muscle Region of the Kidney Channel: High Tide is 5 p.m.–7 p.m. Pathological symptoms include strained muscles on the bottom of the foot; spasms or stiffness along the Kidney Channel, resulting in an inability to bend forward (Yang disorder) or backward (Yin disorder), with difficulty in flexing or extending the head.

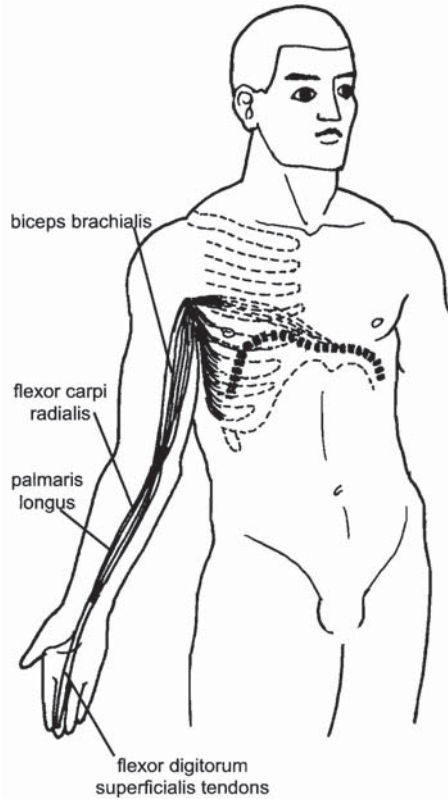


Figure 7.36. The Muscle Region of the Pericardium Channel: High Tide is 7 p.m.–9 p.m. Pathological symptoms include strained muscles of the middle finger; stiff or strained muscles, or spasms and/or pain along the course of the Pericardium's Channel; and chest pain and spasms.

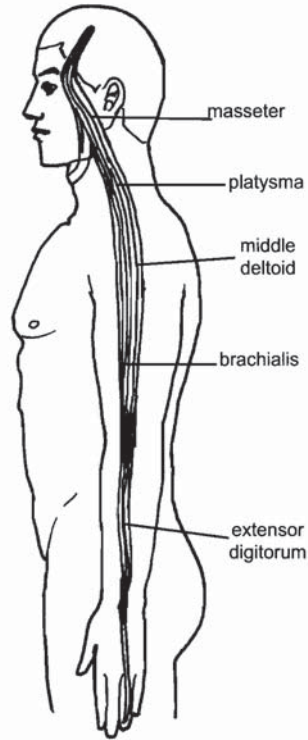


Figure 7.37. The Muscle Region of the Triple Burner Channel: High Tide is 9 p.m.–11 p.m. Pathological symptoms include strained muscles of the ring finger; stiff or strained muscles, or spasms and/or pain along the course of the Triple Burners' Channel.

THE TWELVE SKIN ZONES

Based on the Twelve Primary Channels, their collaterals, and the body's Muscle/Tendon Channels, the surface tissue is divided into Twelve Skin Zones. These Skin Zones are the surface contact areas for the body's channel and collateral systems. These twelve regions (sometimes called the Twelve Cutaneous Channels) are located in the superficial layers of the skin and have continuous and direct contact with the external environment. They are, therefore, the most sensitive to climactic changes and must adapt to protect the body from External pathogenic factors.

Both the Qi and the Blood at the Twelve Skin Zones rely on the collaterals for their nourishment. The Twelve Skin Zones circulate Wei Qi, which in addition to its defensive function, is also in charge of opening and closing the pores. The skin relies primarily upon the strength of the Wei Qi for resistance to the invasion of External pathogenic influences, as these harmful influences must first penetrate the skin before they can affect the body's internal tissues and organs. Since the Lungs rule the skin, weak Lung Qi can allow pathogens to penetrate the skin and affect the Lungs.

Pathological symptoms associated with the Twelve Primary and connecting Channels manifest along the surface of the Twelve Skin Zones, before progressing deeper into the body's connective tissue. The early stages of disease are called Exterior conditions; if the exterior Wei Qi is strong enough, pathogens will be stopped at the external level. The order of pathogenic progression is as follows.

1. The Body's Wei Qi is the body's first line of defense. A healthy body will project a strong, protective, external energetic field, which will maintain a capable defensive boundary. If the patient becomes weak, tired, or stressed, however, External pathogens may advance onto the patient's skin and begin attacking his or her health.
2. The Skin is the body's second line of defence. If the body's Wei Qi is not strong enough to resist an External attack and the skin is not capable of warding off the pathogens, then the

pathogens will attack the skin, causing the sweat pores to open, thus allowing the pathogens to advance towards the patient's collaterals.

3. The Collaterals are the third line of defense. If the body's collaterals are unable to redirect or purge the advancing pathogens, the pathogens will then advance into the patient's channels.
4. The Channels are the last line of defense before the advancing External pathogens invade the patient's internal organs. If the body's channels are unable to redirect or purge the pathogens, and the pathogens are allowed to continue their progression, they will advance further into the body's internal organs.
5. The Internal Organs are affected once the pathogens have breached all the outer defences and disease can now begin to establish its residence.

Pathologies associated with the Primary Channels manifest diagnostically through the body's skin, channels, and points. The observation of pimples, moles, discoloration, and changes in electro-conductivity are all valuable signs of pathogens, or obstructions, invading the skin.

A disease of external origin that first lodges within the patient's skin can be treated by the Qigong doctor. The doctor stimulates the Wei Qi in the affected skin zone through external Qi projection before it progresses further into the body's connective tissue. An alternate treatment would be to apply herbal ointments and/or moxa therapy.

THE CONNECTIVE TISSUE OF THE TWELVE SKIN ZONES

The connective tissue always responds to the outside stimulation of the Twelve Skin Zones. The body's connective tissue is just below the skin, and is regarded as one of the largest, most extensive tissue organs in the body. Its function is to support, connect, contain, and transmit. It is a continuous network of structure that binds tissues into their organ shape. It also supplies the internal organ's life support with vessels and ducts, and securely fastens each organ within the body

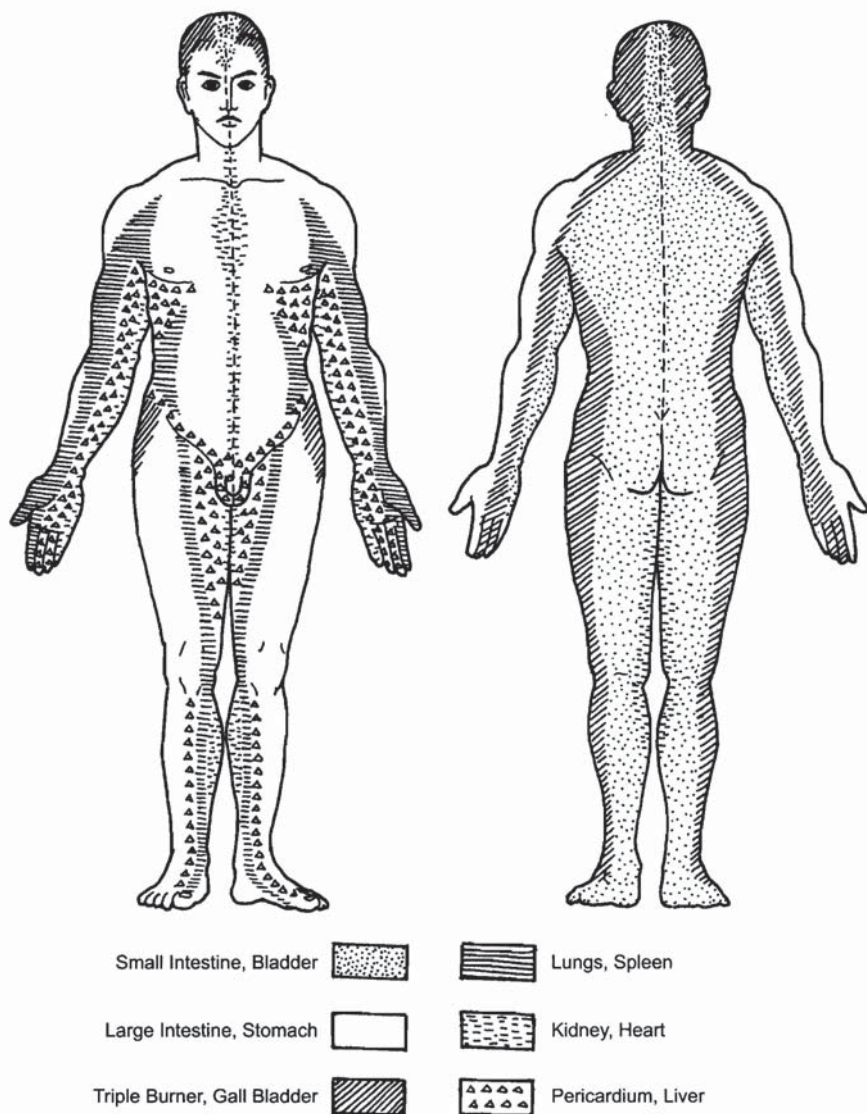


Figure 7.38. The Body's Twelve Skin Zones, Based on the External Flow of Qi from the Twelve Primary Channels and Their Collaterals

cavity. This connective tissue surrounds and anchors the vessels within the muscles, bones, and organ tissue. Its fluid nature supports the entire body structurally by hydrostatic pressure. Any stimulation on one of the body's Twelve Skin Zones will directly affect the body's connective tissue, and will stimulate the corresponding internal organ associated with that particular zone.

The superficial fascia (the connective tissue just under the skin) divides into a top and bottom layer. The top layer is the fatty layer, which constitutes the main fatty tissue of the outer surface of the body and fascia. This fatty layer acts as an insulator, helping to maintain a constant body temperature. It is metabolically active, functionally storing fat as fuel, releasing it in response to nerve and hormonal stimuli. It corresponds to the greasy layer where the Wei Qi circulates throughout the body's tissues. The deeper layer of the superficial fascia envelopes the nerves, veins, arteries, lymph vessels, and nodes.

From a Traditional Chinese Medical perspective, the Qi circulating within the body's inner fascial connective tissue can be stimulated through the external energy stimulation of the Twelve Skin Zones. Heat and movement help maintain the body's connective tissue's base fluids, facilitating movement and the conduction of energy. Any obstruction occurring on the body's surface tissues can result in the binding or thickening of the connective tissue, thus creating adhesions. This obstruction slows the metabolic process and compromises the body's immunity (Figure 7.38).

If the integrity of the connective tissue is compromised, the body's immune system declines. Compartments of connective tissue influence the spread of toxins, diseases, infections, and tumors. The fibrous walls, as well as chemicals in the fluid of the connective tissue, prevent the spread of pathogens from one area of the body to another.

CLINICAL DIAGNOSIS AND THE TWELVE SKIN ZONES

Clinically, the diagnosis and treatment techniques relating to the use of the Twelve Skin Zones is quite extensive. In diagnosis, the skin's surface area along these zones is examined for evidence

of discoloration or tissue obstruction. Changes in skin color and tissue formations are observed and categorized as follows.

1. A darkish hue reflects obstruction of Qi and Blood.
2. A bluish-purple color indicates local pain.
3. Change in color from yellow to red shows evidence of Heat.
4. A white or pallid skin tone signifies Deficiency or Cold.
5. Boils, pimples (especially on the back), hives, and eczema, as well as hard lumps or nodules beneath the surface of the skin, indicate diseases associated with the Twelve Primary Channels (manifesting through the Twelve Skin Zones).

A palpable lump can develop from a variety of sources, including congealed or stagnant Blood. There are generally eight types of lumps observed in the clinical environment:

1. The Shrimp Lump, is shaped in the form of a shrimp.
2. The Turtle Lump, is named for its shape and multiple lump formations.
3. The Blue Lump, derives its color from the superficial blood vessels on which it forms.
4. The Single Lump, is diagnosed as opposed to multiple lump formations.
5. The Dry Lump, indicates an obstruction.
6. The Blood Lump, relates to congealed Blood.
7. The Abdominal Lump, is named for its physical location.
8. The Yellow Lump, is named because of the yellow pallor in the specific region of the lump.

PALPATING THE PATIENT'S SKIN

Before palpating and diagnosing the skin, the Qigong doctor first scans the patient's body to feel the temperature, moisture, and texture of the patient's tissues.

1. The doctor scans and palpates the patient to diagnose the condition according to the temperature:
 - a. If the skin feels hot to the touch it often indicates a presence of a Damp-Heat condition.

- b. When first touching the patient with light pressure if the skin feels immediately hot, and as the pressure is maintained the feeling of heat increases, this indicates an invasion of Exterior Wind-Heat (with a pathogenic factor still on the exterior surface).
 - c. If the skin over a blood vessel feels hot on medium pressure, it indicates Interior Heat in the Middle Burner or Heart area.
 - d. If the skin feels hot on deep, heavy pressure, it indicates an Empty-Heat condition from a Yin Deficiency.
 - e. If the skin feels cold to the touch, it often indicates a Cold condition. This condition is often manifested in the lower back and lower abdominal region, indicating a Deficiency of the Kidney Yang.
2. The doctor scans and palpates the patient to diagnose the condition according to the amount of moisture:
 - a. A moist feeling of the skin may indicate an invasion of the Exterior by Wind-Cold or Wind-Heat.
 - b. If the skin feels moist due to spontaneous sweating, it indicates a Deficiency of the Lungs' Qi (in the absence of exterior symptoms).
 3. The doctor scans and palpates the patient to diagnose the condition according to the texture:
 - a. If the skin is scaly and dry, it indicates an exhaustion of the Body's Fluids.
 - b. If the skin feels dry, it indicates either a Yin condition of the Lungs or a Blood Deficiency.
 - c. If the skin is swollen and an indentation is left visible after pressing, it indicates Edema (called Water Swelling).
 - d. If the skin is swollen and no indentation is left visible after pressing, it indicates a retention of Dampness (called Qi swelling).

CHANNEL AND COLLATERAL THERAPY

Because the Yin and Yang organs' Qi flows within the body's internal and external surfaces, all the internal and external channels and collaterals, five tissues (tendons, blood vessels, muscles, skin, and bones), and five sense organs (eyes, ears, nose, mouth, and tongue), together create an energetic network. Through practicing sitting meditations, patients as well as Qigong practitioners become aware of the circulation of Qi along the body's channels and collaterals. The awareness of what the Qi feels like enables the meditators to feel the flow and function of each channel, as well as the Blood and heat cycle in each Skin Zone. This makes it possible to control the Qi circulation through intention and imagination.

Balancing the Conception and Governing Vessels is of the utmost importance in the practice of any Qigong regulation. Along these two Vessels the Qigong practitioner draws the Yang Fire and Yin essences up and down the body, thus fusing the Water and Fire energies. This fusion is utilized by the doctor in every Qigong treatment, and is responsible for balancing the patient's Yin and Yang energy. This balance is created through the discipline of the Microcosmic Orbit meditation, which connects the Governing and Conception Vessels.

The students' awareness of Qi flowing through the body usually develops in three distinct stages:

1. First, they begin to feel the energy flow along the surface channels of the body, especially within the areas of the extremities. Usually at this stage, the students will feel heat and tingling sensations within the body's surface muscles.
2. Next, they begin to feel the energy flow deeper within their tissues, especially along the tendons, deeper muscles, and visceral organs. Usually at this stage, they begin to feel mild electric shocks and vibrations within their muscles, bones, and visceral organs.
3. In the final stage, they feel the Earth and Heaven energy penetrate through their body's

outside channels and inner organs, connecting into their Taiji Pole, and then turning outward again. Usually at this stage, they will feel their entire energized body vibrate. This vibration may be triggered through either universal or environmental changes, as the Medical Qigong practitioner becomes hypersensitive to any form of external energetic disturbance.

CONTROLLING QI EXTENSION THROUGH THE CHANNELS

The Qigong doctor must first be able to control his or her own energy circulation, causing it to flow in or out, expand or contract at will, before beginning to extend energy for the treatment of any patient. This energetic control is gained through specific imagination and visualization techniques. The fundamental theory for these

techniques is "The imagination leads the Mind, the Mind leads the Qi." The doctor must be able to utilize energy from the natural environment (trees, waterfalls, ocean, desert, etc.) in order to replenish and facilitate his or her own energy.

By drawing in Heavenly Qi and combining it with his or her body's connection to Earthly Qi, the doctor may mobilize and activate the Qi of the patient. This combining method establishes an energetic healing field of Qi, which responds to the Qigong doctor's own Qi circulation, as well as to that of the natural environment, which includes the patient. This ability must be achieved in order to activate the patient's Qi and then regulate it by purging the Excess Qi, replenishing the Deficient Qi, dredging the channel Qi, and guiding the Qi back to its origin.

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

CHAPTER 8

THE BODY'S ENERGETIC POINTS

INTRODUCTION TO ENERGETIC POINTS

The Chinese word for point is Xue or Xue Wei, meaning "cavity place, cave, den, hole, or hollow." Although the Chinese word Xue is usually translated into English as "point" or "acupoint," it is valuable for the English-speaking student to understand the word's different connotations. Points are almost always located in hollows or depressions, which are physically palpable and found in over 1,000 locations all over the body. Many, but not all, are located along the channels and vessels. Sometimes when touching a point, it feels as if your fingertip has found the entrance of a small cave or opening hidden by the skin covering it.

The word Xue also implies a den or lair: thus, it is not only a cave but a home for some type of powerful life form. In the human body, our living Qi gathers and pools within these protected hollows (Figure 8.1). For this reason, some writers have preferred to translate Xue as "vital hollow," rather than "point." Because of its popular acceptance, I have chosen to use the term "point" throughout this book.

THE FOUR WAYS POINTS ARE FORMED

Generally, points are formed in four ways. The first type of point occurs when two muscles, tendons, or ligaments intersect or overlap in a way that creates a small depression at the area of convergence. To form the depression, the two muscles either come together, separate, overlap, or run parallel to each other. Usually the channels lie under a protective layer of muscle, but at the aforementioned junctures, the channels may be exposed, and thus closer to the surface.

The second type of point occurs when a nerve is exposed in an area without much muscle tissue to cover and protect it. Because the nerve is ex-

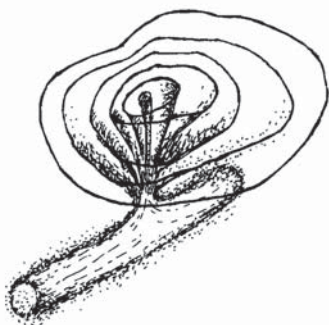


Figure 8.1. The energetic points are considered the body's small energetic pools.

posed, such points are especially sensitive, and may cause a sharp pain or an electric shock sensation when stimulated.

The third type of point lies under a protective superficial layer of muscle. It can however, still be stimulated due to its natural sensitivity and because the overlying layer of muscle is thin.

The fourth type of point lies in depressions on the surfaces of the bones and cartilage. These depressions may take the form of grooves, pits, hollows, indentations, fissures, or crevices.

SCIENTIFIC RESEARCH OF ACUPOINTS

In the early 1970's, shortly after President Nixon's historic visit to China, Dr. Robert O. Becker, M.D., a Syracuse University orthopedist, received a grant from the National Institutes of Health to research how acupuncture works. Dr. Becker reasoned that the channels were electrical conductors (independent of the nervous system yet communicating with it) that carried an injury message to the brain, which responded by send-

ing back the appropriate level of direct current (DC) to stimulate healing in the troubled area."

Becker also suggested in his book *The Body Electric*, that "any current grows weaker with distance, due to resistance along the transmission cable. The smaller the amperage and voltage, the faster the current dies out. Electrical engineers solve this problem by building booster amplifiers every so often along a power line to get the signal back up to strength. For currents measured in nanoamperes and microvolts (such as those generated in the human body), the amplifiers would have to be no more than a few inches apart—just like the acupuncture points."

Dr. Becker and his assistant, Maria Reichmanis, a young biophysicist, designed special equipment to measure and map the electrical conductivity along the channels. They found the predicted electrical characteristics along the channels and at half the points. These same points showed up on all the people tested. They suggested that the other traditional points may simply be weaker, or of a different kind, than the ones that their instruments detected.

Each point that they found was electrically positive compared to its surrounding tissue, and each point had an electrical field surrounding it with its own characteristic shape.

Later research (see appendices) in China, France, and the United States has shown not only that these points and channels have electrical properties but that they also emit and absorb light and sound, both of which are vital to healthy biological functions.

THE FOUR CATEGORIES OF ENERGETIC POINTS

Points are divided into four categories (Figure 8.2) and are described as follows.

1. Channel points are the Primary points that are distributed along the Twelve Primary Channels and the Conception and Governing Vessels. There are 365 channel points.
2. Extra points are not regarded as having a specific origin in the fourteen main channels, although they are named and are in definite lo-

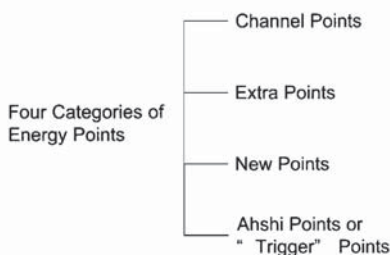


Figure 8.2. The Four Categories of Energetic Points

cations. These points are also called "miscellaneous points."

3. New points are a fairly large group of points discovered since the Communist "Liberation" of 1949, in many cases through electric point detection. These points generally have no energetic description, but do have indications. Combined with the Extra points, there are more than 700.
4. Ahshi Points are tender or painful spots near a diseased or injured area and can be anywhere, on or off of traditional points and channels. They function like trigger points, as they are points of tension or pain. Ahshi points are not given specific names or definite locations as they are mostly used for pain syndromes.

THE TWO GATES OF ENERGETIC POINTS

Another way of categorizing the points is into the two general types commonly used by the Qigong doctor.

1. The Outer Qi Gates are points through which the patient's Shen and Qi enter and leave the body. The Qigong doctor or patient may gather healing Qi from the outer environment through these gates. In terms of pathology, these points are especially vulnerable to the Six External Pathogens, i.e., Cold, Hot, Wind, Damp, Dry, and Fire invasion (see Chapter 21), which may enter the body through these gates. These same pathogens may also be ex-

pelled through these gates. For this reason, many of these outer Qi gates have the word Feng (Wind) in their names, such as Fengchi GB-20 (Wind Pool).

2. The Inner Qi Gates are points through which the Qi of the Yin and Yang organs and channels is transported back and forth internally and externally, deeply and superficially. These points are more involved with the movement of Qi within the body and are less involved in the exchange with the outer environment. In this way, the Inner Qi Gates enable the Qi to communicate between the different parts of the body.

These two types of points (or gates) are specific areas where the Qigong doctors concentrate their intention and focus their energy extension. Point locations have a greater amount of accumulated Qi, and are used for dispersing or tonifying the body's organ energy, to promote the correct balanced circulation of Qi and Blood.

THE THREE FUNCTIONS OF ENERGETIC POINTS

The points can be used for three clinical functions: to manipulate Qi and Blood, for diagnosis, and to serve as pathways for the elimination of disease.

1. Qi and Blood can be manipulated to purge Excess conditions, tonify Deficient conditions, or for regulation.
 - a. To disperse Excess conditions, the Qigong doctor emits Qi over a specific point (or points) and begins to purge, or disperse, the energy in the area (to purge is to remove toxins directly from the organ, whereas to disperse is to lead the toxins out through the channels). The goal of this treatment is to move any Excess, particularly stagnant Qi and Blood. If only Qi is stuck, the pain will move and feel dull. If only Blood is stuck, the pain will not move and will be sharp. This distinction, however, is more important in Chinese herbology than it is for medical Qigong, acupuncture,

or massage because, as stated in the classics, "Qi is the commander of Blood"; therefore, moving the Qi in the latter therapies will also move stagnant Blood.

- b. To tonify a Deficient condition, the Qigong doctor emits Qi over a specific point or points, and begins to tonify or strengthen the patient's Qi, Blood, Yin, Yang, or specific organs and tissues. The Qigong doctor uses varying techniques according to the patient's needs (e.g., in order to prevent feeling discomfort, the doctor will tonify weak patients slowly).
- c. To regulate, the Qigong doctor emits Qi over a specific point or points, and allows the body's natural homeostasis to take over and restore healthy function. This type of treatment is also used when a patient has a combined Excess/Deficiency syndrome (such as stagnant Qi in the chest due to a Qi Deficiency in the Lungs and Kidneys).

The healing potential of point stimulation can be accomplished through various modalities, such as Energy Projection, Energetic Point Therapy, Jing Point Therapy or Invisible Needle Therapy.

2. Diagnosis through point palpation and inspection is an important diagnostic tool in all the branches of Chinese medicine. If a point hurts when touched with light pressure, is hard or swollen, or is purple, black and blue, or red, this indicates an Excess condition. If the point hurts on deep pressure or is soft to the touch, lacks resilience, or is sallow in color, it indicates an underlying Deficiency.

The skin over points often feels sticky, in contrast to the slippery or smooth quality of the skin surrounding the point. When passing the fingers over a point, the doctor generally feels the energetic pulse of the channel. When touched, the point energetically responds like an echo, vibrating along the channel into the organ and then back again to the

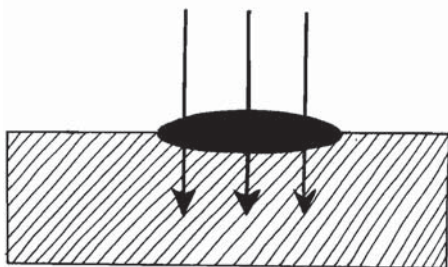


Figure 8.3. Weak or Deficient tissue will naturally pull and absorb Qi into the surrounding areas.



Figure 8.4. Strong, Excess, or Armored tissue will naturally repel Qi from the surrounding areas.

doctor's finger. The doctor can use this energetic response for diagnostic evaluation by sending a pulse along the flow of the channel or against it (into the organ itself). Once sufficient stimulation is applied to the point, its organ or region is "reminded" of its normal function. In this way, diagnosis and treatment are accomplished simultaneously.

Once the location and energy flow of the channel to be treated is diagnosed, the doctor must take into consideration that each patient will react differently in accordance with the severity of symptoms, as well as the individual's constitutional type. Before beginning treatment, the doctor should extend Qi between the energetic point's boundary (the space separating the Wei and Ying energy levels), until the soreness or distention is felt on the tips of the doctor's fingers or palms (which act like a barometer). This form of diagnosis determines the condition of the channel and the area needing treatment. Although the feelings and sensations will vary with each patient, energetic truths remain constant. For example:

- a. Weak or Deficient areas will feel like an empty hole or deep well. Deficient Blood or Qi will actually pull the energy into the area and will feel something like a subtle vacuum suction. If the area that the doctor is treating attacks his or her Qi and begins to absorb

it, the doctor should tonify that area immediately. Think of this reaction as a dry house plant starving for water. The minute the water touches its soil, the plant immediately absorbs it into its roots (Figure 8.3).

- b. Strong or Excess areas will repel the doctor's Qi. If the diseased area repels the doctor's Qi, he or she must immediately dredge the Excess. First, the doctor should focus on the region surrounding the Excess to drain the Excess energy away from the damaged points, then dredge the Excess energy away from the original trauma area. This technique is excellent for damaged or sprained joints. The doctor should focus on the patient's breathing when dredging. As the patient inhales, the doctor exhales and vice-versa. As the patient exhales, he or she releases pathogenic factors; by inhaling when the patient exhales, the doctor facilitates this process, and prevents depletion of his or her own Qi (Figure 8.4).
3. Disease transmission may occur due to the External invasion of pathogenic Qi into the body through the points. Some points are particularly vulnerable to exogenous invasions, especially Wind invasion. Wind-susceptible points usually have the word Feng in their names.

POINT NAMES

Traditionally, each point has a name, which either describes its location, its energetic function, or both. In addition, modern acupuncture texts have assigned a name and number for each point, according to its channel and its order along the natural course of the channel.

Sometimes a point may have several different traditional names, varying according to whether they are being used by medical Qigong doctors, acupuncturists, martial artists, or religious practitioners; for example, GV-1 is called *Changqiang* (Long Strength) in Traditional Chinese Medicine, and *Weilu* (Tail Gate) in medical Qigong and Daoist inner alchemy.

The history of point naming and the different terminologies used can be traced back to the different Buddhist and Daoist temples in ancient China. Each religious sect had its own specific names given to certain points, in accordance with the temple's spiritual and energetic needs. Giving the points different names was a form of secret code, used to keep the system pure and to prevent the knowledge from falling into the hands of the uninitiated or unscrupulous.

Sometimes the same name may refer to different points or areas on the body; for example, *Yuzhen* (Jade Pillow), located in the occipital region on the posterior base of the skull, is the name commonly used for BL-9 in Traditional Chinese Medicine. However, in medical Qigong and Daoist inner alchemy, *Yuzhen* instead refers to an entire area the size of one's fist placed between the bilateral BL-9 points.

CLASSIFICATION OF ENERGETIC POINTS

The points are further classified according to their energetic potential. This classification will assist the doctor of Traditional Chinese Medicine in choosing the right point or points to treat. The following is a list of energetic point classifications.

THE FIVE ANTIQUE SHU POINTS

Like the internal organs and channels, some points have a more powerful influence on the body than others. Each point has an action on the

quantity of energy of an organ. Along each of the Twelve Primary Channels lie five specific points below the elbow or the knee called *Antique Shu* points (also called *Transporting* points and *Command* points). These points belong to the oldest classification of points, and are described in water images, comparing each section of the channel to the course water takes as it emerges from the ground and makes its way to the ocean. They are identified as follows: *Jing* (Well), *Ying* (Spring), *Shu* (Stream), *Jing* (River), and *He* (Sea). These five points are situated along the flow of energy from the extremities to the torso (running from the fingers to the elbows and from the toes to the knees), occupying the same progressive location along the patient's channels (Well, Spring, Stream, River, and Sea).

Centrifugal and Centripetal Energy Flow

All of the body's channel points energetically progress in two opposite currents according to the direction and flow of the channel's energy. These two energy currents are described as follows.

1. The Channel's Outward Centrifugal Flow of Qi passes from the organ, through the channel, to the point, and is expressed or intensified through the patient's exhalation. The outward centrifugal flow of energy is manifested in channel points and in areas of the body where there are conditions of Excess.
2. The Channel's Inward Centripetal Flow of Qi passes from the point, through the channel, to the organ. The inward centripetal flow of energy is manifested in channel points and areas of the body where there are conditions of Deficiency.

Through stimulation, channel points fulfill a double function. Centrifugally, they inform the doctor of impending internal disorders by discharging Excess energy. Centripetally, they transmit the energetic action placed on them, absorbing energy to supply the body's internal insufficiencies.

Yin and Yang Channels and the Five Elements

Each of the Five Antique Shu points also corresponds to the Five Elements, in the progression of the Creative Cycle. Each Yin channel begins

| Points | Yin Channel Elements (Ethereal Soul—Hun) | Yang Channel Elements (Corporeal Soul—Po) |
|--------------------|---|--|
| Jing-Well Points | Wood | Metal |
| Ying-Spring Points | Fire | Water |
| Shu-Stream Points | Earth | Wood |
| Jing-River Points | Metal | Fire |
| He-Sea Points | Water | Earth |

Figure 8.5. The Five Antique Shu Points and their Correspondence to the Five Elements

with the Hun progression through the Five Elements, starting with Wood, then Fire, Earth, Metal, and Water. Each Yang channel begins with the Po progression through the Five Elements, starting with Metal, then Water, Wood, Fire, and Earth (Figure 8.5).

Similar to the eyes relationship to Wood (Hun) and Metal (Po), the beginning points on the Twelve Primary Channels also have a relationship to either a Wood (Ethereal Soul) or Po (Corporeal Soul) connection. Hence, in meditation exercises, when specific finger tip points are connected, the blending of the Hun and Po energies are established. The practice of connecting specific finger tip points is sometimes referred to as the connection (or fusion) of the body's Ethereal and Corporeal Soul.

The Five Antique Shu points energetically flow from superficial to deep and are susceptible to external pathogens and climatic changes. The distal points on the feet tend to be more powerful than those on the hands. After the manipulation of the patient's distal points, the local channel points are used according to their feeling of tenderness. The Five Transporting points are explained as follows.

1. Jing-Well points are the first points along the extremities of the channels and are located at the tips of the fingers and toes. These points are where the energy of the channel pools and is at its most superficial and thinnest.

These points are where the energy of the channels leaves the body moving centrifugally outward. At the end of the fingertips and toes, the channel's energetic polarity changes from Yin to Yang or vice versa. Due to this shift in polarity, the energy at the channel's extremities tends to be unstable, and therefore more easily influenced.

Due to their outward movement of energy, the Well points can be used by the Qigong doctor to eliminate the patient's pathogenic factors quickly, especially when the Yin organs are affected. The Well points will also have a strong effect on the patient's mental state, quickly changing the patient's mood. These points are generally used for acute disorders, expelling exogenous pathogens, and mental disorders. They are used as "revival" points for loss of consciousness from fainting and heat stroke, convulsions, a feeling of fullness below the Heart, and local neuropathy (tingling, numbness, burning pain). In mental disorders, they are commonly used for irritability, mental restlessness, anxiety, hysteria, mania, and insomnia.

2. Ying-Spring points are the second points along the channels and, in all cases, are located in the second position of the channels' energetic progression up the arms or legs, and are located next to the Well points. These points are where the channel's energetic flow quickens its progression of Qi into the body.

At the location of the Spring points, the Qi in the channels is very dynamic and powerful. Slipping and gliding like the swirling movement of cascading water, the energy in these points can change quickly. The Spring points are generally used to eliminate Internal and External pathogenic factors (especially Heat) from the patient's body. They are also used when a disease effects a color change in the patient's complexion.

In the Yin channels, this point is always a Fire Element. Purging the Spring point in the Yin channels reduces Heat and clears Fire. In the Yang channels, the Spring point is always the Water Element point. The doctor can reduce Heat in the patient's Yang channel by tonifying this Water point.

3. Shu-Stream points are the third points along the channels and are located in the third position in the channels' energetic progression up the arms or legs, next to the Spring point (except for the Gall Bladder's Channel where it is the fourth point). These points are where the channel's energy rapidly pours through and slightly deepens its flow into the body.

At these points, the external pathogenic factors penetrate deep into the channels and can be "transported" into the body's interior. These points are used to clear Wind and Dampness from the patient's channels or when a disease manifests intermittently.

4. Jing-River points are the fourth of the Five Transporting points; they are, however, not always located on the fourth point along the channel. The points are, however, always located between the wrist and elbow on the arms and between the ankle and knee on the legs. These points are where the channels broaden, and the energy flow continues to increase.

At these points, the energy current flows wider, deeper, and more irregularly, like a large river, directing the invasion of external pathogenic factors towards the body's tendons, joints, and bones. These points are generally used when there is stagnation of Qi and

Blood in the patient's channels, as well as for coughing, asthma, dyspnea, sore throat, and upper respiratory diseases.

5. He-Sea points are the fifth points of the Five Transporting points and, in all cases, are located at the elbows and knees. These points are where the energy of the channels is vast and plunges deep into the body.

The Qi at the He-Sea points moves centripetally inward, flowing much slower, joining, collecting, and fusing with the general circulation of the body's energy (like a mighty river flowing into the sea). The He-Sea points are generally used for all Stomach and Intestinal diseases and for Internal disorders of the organs.

THE FIVE ELEMENTAL POINTS

Each of the Five Elemental points correspond to the Five Antique Shu points. The Five Elemental points are aligned in the progression of the Creative Cycle. Each Yin Channel begins with the Three Ethereal Souls (Hun) progression through the Five Elements, starting with Wood, then Fire, Earth, Metal, and Water. Each Yang channel begins with the Seven Corporeal Souls (Po) progression through the Five Elements, starting with Metal, then Water, Wood, Fire, and Earth.

THE SIXTEEN XI CLEFT (ACCUMULATION) POINTS

These points are used for purging acute conditions of Excess in the channels and organs. There is one point on each of the Twelve Primary Channels, plus one point on the Yin and Yang Heel Vessels, and one point on the Yin and Yang Linking Vessels. The Yin Channel Accumulation points are Lu-6, Pc-4, Ht-6, Sp-8, Lv-6, Kd-5, Yin Heel Kd-8, and Yin Linking Kd-9. The Yang Channel Accumulation points are LI-7, TB-7, SI-6, St-34, GB-36, Bl-63, Yang Heel Bl-59, and Yang Linking GB-35.

THE TWELVE FRONT MU (ALARM, COLLECTING) POINTS

The energy of the organs collect at these points; therefore, they can be used for both diagnosis and treatment. These points are palpated for diagnosis and may feel tender to the patient, either spontaneously or upon pressure. If they re-

spond to light pressure or feel tight or swollen, the patient has an Excess condition; if the points respond to deep pressure or feel hollow or deflated the patient has a Deficient condition. The Twelve Front Alarm points are: Lungs Lu-1, Pericardium CV-17, Liver Lv-14, Spleen Lv-13, Gall Bladder GB-24, Kidneys GB-25, Heart CV-14, Stomach CV-12, Large Intestine St-25, Triple Burners CV-5, Small Intestine CV-4, and Bladder CV-3.

THE EIGHTEEN BACK SHU (ASSOCIATED, TRANSPORTING) POINTS

These points are all located on the Bladder Channel and are used for both diagnosis and treatment. These points transport Qi very effectively and directly to the internal organs. They can be used for treating the corresponding sense organs. The Eighteen Back Transporting points are: Lungs Bl-13, Pericardium Bl-14, Heart Bl-15, Governing Vessel Bl-16, Diaphragm Bl-17, Liver Bl-18, Gall Bladder Bl-19, Spleen Bl-20, Stomach Bl-21, Triple Burners Bl-22, Kidneys Bl-23, Sea of Qi Bl-24, Large Intestine Bl-25, Gate to the Yuan Qi (Guan Yuan) Bl-26, Small Intestine Bl-27, Bladder Bl-28, Sacrum Bl-29, and Anus Bl-30.

THE FIFTEEN LUO (CONNECTING) POINTS

One of these points is located on each of the Twelve Primary Channels, as well as the Governing and Conception Vessels and the Great Luo point of the Spleen. These points are used to treat channel pathology. The Fifteen Collateral points are divided into Yin and Yang channel points. Yin Channel points include: Lu-7, Pc-6, Ht-5, Sp-4, Lv-5, Kd-4, CV-15, and the Great Luo Channel Sp-21. The Yang Channel points include LI-6, TB-5, SI-7, St-40, GB-37, Bl-58, and GV-1.

THE TWELVE ENTRY POINTS

These points are where the energy from a Primary Channel enters its coupled channel in the Horary Cycle. The entry point is the first point on each channel in all cases, except for the Large Intestine's Channel in which it is LI-4.

THE TWELVE EXIT POINTS

These points are where the Qi leaves the Primary Channel to flow into its coupled channel in the Horary Cycle. The Yin Channel Exit points include: Lu-7, Pc-8, Ht-9, Sp-21, Lv-14, and Kd-

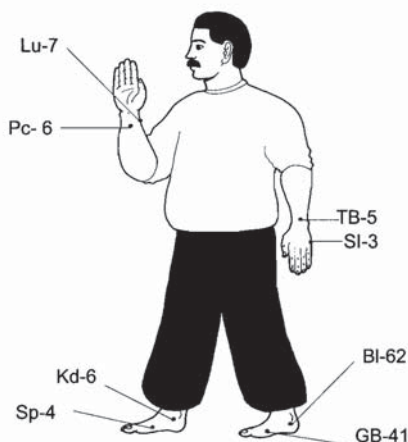


Figure 8.6. Locations of the Body's Master and Couple Points

| Channel | Open with Master Point | Complete with Couple Point |
|--------------|------------------------|----------------------------|
| Governing | Hand (SI-3) | Foot (Bl-62) |
| Conception | Hand (Lu-7) | Foot (Kd-6) |
| Thrusting | Foot (Sp-4) | Hand (Pc-6) |
| Belt | Hand (TB-5) | Foot (GB-41) |
| Yin Linking | Hand (Pc-6) | Foot (Sp-4) |
| Yang Linking | Foot (GB-41) | Hand (TB-5) |
| Yin Heel | Foot (Kd-6) | Hand (Lu-7) |
| Yang Heel | Foot (Bl-62) | Hand (SI-3) |

Figure 8.7. The Vessels with their Associated Master Points and Couple Points

22. The Yang Channel Exit points include: LI-20, TB-23, SI-19, St-42, GB-41, and Bl-67.

THE EIGHT INFLUENTIAL POINTS

These points have specific effects on their respective organs, substances, and tissues. They affect the body's Qi, Blood, sinews, blood vessels, bones, and Marrow, as well as the Yin and Yang organs. The Eight Influential points are as follows: Yin Organs Lv-13, Yang Organs CV-12, Qi CV-17, Blood Bl-17, sinews GB-34, blood vessels Lu-9, Bones Bl-11, and Marrow GB-39.

THE EIGHT CONFLUENT POINTS

These eight points communicate with the Eight Extraordinary Vessels. The Confluent points are divided into Master and Coupled points. The Master point is the primary point chosen for treatment, its Coupled point is the connecting or secondary point used to open the specific Vessel. Each of the Eight Extraordinary Vessels has both a Master and Coupled Confluent point on the upper or lower limbs.

All of the Eight Extraordinary Vessels can be treated in various combinations according to their specific Master and Coupled point locations (Figure 8.6). If, for example, the Qigong doctor causes Qi to flow from the patient's Master point on the hand (SI-3) to its Coupled point (Bl-62) on the foot, the Governing Vessel will open. To complete the treatment, the doctor must first remove stimulation from the Coupled point then disconnect from the Master point (Figure 8.7).

The Eight Confluent points are as follows: Governing Vessel SI-3, Conception Vessel Lu-7, Belt Vessel GB-41, Thrusting Vessels Sp-4, Yang Heel Vessel Bl-62, Yin Heel Vessel Kd-6, Yang Linking Vessel TB-5, and Yin Linking Vessel Pc-6.

THE TWELVE YUAN-SOURCE POINTS

Each of the Twelve Primary Channels has a Yuan-Source point, where the body's Original Qi surfaces and pools. On the Yin Channels, the Yuan-Source points are always the Shu-Stream points. On the Yang Channels, however, the Yuan-Source points are separate points located between the Shu-Stream and the Jing-River points. These points are usually the fourth point from the distal end of the channel, except in the case of the Gall

Bladder Channel, where the Yuan-Source point is the fifth point.

The Yuan Qi originates and resides in the Lower Dantian area and is dispersed to the Yin and Yang organs and then to the limbs by the Triple Burners.

The Yuan-Source points can be used clinically in diagnosis for the Yin organs. The Qigong doctor examines the points by both palpation and visual diagnosis.

The Yuan-Source points are the primary points on the Yin channel for tonifying and regulating their respective Yin organs. On the Yang Channels, the Yuan-Source points are quite different in terms of their importance and energetics. These points generally have a negligible tonifying effect on their related Yang organs and comparatively little Qi regulating effect. Their main functions are to expel various pathogenic factors, and to treat disorders along their channel pathways. The Twelve Yuan points are as follows: Gall Bladder GB-40, Liver Lv-3, Lungs Lu-9, Large Intestine LI-4, Stomach St-42, Spleen Sp-3, Heart Ht-7, Small Intestine SI-4, Bladder Bl-64, Pericardium Pc-7, and Triple Burners TB-4.

THE POINTS OF THE FOUR SEAS

The human body has four seas: the Sea of Qi, Sea of Blood, Sea of Marrow, and the Sea of Nourishment (literally Water and Grain). To access these seas, the Qigong doctor stimulates the following points:

1. The Sea of Qi points include: Bl-10, St-9, CV-17, GV-14 and GV-15. When the Sea of Qi is in Excess, symptoms include fullness in the chest, flushed complexion, and dyspnea. When the Sea of Qi is Deficient, symptoms include fatigue or low energy and an inability to speak.
2. The Sea of Blood points include: Bl-11, St-37, and St-39. When the Sea of Blood is in Excess, symptoms include anxiety, uneasiness, and unrest, and the entire body feels big. When the Sea of Blood is Deficient, symptoms include the body feeling too small for no apparent reason.
3. The Sea of Marrow points include: GV-15, GV-

16, GV-17, and GV-20. When the Sea of Marrow is in Excess, symptoms include sensations relating to that of Excess energy (lightness, feelings of strength and vitality). When the Sea of Marrow is Deficient, symptoms include fatigue, vertigo, dizziness, tinnitus, pain in the lower legs, impaired vision, and a desire to sleep.

4. The Sea of Nourishment points include: St-30 and St-36. When the Sea of Nourishment is in Excess, the abdomen feels distended. When the Sea of Nourishment is Deficient, symptoms include hunger with an inability to eat.

UPPER (UNITING) HE-SEA POINTS

There are three points on the upper arm that have a powerful effect on the Yang organs. The affected organs and their points include the Stomach LI-10, Large Intestine LI-9, and the Small Intestine LI-8.

LOWER (UNITING) HE-SEA POINTS

Each of the Yang organs has a uniting He-Sea point on the leg, which can be used to treat Yang organ problems. The three Yang channels of the feet also correspond to the three Yang channels of the hands. The Lower Six Lower He-Sea points are as follows: Stomach St-36, Large Intestine St-37, Small Intestine St-39, Triple Burners BL-39, Bladder BL-40, and Gall Bladder GB-34.

THE ELEVEN GHOST POINTS

In ancient times, these eleven points were traditionally used for spirit possession and have a

specific effect on the mind's psychological functions. In traditional Chinese medical clinics today, these points are commonly used to treat emotional disorders. The Eleven Ghost points are as follows: GV-26, Lu-11, Sp-1, Pc-7, BL-62, GV-16, St-6, CV-24, Pc-8, GV-23, and LI-11.

THE TEN WINDOW OF THE SKY POINTS

These ten points also have a specific effects on the mind's psychological functions and are also commonly used to treat emotional disorders. The Ten Window of the Sky points are as follows: Lu-3, LI-18, TB-16, BL-10, St-9, CV-22, GV-16, SI-16, SI-17, and Pc-1.

SUMMARY OF POINTS

Understanding the origin and function of the body's energetic points, as well as the Qi flow along the energetic channels, allows the Qigong doctor to emit energy through these energetic cavities to easily access the tissues and internal organs of the patient's body. It is through this understanding that the doctor can also lead and purge the Toxic or pathogenic Qi (which has become stagnant or detrimentally active within the patient's body) away from the diseased organs, through the channels and out the body.

The following graph (Figure 8.8) is a basic categorization of the body's points and their descriptions.

| Category | Points | Description |
|-------------------------------|--|--------------------------------------|
| Five Antique Shu Points | Jing-Well, Ying-Spring, Shu-Stream, Jing-River, He-Sea | Transporting and Command Points |
| Sixteen Xi Cleft Points | Yin: Lu-6, Pc-4: Ht-6, Sp-8, Lv-6, Kd-5, Yin Heel Kd-8, and Yin Linking Kd-9 Yang: LI-7, TB-7, SI-6, St-34, GB-36, Bl-63, Yang Heel Bl-59 and Yang Linking GB-35 | Accumulation Points |
| Twelve Front Mu Points | Lungs Lu-1, Pericardium CV-17, Liver Lv-14, Spleen Lv-13, Gall Bladder GB-24, Kidneys GB-25, Heart CV-14, Stomach CV-12, Large Intestine St-25, Triple Burners CV-5, Small Intestine CV-4, and Bladder CV-3 | Alarm, Collecting Points |
| Eighteen Back Shu Points | Lungs Bl-13, Pericardium Bl-14, Heart Bl-15, Governing Vessel Bl-16, Diaphragm Bl-17, Liver Bl-18, Gall Bladder Bl-19, Spleen Bl-20, Stomach Bl-21, Triple Burners Bl-22, Kidney Bl-23, Sea of Qi Bl-24, Large Intestine Bl-25, Gate to the Original Qi (Guan Yuan) Bl-26, Small Intestine Bl-27, Bladder Bl-28, Sacrum Bl-29 and Anus Bl-30 | Associated, Transporting Points |
| Fifteen Luo Points | Yin: Lu-7, Pc-6, Ht-5, Sp-4, Lv-5, Kd-4, CV-15, the Great Luo Channel Sp-21 Yang: LI-6, TB-5, SI-7, St-40, GB-37, Bl-58 and GV-1 | Connecting Points |
| Twelve Entry Points | The first point on each channel except for the Large Intestine Channel in which it is LI-4 | Qi enters Channel |
| Twelve Exit Points | Yin: Lu-7, P-8, Ht-9, Sp-21, Lv-14 and Kd-22 Yang: LI-20, TB-23, SI-19, St-42, GB-41 and Bl-67 | Qi exits Channel |
| Eight Influential Points | Yin Organs Lv-13, Yang Organs CV-12, Qi CV-17, Blood Bl-17, Sinews GB-34, Blood Vessels Lu-9, Bones Bl-11 and Marrow GB-39 | Influence Internal Organ Function |
| Eight Confluent Points | Governing Vessel SI-3, Conception Vessel Lu-7, Belt Vessel GB-41, Thrusting Vessels Sp-4, Yang Heel Vessels Bl-62, Yin Heel Vessels Kd-6, Yang Linking Vessels TB-5 and Yin Linking Vessels Pc-6 | Master and Couple Points |
| Twelve Yuan-Source Points | Gall Bladder GB-40, Liver Lv-3, Lungs Lu-9, Large Intestine LI-4, Stomach St-42, Spleen- Sp-3, Heart Ht-7, Small Intestine SI-4, Bladder Bl-64, Pericardium Pc-7, and Triple Burners TB-4 | Source of Original Qi Points |
| Four Seas Points | Sea of Qi Points: Bl-10, St-9, CV-17, GV-14 and 15 Sea of Blood Points: Bl-11, St-37 and 39 Sea of Marrow Points: GV-15, 16, 17, and 20 Sea of Nourishment Points: St-30 and 36 | Give Access to the Four Seas |
| Upper He-Sea Points | Stomach LI-10, Large Intestine LI-9 and the Small Intestine LI-8 | Affect the Yang Organs |
| Lower He-Sea Points | Stomach St-36, Large Intestine St-37, Small Intestine St-39, Triple Burners Bl-39, Bladder Bl-40, and Gall Bladder GB-34 | Affect the Yang Organs |
| Eleven Ghost Points | Governing Vessel 26, Lungs 11, Spleen 1, Pericardium 7, Bladder 62, Governing Vessel 16, Stomach 6, Conception Vessel 24, Pericardium 8, Governing Vessel 23, and Large Intestine 11 | Affect the Mind, Emotion, and Spirit |
| Ten Windows of the Sky Points | Lung 3, Large Intestine 18, Triple Burners 16, Bladder 10, Stomach 9, Conception Vessel 22, Governing Vessel 16, Small Intestine 16, Small Intestine 17, and Pericardium 1 | Affect the Mind, Emotion, and Spirit |

Figure 8.8. Point Graph

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

CHAPTER 9

THE EXTRAORDINARY YANG ORGANS

Besides the six Yin organs (Liver, Heart, Pericardium, Spleen, Lungs, and Kidneys) and six Yang organs (Gall Bladder, Small Intestine, Triple Burners, Stomach, Large Intestine, and Bladder), the body has six Extraordinary Yang organs, also called the "curious organs." These Extraordinary organs function like Yin organs (storing Yin Essence, i.e., Blood, Marrow, or Kidney Essence) but look like Yang organs (they are hollow). These six curious organs include the Uterus, Brain, Marrow, Bones, Blood Vessels, and Gall Bladder. The body's Eight Extraordinary Vessels integrate the Extraordinary Yang organs with the main six Yang organs and the Kidneys.

THE UTERUS

In Chinese medicine, the uterus encompasses the fallopian tubes and the ovaries and has the function of regulating menstruation, conception,

and pregnancy (Figure 9.1). The uterus connects to the Kidneys (which provide the uterus with Jing), the Conception Vessel (which provides the uterus with Qi and nourishes the fetus), and the Thrusting Channel (which provides the uterus with Blood). Only when the Jing of the Kidneys is sufficient can the menstrual period occur regularly, the woman become pregnant, and fetal growth become possible. The Qi and Blood of the Twelve Primary Channels pass into the uterus through the Thrusting and Conception Vessels, affecting the amount of menstrual flow and its cycle.

The three Yin organs of the Heart, Liver, and Spleen also energetically connect to the uterus through their relationships with the Blood. The Heart governs the Blood. The Liver stores the Blood and regulates the volume of circulating Blood, which is responsible for normal menstruation. The Spleen controls the Blood.

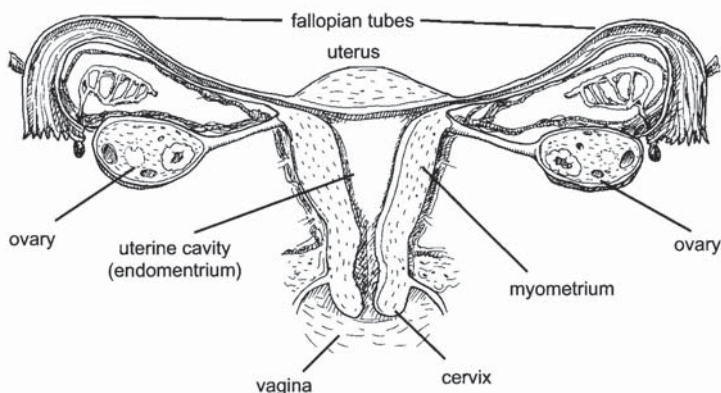


Figure 9.1. The Female Reproductive Organs, including the Uterus, Fallopian Tubes, and Ovaries

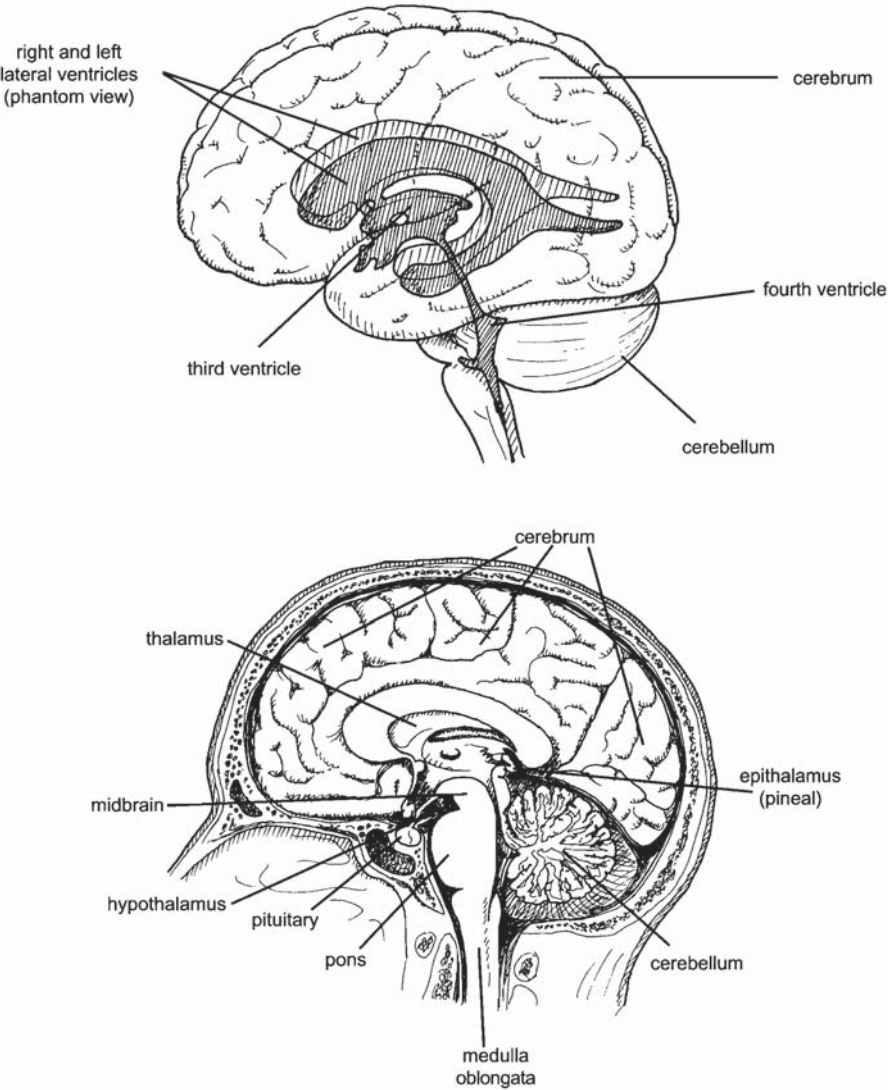


Figure 9.2. The Human Brain

THE BRAIN

The Brain is considered the house of the Yuan Shen, and the seat of mental function. It is believed that the senses and control of the body's physical movements are related to the Brain. The Brain is functionally related to the Kidneys and controls memory, concentration, hearing, touch, sight, and smell. The Brain is also called the Sea of Marrow, extending from the top of the head to the GV-16 Wind Palace point, just below the external occipital protuberance. The Kidney Essence produces Marrow, which fills the spinal cord and Brain. The Brain also depends on the Heart's Blood for its nourishment. Because the Kidneys store the Jing and the Heart governs the Blood, the Brain depends on the balanced state of the Heart and Kidneys for vitality. The Brain is considered a transformation chamber of both Prenatal and Postnatal Essence (Jing) and Energy (Qi). The Brain is regulated by the Governing Vessel, as well as the Yin and Yang Heel Vessels.

This viewpoint is quite different from the Western approach, which views the brain's anatomy as consisting of five regions (Figure 9.2), including:

1. The cerebral hemispheres or cerebrum (the neocortex (neopallium),
2. The thalamus, hypothalamus, and epithalamus (pineal),
3. The midbrain/mesencephalon (the colliculi and cerebral peduncles),
4. The pons and cerebellum, and
5. The medullae oblongata.

In Western medicine, the oldest part of the Brain (situated at the top of the Brain stem) is often called the "reptilian Brain" because its anatomical formation is similar to that found in lizards, alligators, and turtles. Surrounding it is the mammalian Brain, which is called the limbic system. The third part of the Brain is called the neocortex, which wraps itself around the limbic system. All three parts of the Brain (reptilian, mammalian, and neocortex) are viewed as biologically distinct, both in their chemistry and in their structure. The older formations of the Brain are responsible for the autonomic nervous system, whereas

the neocortex is responsible for thinking and voluntary movement.

In Chinese energetic medicine, each selective set of the human brain cells absorbs and records sets of vibrations. The Brain receives these vibrations through the skin, eyes, ears, nose, and mouth, and records them in its cells. The mind interprets these incoming vibrations as images, sounds, smells, and sensations, and organizes these into memories. The extent to which the mind interprets the incoming data depends upon the level of consciousness and awareness of the individual at the time of the recording. When a Qigong doctor, attunes his or her vibrations to the patient's energetic field and emits Qi, the brain cells responsible for storing the vibrations are stimulated. When these vibrations are stimulated through the energy projected by a Qigong doctor, the patient's tissues respond and reproduce an energetic pattern similar to the original one used to record the patient's physical, mental, emotional, energetic and spiritual experiences. This energetic tissue reaction occurs only because the patient's cells are held directly to their same consistent vibrational patterning.

One set of selective brain cells receives, records, and maintains the vibrations of the thoughts, actions, movements, and pictures that other forms project. These vibrations can also be reproduced and projected, being received by the Qigong doctor as images from within his or her own mind through inner-vision. The Qigong doctor can arrange his or her cells' energetic pattern in such a way as to reproduce the words and motions of these forms or objects, even the thoughts of those that sent them. Through these cells, the Qigong doctor can assist his or her patient, as well as him or herself, in controlling their thoughts, as it is through these cells that accidents and disease are brought into existence; for example, someone either observes or imagines a specific thing happening. The corresponding vibration is fixed in the cells, sent out to be imprinted on the corresponding cells of another's Brain, then projected back until the incident is so fixed that the occurrence actually happens (self-fulfilling prophecy).

Another set of selective brain cells receives, records, and maintains the vibrations of the thoughts and activities of the divine. The divine energy vibration pervades every substance and is always sending out divine knowledge and true wisdom. Stored within the body are the cells that receive and project the vibrations of the divine Mind. If the doctor separates him or herself from the divine in thought, he or she will also separate from the divine in manifestation.

THE GALL BLADDER

The Gall Bladder stores the bile, which is considered a "pure" fluid. The function of the Gall Bladder is to aid digestion, as well as drain off Excess Heat from the Liver (Figure 9.3). The Gall Bladder is regulated by the energy of the Belt Vessel.

THE MARROW

In Chinese medicine the term Marrow (Sui) is different from bone marrow as defined in Western medicine. The Marrow is the substance which is the common matrix of bones, bone marrow, the spinal cord and the Brain. The Marrow is rooted in the Jing and is connected to the Lower Dantian through the Governing Vessel. It is regulated by the energy of the body's Thrusting Vessels.

The Kidney Jing is the origin of the Marrow. The Marrow functions to form the bone marrow, as well as nourish the Brain and spinal cord. When the Mingmen warms and nourishes the body, the Marrow becomes full (which sustains the body's vertical posture and gives strength to both the Brain and the bones). When the Marrow is full, thinking is clear. Too much thinking leads to Excess Fire, which burns the Brain, causing dizziness, blurred vision, and tinnitus.

Both red and white blood cells are produced in the Marrow of the bones. The red blood cells (which circulate oxygen and eliminate carbon dioxide) are produced within the body's long bones (humerus, femur, tibia, etc.). The white blood cells (vital to the body's immune system) are produced within the body's flat bones (skull, sternum, scapulae, pelvis, etc.). The type of blood cells that are produced depends on the type of Marrow that predominates.

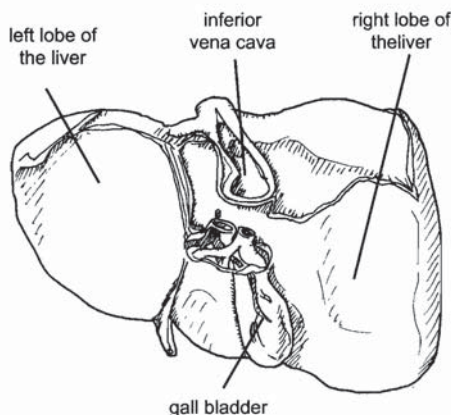


Figure 9.3. The Gall Bladder

When all of the Postnatal energy acquired from the combination of physical (diet, food, and drink), mental/emotional (thoughts and emotions), and spiritual (prayer, meditation, and sex) cultivations is circulated through the Microcosmic Orbit (Fire Cycle), the Prenatal Qi stored in the bone marrow and Brain become stimulated, awakening the spiritual consciousness. This combination and circulation of physical, mental, emotional, and spiritual energy is why the brain marrow is considered to be constructed from the finest and most subtle essences, manifesting the original and hidden power of the Kidneys.

THE BONES

The bones are related to the Kidney's Jing. The bones support the body's structure, strength, and mobility, as well as store the bone marrow (Figure 9.4). The bones are extremely porous and are always "breathing," they are regulated by the energy of both the body's Conception and Thrusting Vessels. The pores of the bones allow Qi and Blood to be absorbed and released, the same way a sponge absorbs and releases water.

There is a natural union between the energetic function of the Marrow and the bones. The Marrow, held within the bones, assures the power and

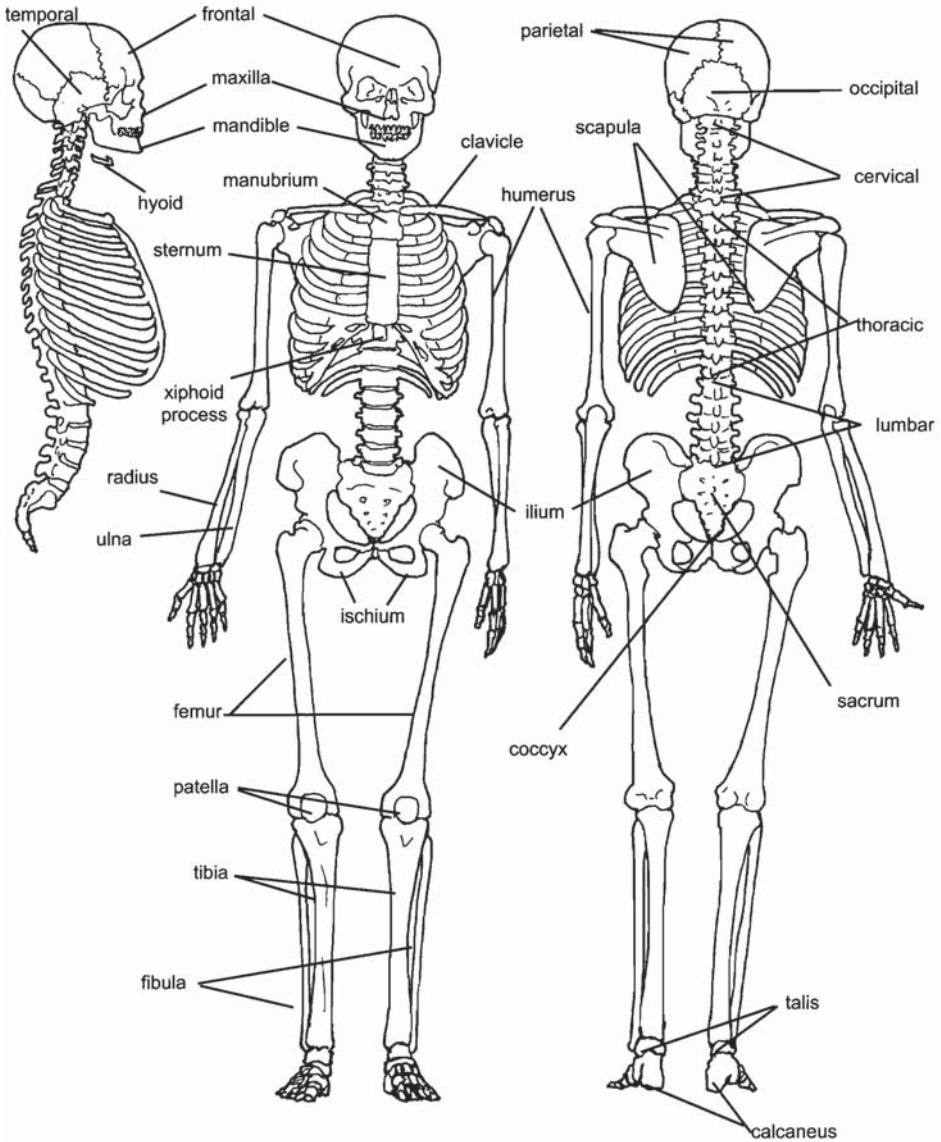


Figure 9.4. The human skeleton consists of 200 bones.

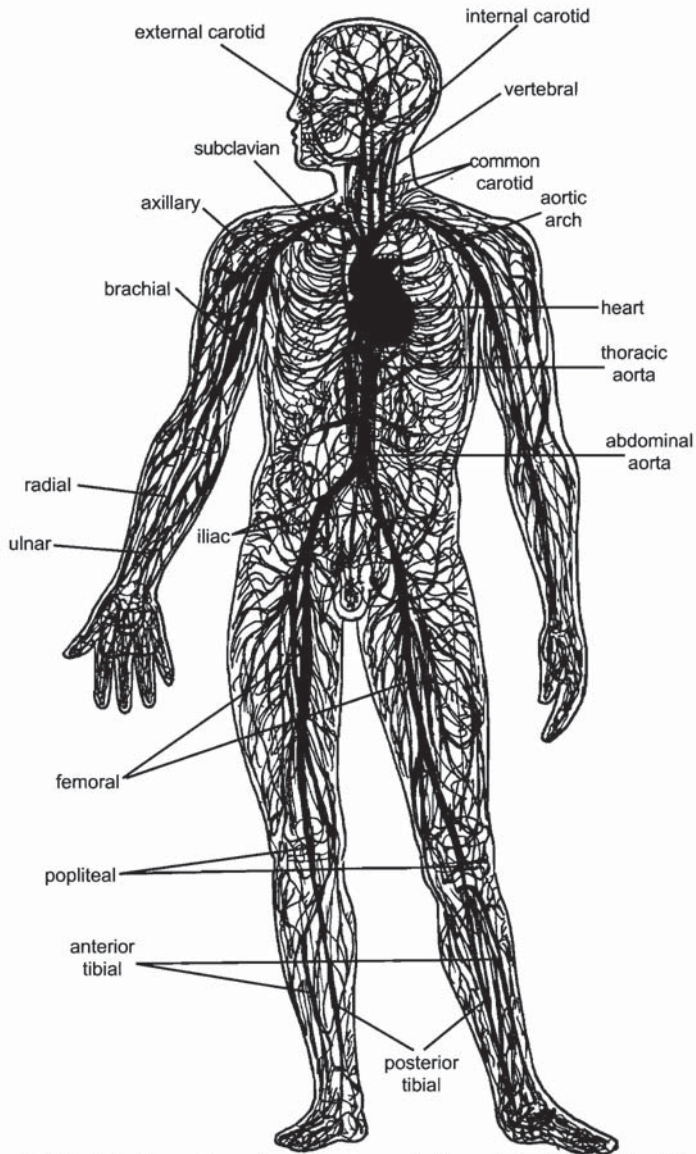


Figure 9.5. The blood-vascular system of the human body consists of the heart and blood vessels.

smooth suppleness of the bones. The bones, in return, prevent the dissipation of the essential richness of the Marrow.

The bones are the only solid crystalline substance in the body capable of generating piezoelectric charges. These electromagnetic charges generate fields of energy that receive and send impulses to the blood cells, tissues, organs, and channels. The Brain, nervous system, Heart, and lower abdomen also generate electromagnetic fields that resonate with the bones, as well as other crystalline-like structures. The crystalline structures of the bones amplify, radiate, and transmit energy, as well as bio-information, to the rest of the body. The rhythmic oscillation of bone-generated electromagnetic fields is released through the transmission of the bones acting as tuning forks. These living tuning forks vibrate the Qi throughout the body's entire physical structure, extending outward into the body's external Wei Qi fields.

THE BLOOD VESSELS

In Chinese medicine, the concept of Blood is different in characteristic and function from that

of Western medicine. Blood originates from the transformation of food and drink by the Spleen, which then transfers the refined food energy to be further enhanced by the Heart Qi, Lung Qi, and the Qi of the air.

Qi and Blood flow together, with Qi being the active force that makes the Blood circulate and keeps it within the blood vessels (Figure 9.5). Both Qi and Blood flow within the channels and blood vessels, continuously circulating throughout the body to nourish, maintain, and moisten the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and is considered a Yin substance.

The blood vessels contain Blood and are indirectly related to the Kidneys, because the Kidney Essence (Jing) produces Marrow, which contributes to the production of Blood. The function of the blood vessels is to transport Qi and Blood throughout the body for nutrition and regeneration. The blood vessels are regulated by the energy of the body's Thrusting Vessels, and the Blood is contained in the blood vessels by the Spleen.

SECTION 1: FOUNDATIONS OF ENERGETIC MEDICINE

SECTION II

THE THREE OUTER FORCES: HEAVEN, EARTH & MAN

CHAPTER 10

INTRODUCTION TO THE THREE OUTER FORCES

THE NATURAL POWER OF THE THREE OUTER FORCES

The Three Outer Forces (Powers) of Heaven, Earth, and Man represent the sum total of all natural forces and energetic factors, which affect the human body on all levels of existence (physical, mental, emotional, energetic, and spiritual). In ancient times, the relationship between the waxing and waning of Heavenly (universal) and Earthly (environmental) energy, as well as the corresponding shifts, changes, and adjustments occurring within the human body, provided the Chinese sages with the theory of the Three Outer Forces. These ancient Chinese masters discovered that the human body's internal network of systems is directly affected by the influences and variations of energetic cycles of the sun, moon, and stars. We now know that these natural influences also affect atmospheric pressures, causing high and low temperatures, which in turn, affect the body's tissues. Recently, Ukrainian physicists found that human DNA vibrates at the same frequency as solar energy.

The Heaven and Earth Powers are responsible for the energetic field changes that cause adjustments and shifts within man's Jing, Qi and Shen (known as the Three Treasures), stored within the internal organs and tissues. Together the combination of Heavenly and Earthly influences affect the functional status of the body's internal organs and the distribution of Qi and Blood throughout the body.

Each of the body's cells, tissues, organs, and organ systems emanates its own specific electromagnetic energy field. This energetic field pulsates at its own particular frequency, regulating the body's internal energy currents and radiating an energetic field that extends outside the body. The body's energetic field (Wei Qi) interacts with and

is influenced by the larger energetic fields surrounding it (i.e., power lines, crowds of people, geological formations in the Earth, and the cosmic fields of the solar system).

THE THREE OUTER FORCE'S NINE TREASURES

Each of the Three Outer Forces manifest through a secondary triad of Treasures. These Three Treasures complete the energetic matrix that encompasses the Outer Forces unified energetic field.

1. The Three Treasures of the Heavenly Power are the energy fields of the sun, moon, and stars;
2. The Three Treasures of the Earthly Power represent the energy of the Earth (soil and rock), wind, and water;
3. The Three Treasures of Man are contained within man's Essence (Jing), Energy (Qi), and Spirit (Shen).

These three intricate networks exchange their energetic influence and affect the functional status, as well as the distribution of the body's Qi and Blood.

THE THREE OUTER FORCES AND CHINESE ALCHEMY

Each of the Three Outer Forces and their Three Treasures also constitute the basis of Chinese internal alchemy, whereby Jing (Essence) is transformed into Qi (Energy), Qi is transformed into Shen (Spirit), and Shen is transformed into Wuji (infinite space), and then released back to the Dao (or divine).

The Powers of Heaven and Earth are not only interlinked, but also exist as a microcosm or "small universe" within man's physical body. The human body is an active interaction of two basic elements

of Yin and Yang polarity. Yang energy ascends and is expressed through expansive, active, hard, and aggressive energetic movements. Yin energy descends and is expressed through contractive, passive, soft, and yielding movements. All matter, from the smallest molecular particles to enormous planets and stars, is composed of energy and bound into various patterns of vibration. These matter formations are held in place by electromagnetic and nuclear forces interconnected by the power of Yin and Yang polarity, and are expressed through the Three Outer Forces. The seasonal cycles are an example of Yin Earthly movements, while the solar and lunar cycles are expressions of Yang Heavenly energy.

The creation and manifestation of matter is composed and regulated by what are known as the Five Elemental patterns. In traditional Chinese understanding, it is believed that perfect health and longevity depend largely on man's ability to harmonize with the transitions and five seasonal changes of Heaven and Earth, in accordance with the Five Elemental patterns. In the winter, for example, there is less sunlight, and the temperature can be very cold (Yin), and the Kidneys (Water Element) can easily be overworked; therefore, man should endeavor to lighten his work load and rest more in winter, conserving his Qi to avoid energy depletion.

The principles of Chinese cosmology, Yin and Yang Theory, Five Elements Theory, the *Book of Changes* (*Yi-Jing*), and Traditional Chinese Medicine are all incorporated into the study of Medical Qigong. This culmination of knowledge reveals the basic structures of energetic dynamics relating to the universal and environmental energy gathered from the Heavens and Earth, and their relationship with man.

HEAVENLY QI

The first of the Three Outer Forces is known as the Universal Force, Original Force, or Heavenly Energy. This force manifests as the energy of the entire Cosmos. Each life born into human form is not only developed and structured but is also influenced by its own unique group of stars within the Heavenly realm. This particular group of stars

(including the sun, moon, planets, and constellations), controls or influences the persons life-force energy (Figure 10.1).

Heaven is the realm that predetermines the energetic cycles of birth and death, as well as the seasons and times of planting, fertility, and harvest. It is the source of the Yuan Shen and the Virtue of Dao, as it manifests through universal awareness (divine inspiration, enlightenment and spiritual communion), and free will. Heaven is the residence of spiritual deities and the Jade Emperor (or Divine Creator), and it manifests its prenatal power in man's life through the mysterious forces of fate, destiny, karma, and reincarnation.

According to the ancient Chinese, we exist in a three-dimensional world that exists within the relative parameters of time and space. Heaven represents time, which is symbolized by the circle. Because time moves in circles, hours and days are defined by the circular rotation of the Earth on its axis; months are defined by the circling of the moon around the Earth, and years are defined by the Earth's orbit around the sun.

PHILOSOPHICAL CORRELATION

Man is constantly absorbing energy from the sun, moon, planets, and constellations. In order to explore the patterns of Heavenly energy in detail, the ancient masters developed the science of Chinese astrology, which includes the study of Twelve Animals and Five Elements, as well as the interactions of the Twenty Eight Constellations, Twelve Earthly Branches, Ten Heavenly Stems, Five Planets, and Lunar and Solar Energy Cycles.

The ancient sciences of astrology and divination evolved as a means to analyze, interpret, and predict how the various forces of Heaven influence and guide man's life on Earth. The study of Chinese astrology involves four elements of comprehension: the study of the Signs, the study of the Five Elements, the study of Yin and Yang, and the study of the Sixty-Year Cycle.

1. The Study of the Signs involves the twelve animals of the Chinese zodiac (meaning circus of animals) that encircle the Earth and are divided into twelve equal parts, called "signs." Each sign of the zodiac has certain

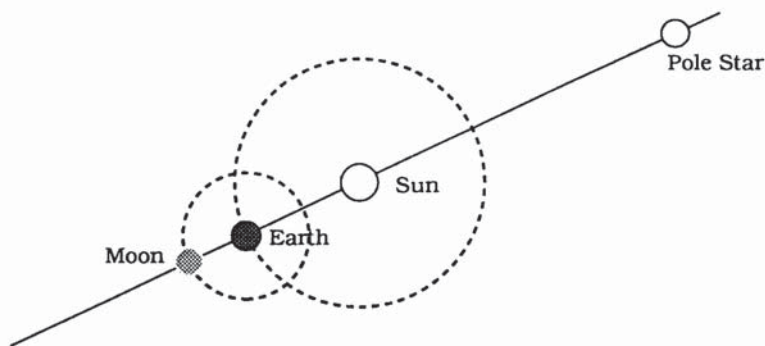


Figure 10.1. The Three Outer Forces of Heaven Consists of the Energy Released from the Sun, Moon and Stars.

characteristics that are determined by a particular planet and constellations. The signs affect the character of a person born under them. Each person is given three animal characteristics: one according to the year, the second according to the month, and the third according to the hour of his or her birth. You might, for example, be a Snake according to the year of your birth, a Boar according to the month, and a Dragon according to the hour. The animal governing your birth year represents your external self (the part you show others) and is said to exert a profound influence over your life. The month animal (known as the lunar animal) represents the emotional and psychological aspects of man's relationships. The hour animal represents the inner self (the part hidden from the rest of the world). The combination of the three determines the uniqueness of each individual.

2. The Study of the Five Elements is the next division involved in the study of signs. Each of the twelve animal signs is further differentiated into one of the Five Elements (Wood, Fire, Earth, Metal, and Water). The year of birth determines the element of the sign. Each element rules for a two-year cycle (e.g., January 27, 1952-February 13, 1953 was the year of the Dragon under the element of Water; February 14, 1953-February 2, 1954, was the

year of the Snake under the element of Water. The next Water cycle of Dragon and Snake will be in 2012, based on the sixty-year cycle). These Five Elements display an energetic force that affects the formation of the internal organs in the growing fetus, as well as influences the physical, mental, emotional, energetic, and spiritual changes after the child is born.

3. The Study of Yin and Yang is the third division of the study of signs. Each of the twelve animal signs is also governed by a Yin (passive) or Yang (active) direction. The Yin and Yang cycles alternate each year, with Yang being the even years, and Yin the odd years.
4. The Study of the Sixty-Year Cycle is the final division of the study of signs. The yearly correspondence of the twelve animals of the Chinese zodiac also relates to the Twelve Earthly Branches, and is based on a sixty-year cycle. Every sixty years, the sun, moon, Earth, and the North (Pole) Star are in alignment, and a new sixty-year cycle begins. A sixty-year cycle also completes the rotation of the twelve animals through each of the Five Elements. The Chinese consider sixty years a "century" in terms of the human life cycle.

PHYSICAL CORRELATION

Heavenly Qi relates to the congenital strength and formation of the body's internal organs, as

determined by the Universal Energetic Fields (which include the energy emitted from the sun, moon, planets, and Twenty-Eight Constellations).

HEAVEN'S ENERGETIC GRID

Similar to the grid system imprinted on the body's energetic field, there exists a massive interconnected Heavenly grid extending throughout the entire universe. This Heavenly grid connects the sun, moon, stars, planets, and constellations throughout our universe, and extends to other solar systems outside our celestial sphere. There are pockets of Heavenly energy (like energetic points), as well as subtle frequency pathways (similar to energetic channels), that follow a progression of universal order.

EARTHLY QI

The second of the Three Outer Forces is known as the Environmental Force, Acquired Force, or Earthly Qi. This force manifests as the energy of the entire planet. Each life born into human form is not only developed and structured but also influenced by its own unique environment within the Earthly realm. The Qi of the individual's particular geographic location includes the energy of the plants, soil, water, animals, and all natural formations responsible for controlling or influencing the person's life-force energy.

The Chinese believed that the Earth is the realm that predetermines the abundance of harvest, as well as the temperance of man's physical stamina. Both harvest and man's physical stamina is determined through the cyclic changes of the five seasons and their relationship to the Five Phases (birth, maturation, peak, decay, and death). The Earth is the source of the natural forces and rhythms of nature, as well as the basic elements and energies that compose the material world of soil and water, mountains and valleys, oceans and rivers, plants and animals. The Earth is the foundational base of the Five Elements through the cyclic transformations of nature, which in turn, shape the human body's physiological form and govern the biological functions of the tissues.

The ancient Chinese viewed the Earth as the

center, and as the ground on which we stand looking outward toward the four directions. Just as Heaven defines our movement through life in terms of time, Earth defines the space in which we live, providing the energetic field for our unfolding, within the boundaries of time.

In Chinese symbology, the Earth is symbolized by the image of the square, whose walls face the four cardinal directions. This concept of the energetic interaction of Heaven (symbolized by the circle) and Earth's (symbolized by the square) was so fundamental to ancient Chinese thought that they even designed the coinage of the imperial realm to reflect this interconnection (a round coin with a square center).

PHILOSOPHICAL CORRELATION

Earthly Qi relates to the study of Feng Shui (Harmony of Wind and Water). Feng Shui is divided into two prominent schools of study, the Form School and the Compass School.

1. The Form School is the original school of Feng Shui, originating in Southwest China. This school focuses primarily on developing environmental harmony, by observing the shape and form of the terrain in conjunction with the Five Elemental animals.
2. The Compass School is the second school of Feng Shui. It focuses primarily on developing universal and environmental harmony through the directional orientation of the compass, in relationship to the Ten Heavenly Stems, Twelve Earthly Branches, Twenty-Four Solar Compass Directions, and Twenty-Eight Constellations, as well as the Magic Square and the Bagua (Eight Trigrams).

PHYSICAL CORRELATION

Earthly Qi relates to the "acquired" strength (muscular and skeletal development after birth), as well as the formation of the body's internal organs. Tissue development is determined by the environmental energetic fields (which include the energy emitted from the Earth, Water, and Wind/weather). The Earth energy also expresses its power in man's life through the basic instincts for survival and the primal drives for sex and reproduction.

EARTH'S ENERGETIC GRID.

Similar to the Heavenly energetic grid system imprinted in the cosmos, there exists a massive interconnected Earthly grid extending throughout the entire planet. This Earthly grid connects the planet's eight energetic directions into one energetic field. There are pockets of Earthly energy (like energetic points), as well as subtle frequency pathways (similar to energetic channels), that follow a progression of environmental order. One example of the Earth's axial grid system in Western folklore is the "Ley lines," which are energetic pathways that connect energy vortices or places of power on the planet. This understanding of an Earthly energetic grid system is also reflected in American Indian and South American traditional understanding.

MAN'S QI

The third of the Three Outer Forces is known as the Human Force, or Man's Energy. This force manifests as the energy of the entire body (Figure 10.2). Each life born into human form is not only developed and structured, but also influenced by the individual's adaptations to his or her own physical, mental, emotional, energetic, and spiritual energies.

It is believed that within man, the realm of the Dao or divine conscious spirit exists, wherein both the energies of Heaven and Earth coexist in harmonious balance. Man is formed from the cosmic particles of exploded stars that have descended onto the Earth. These particles are absorbed into the soil, water, and foliage, creating sustenance for human life. This constant internal connection, absorption, and regeneration of vibrating energy from Heaven and Earth is the reason that human life is considered to be the highest physical manifestation of the divine energetic field (see Chapter 1).

PHILOSOPHICAL CORRELATION

Man's Qi relates to the study of the Yi-Jing (I-Ching), or Book of Changes. The Yi-Jing is composed of two sections: the Book of Oracles and the Book of Commentaries.

1. The Book of Oracles is the original text by

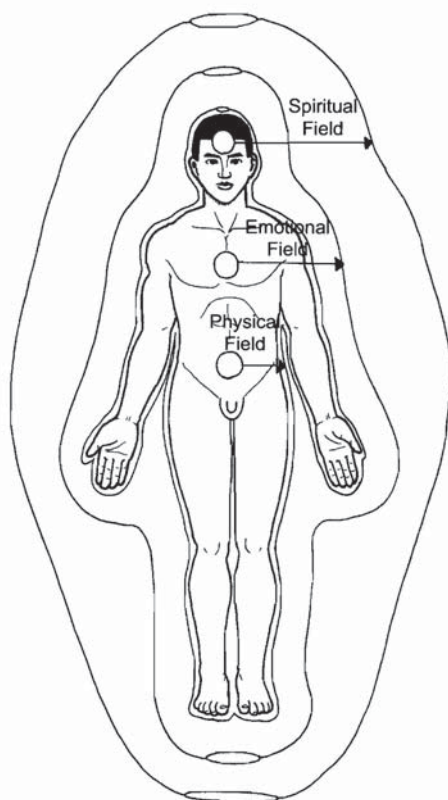


Figure 10.2. The Three Outer Forces of Man's Energy is composed of the Energetic Fields Released from Jing, Qi, and Shen.

King Wen and the Duke of Zhou. This book is based on the formation of eight trigrams and their various energetic attributes. These eight trigrams combine to form the sixty-four hexagrams of the Yi-Jing, which were later used for divination.

2. The Book of Commentaries is based on the commentaries of Confucius and his followers, and is also called the Ten Wings. The commentaries are called "wings" because each

wing helps the reader to soar higher in comprehension of the original text.

PHYSICAL CORRELATION

Man's Qi relates to the waxing and waning of man's physical, mental, emotional, energetic, and spiritual biorhythmic cycles.

A Qigong doctor must become proficient at understanding, respecting, and adopting these laws of natural variations between nature and man. Through this understanding the doctor can attain a deeper comprehension of the principles and application of Medical Qigong Dao Yin training (mind concentration methods, respiration regulation, and postural manipulation).

MAN'S ENERGETIC GRID

Similar to the Energetic grid system of Heaven and Earth, the human body is imprinted with a massive interconnected grid that extends throughout the body's tissues into the environment. The body's energetic grid is responsible for transforming energy frequencies from cell to cell, tissue to tissue, and from the body's internal energetic field to its external energetic field. These are known in Traditional Chinese Medicine as the 'Jing Luo' channels and collaterals (or the meridian system). The body's energetic grids are also responsible for maintaining the production, growth, and development of energy and tissue formation, and are influenced through intention, thought, and emotion.

CHAPTER 11

THE THREE TREASURES OF HEAVEN: SUN, MOON, AND STARS

DEFINING HEAVEN QI

The Outer Force (Power) of Heaven's Three Treasures (the Sun, Moon, and Stars) manifests as electromagnetic radiation from the sun, reflected light and energy from the moon, starlight energy, and the gravitational forces and interactions of the above mentioned heavenly bodies. The Outer Force of Heaven's Three Treasures also include the twenty-eight constellations, five major planets, and their energetic and gravitational forces.

Heaven Qi is the energy emitted from the universe outside of the realms of Earth and man. The sun and moon, first five planets (Jupiter, Venus, Saturn, Mars, and Mercury), North Star, Big Dipper, and the twenty-eight constellations are the most easily observed natural Heavenly energies, which have a direct connection to life on Earth. The diagram below (Figure 11.1) shows the Five Elements relationship between the universal trea-

sures of Heaven, the environment of Earth and Man's internal organs.

The sun and moon are the primary Heavenly manifestations of Yin and Yang energy. The sun is Yang and is considered the Spirit Soul (Hun) of the sky. The moon is Yin and considered the Corporeal Soul (Po) of the Earth. This interaction of Heavenly Yin and Yang energy affects and governs the Earthly Yin and Yang energy, as well as the Qi within the human body. The sun and moon each have their own cyclic rhythms and energies, changing their relative degrees of Yin to Yang at different times of the day, month, and year.

To cleanse, purify, and strengthen the body, Qigong doctors absorb the essence of the Heavenly Qi by guiding the star's energy into certain areas of the body. The energy of the stars may also be used to reinforce the circulation of Wei Qi for

| Organ | Element | Time of Day | Direction | Planet | Associated Animal |
|---------|---------|--------------|-----------|---------|-------------------|
| Liver | Wood | Early Dawn | East | Jupiter | Green Dragon |
| Heart | Fire | Midday | South | Mars | Red Phoenix |
| Spleen | Earth | Midafternoon | Center | Saturn | Yellow Phoenix |
| Lungs | Metal | Late Dusk | West | Venus | White Tiger |
| Kidneys | Water | Night | North | Mercury | Indigo Tortoise |

Figure 11.1. Natural Heavenly Transformations

added protection against external pathogenic invasion.

INFLUENCES OF HEAVENLY QI ON THE HUMAN BODY

The body's physical fluctuations work in harmony with the cycles of the sun, moon, and nature. The science that deals with the study of these biological clocks is known as chronobiology. The levels of corticosterone and plasma adrenocorticotrophic hormone (ACTH), for example, follow a cyclical pattern during the course of a day. Generally, the body's emotional and menstruation cycle in women follow the changing patterns of the moon (i.e., approximately every 28 days). Additionally, approximately every 23 days, the male body releases stored toxins, changing the smell of the sweat in accordance with the body's physical biological cycle. The smooth functioning of natural biological rhythms can at times be disrupted. The "jet lag" phenomenon, for example, is due to the interruption of circadian rhythms in the body.

There are daily, weekly, monthly, and annual solar and lunar cycles to which the human body responds. Other human physical, emotional, and mental cycles are strongly influenced by the types of life-style chosen, and other environmental factors involved. The body's circadian rhythms influence not only the immune system, but also the Yin and Yang energies of the internal organs. The activities of the cells, glands, Kidneys, Liver, and nervous system are coordinated with one another and with the day-night rhythm of the environment. Hunger, excretion, and body temperature are influenced by the body's ability to respond to the micropulsations of the subtle energy fields within the internal organs and tissues, as well as the body's biological clocks.

In China, clinical scientist Liu Bing, from Beijing Medical University, notes in his research that the human body undergoes rhythmic variations within a 24-hour time period. These physical changes include temperature, oxygen consumption, blood pressure, pulse rate, content of hemoglobin, blood sugar, blood amino acids,

blood adrenocortical hormone, hepatic glycogen, metabolic rate of fat absorption, and pace of cell metabolism. The natural clockwork of the body can also be altered by food, drink, drugs, and abnormal sleeping patterns.

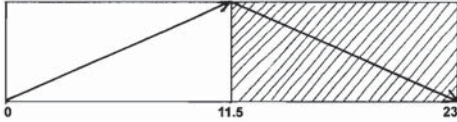
BODY RHYTHMS AND ENERGETIC PATTERNS

The prenatal and postnatal energetic patterns of the body are also determined by the time and place of conception. The time and place of conception establishes the patient's spiritual energy and ancestral traits (food preferences, manner of dress, preferences of art, spiritual beliefs, and so on). The time and place of birth also determine the patient's energetic biorhythms (physical, emotional, and intellectual cycles).

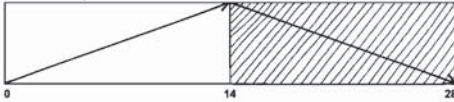
PRENATAL ANCESTRAL TRAITS

The time and location of conception determine the nature of the ancestral spiritual influence on the patient. As the divine infuses the fetus's soul, the energy of the Eternal Soul combines with the environmental spiritual influences of the geographic location (e.g., the Orient, Europe, North America, etc.). This infusion of geographic spiritual energy creates within the patient a predisposition towards specific ancestral traits and cultural attractions.

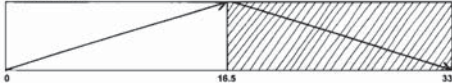
At conception and throughout pregnancy, the mother absorbs the natural environmental energy through respiration (breathing through the mouth, nose, and pores), ingesting food (grown in the soil), and visual/auditory ingestion (observing and experiencing the cultural environment). The energetic history of each cultural environment exists within the memories stored in the natural energetic fields contained within that environment. Therefore, someone conceived within a particular geographic location in the Orient may find him or herself, unconsciously drawn to the social and cultural influences of that particular Asian population. This subconscious attraction is considered a natural phenomenon due to the geographic influences of the country's spiritual/ancestral power, causing an effect, indirectly, on the individual.

Physical Cycle

The Physical Cycle is 23 days long. The first 11 1/2 days are the positive side of the cycle. One experiences a feeling of good physical strength and endurance. The second 11 1/2 days are the negative side of the cycle, marked by having less endurance and a tendency towards fatigue.

Emotional Cycle

The Emotional Cycle is 28 days long. The first 14 days are the positive side of the cycle. One feels optimistic, cheerful, and cooperative. For the second 14 days, a negative stage of the cycle results in tendencies to be moody, irritable, and pessimistic.

Intellectual Cycle

The Intellectual Cycle is 33 days long. The first 16 1/2 days are the positive side of the cycle. One has greater success in learning new material and pursuing creative, intellectual activities. The next 16 1/2 days are the negative side of the cycle; one is encouraged to review old material rather than attempting to learn new concepts.

Figure 11.2. The physical, emotional, and intellectual cycles begin on the day of birth.

1. The natural environment of the location at conception exerts a strong influence, such as a preference, or attraction to similar geological formations throughout the individual's life. People conceived by the ocean, for example, may find within themselves an unconscious need to live by the ocean. Likewise, people conceived in the mountains, valleys, tropics, deserts, etc. may find an energetically calm feeling of peace envelop them when visiting such places.
2. The time of conception also exerts a strong influence. The energetic formation, as well as strength or weakness, of the fetus's internal organs is also determined by the positions of the sun, moon, and stars. These Heavenly energies begin their effect on the fetus at the time of conception and continue influencing the fetus's formation throughout the entire pregnancy.

BIRTH-POSTNATAL ENERGETIC PATTERNS

The time and location of birth determines the biorhythmic patterns of each individual. These biorhythms are developed according to the influence of the Heavenly energy (position of the sun, moon, and stars), as well as the Earthly energy (i.e., geographic location, e.g., mountains, valleys, by the ocean, etc.). This infusion of the Earth's geographic energy and Heaven's constellation energy creates within the individual a predisposition towards specific psychological traits.

1. The location of birth strongly influences the individual's desire to seek out and/or surround him or herself with the familiar environment.
2. The Time of Birth may also have an unconscious influence on his or her living patterns, as certain individuals born at night naturally become "night people," while others born in the morning function better during the morning hours.

The body's biorhythms, which react to universal and environmental energetic vibrations, are divided into three distinct cycles and energy flows (Figure 11.2). Each rhythm is cyclical, waxing and waning, creating and contributing to times of

physical, emotional, and intellectual triumph, as well as times of reflection and withdrawn behavior. These three cycles begin at the moment of birth and continue with absolute regularity until death. The conditions of the cycle are divided into positive (the first half) and negative (the second half) attributes.

The body's biorhythms are but one example of the effects that Heavenly energy has on the physical, emotional, and intellectual cycles of mankind. By understanding the cycles of the sun, moon, and stars and their energetic potential, the Qigong doctor can utilize the universal energy of Heaven to regulate and balance the patient's Qi. The biological rhythms influence the time at which many illnesses occur or worsen, as well as how fast a medication takes effect and how long the effect lasts. Therefore, Medical Qigong therapy, as well as herbal therapy are prescribed at specific times to enhance their effect on the patient's body.

CYCLES OF THE SUN

The Earth's rotation around the sun causes seasonal changes and instigates cyclic metabolic patterns in the human body. The body's entire metabolic function is influenced by its ability to respond to the seasonal micropulsations of these subtle energetic fields.

The Chinese use both a solar and a lunar calendar. The Heavenly cycle of the moon has 12 lunar month divisions, which correspond to man's 12 internal organs and channels: Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Bladder, Kidneys, Pericardium, Triple Burners, Gall Bladder and Liver. The Heavenly cycle of the sun has 12 periods of the day, which correspond to man's 12 sections of the body. These 12 internal cycles are sometimes called the 12 Blood/Heat Cycles because they affect the Qi, Blood and temperature within the Twelve Skin Zones (see Chapter 7).

The Earth's rotation and the rhythm of the five seasons (the usual four plus late summer) influence the body's internal organs and channels, affecting their energetic activity. In each of the five seasons, a specific pair of internal organs reaches

an energetic peak.

1. In the summer, the Heart and Small Intestine are at their energetic peak.
2. In the late summer, the Spleen and Stomach reach their energetic peak.
3. In the autumn, the Lungs and Large Intestines reach their energetic peak.
4. In the winter, the Kidneys and Bladder reach their energetic peak.
5. In the spring, the Liver and Gall Bladder reach their energetic peak.

THE TWELVE PI HEXAGRAMS

The Twelve Pi Hexagrams symbolize the seasonal changes, which cause the waxing and waning of Yin and Yang energy. The trigrams and hexagrams are used to illustrate the movement of energy in Man (see Chapter 5) as well as Heaven. The Twelve Pi Hexagrams were also used to study and comprehend the interactive energetic fields of man and nature that govern growth and development. The interactive energetic fields engender the creation of energy channels and influence the circulation and transformations of Qi, which in turn, create and maintain the body's internal organs. The ancients believed that the human physique reflects the structure of the universe, and that prenatal Heaven and Earth energy fuse with postnatal Heaven and Earth energy at birth (see Chapter 2). The trigrams reflect the twelve hours of the day, the daily fluctuations of Yin and Yang energy, and the Qi of the Five Elements (Figure 11.3).

The Twelve Pi Hexagrams represent "the laws of hardness and softness," domination and yielding of Yin and Yang, the relationship between the seasons, time of day, major organs, channels, and the transformation and circulation of Qi.

THE YANG YAO CYCLES

When studying the Twelve Pi Hexagrams, it is important to examine the first six (from Fu — 11 p.m. to Qian — 11 a.m.), that represent the gradual increasing of the energetic potential of the Yang Yao (see Chapter 5) and the gradual decreasing of the Yin Qi. The Yang Qi rises and expands during this time period; it is the best time for training techniques that emit external Qi and for treat-

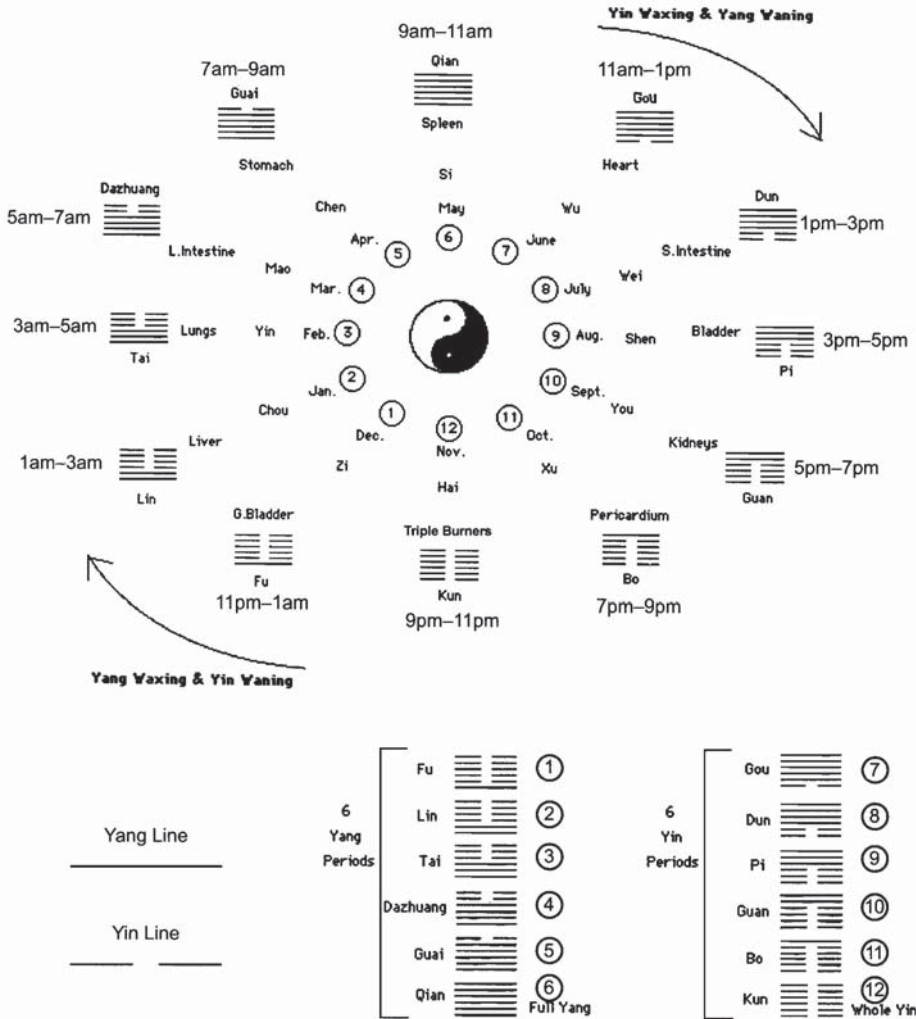


Figure 11.3. The circular figure depicts the Heavenly cycle of the sun and the Twelve Pi Hexagrams. Solid lines in the trigrams and hexagrams represent Yang, and broken lines represent Yin. The hexagrams on the left depict the Yang Yao Cycle (from Fu to Qian), with the gradual increase in Yang and decrease in Yin, so that the last hexagram, Qian, is full Yang. The hexagrams on the right depict the Yin Yao Cycle (from Gou to Kun), with the gradual increase in Yin and decrease of Yang, so that the last hexagram, Kun, is full Yin.

ing patients who suffer from insufficiency of Yang Qi. This time period is called the “time of the living breath,” and represents the beginning of energetic harvesting. When training in the morning time, the practitioner should progress from still, relaxed, quiescent Qigong meditations to active forms of dynamic Qigong movement.

THE YIN YAO CYCLES

The last six hexagrams (from Gou — 11 a.m. to Kun — 11 p.m.) indicate a gradual increasing of the energetic potential of the Yin Yao and the gradual decreasing of the Yang Qi. This time period is called the “time of the dead breath,” and represents the beginning of energetic planting. The Yin Qi increases and expands in this time period; it is the best time for patients suffering from an insufficiency of Yin Qi to train, nurture, and restore the Kidneys’ Yin Essence, which in turn will facilitate the preservation of Yang Qi. When training in the afternoon, the practitioner should progress from active forms of dynamic Qigong movement to gradually slower, relaxed, quiescent Qigong meditations.

When prescribing Medical Qigong for patients, the time for practice should be selected in accordance with the philosophy of Yin and Yang theory, the Five Elemental theory, the circadian rhythms of Qi and Blood circulation, as well as the severity of the illness.

USING THE YANG AND YIN YAO CYCLES

Each of the broken lines represents a Yin Yao and can be used to symbolize an inhalation, while a straight line represents a Yang Yao and symbolizes an exhalation. A hexagram consisting of three bottom Yang Yaos and three top Yin Yaos, for example, represents a balanced respirational pattern. When the Qigong doctor writes out a prescription for the patient, the doctor can adjust the patient’s respiration in accordance with the Yao hexagrams, taking into consideration each Yao line as representing an inhalation or exhalation. The basic theory of Yin and Yang Yao cycles is also used to determine the time and direction for Qigong practice, as well as the methods of respiration and mind concentration required to establish proper Yin and Yang balance.

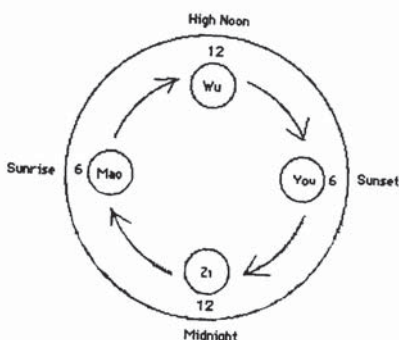


Figure 11.4. The Four Principle Time Periods

When practicing Medical Qigong at the hour of the Fu Hexagram, for example, the Yao indicates there is more Yin than Yang, so the practitioner should regulate his or her body with the intent to nourish the Yang through longer inhalation (Yin) and shorter exhalation (Yang).

At the stage of the Gou Hexagram, the Yao indicates there is more Yang and less Yin so the Qigong practitioner should perform regulation through shorter inhalations (Yin) and longer exhalations (Yang).

THE FOUR PRINCIPAL TIME PERIODS OF QIGONG PRACTICE

Practicing Medical Qigong during the “four principal time periods” (Zi, Mao, Wu, and You) facilitates the vigorous growth of internal energy in harmony with the changes of energy in nature (see Figure 11.4). To nourish energy, practice during the sunrise and/or sunset (Mao and You) periods. To stabilize energy, practice during the periods of midnight and/or high noon (Zi and Wu).

Due to the differences between individual constitutions (Excess or Deficient Yang or Yin), the selection of the proper time for practice and the number of Yin or Yang respirations varies between patients. The following is a brief discussion and

explanation of the four principal time periods.

1. Zi Time Period corresponds to the Fu Hexagram, and has one Yang and five Yin lines or Yaos. The Zi time period is at midnight (11 p.m. – 1 a.m.). It is related to the beginning of the Yang cycle and is perfect for gathering energy to store the Yuan Qi (Prenatal Qi). The Yuan Qi is the root of life, formed through the divine combination of the primordial Yin and Yang; it is stored primarily in the Kidneys' Water energy. The Zi period of time corresponds to the Fu Hexagram. During this time the Earth energy and the Kidney's Yang Qi are in full harmony, continuously combining and accumulating energy. Practice during this period of time results in twice the effect with half the effort.
2. Mao Time Period corresponds to the Dazhuang Hexagram, and has four Yang and two Yin lines or Yaos. The Mao time period is at sunrise (5 a.m. – 7 a.m.). As the sun rises, warming the air, and natural Yang progresses. At this time of the day, the Yang Qi of the body is in full bloom. Practice during this period of time aids the vigorous growth of Yang.
3. Wu Time Period corresponds to the Gou Hexagram, and has one Yin and five Yang lines or Yaos. The Wu time period is at high noon (11 a.m. – 1 p.m.), and is regarded as the Heart's Fire. At high noon, the Heart Channel (considered the Supreme Yang) will naturally manifest the energetic peak of Yang energy. Because the first line is a Yin Yao, however, the Yang energy Yaos tend to wane rather than grow. Therefore, practicing during this period helps the growth of Yin energy and suppresses the hyperactivity of Yang energy.
4. You Time Period corresponds to the Guan Hexagram, and has four Yin and two Yang lines or Yaos. The You time period is at sunset (5 p.m. – 7 p.m.). At this time, the energy of the environment turns from clear and radiant to dark. Qigong practice at this time nurtures the increase of the primordial Yin energy and the conservation and nourishment of Yang energy.

THE FOUR SEASONAL PEAK TRANSITIONS

Another theory maintained by Qigong doctors is that the sun's light during the day represents Yang, and the energy from the moon's light at night represents Yin. The observation that light coincides with heat and that darkness coincides with cool, led to the division of the year into four seasonal peak transitions (which also correspond to the four principal time periods of the day) (see Figure 11.5).

At the time of the equinoxes and solstices, the sun passes through transitional regions: The Palace of Eternal Frost in the North is entered in the winter; The Golden Gate in the East is entered in the spring; The Palace of Universal Yang in the South is entered in the summer; and The Gate of the Moon in the West is entered in the autumn. The four seasonal peak transitions in the northern hemisphere are described as follows.

1. The Palace of Eternal Frost at the Winter Solstice (December 22–25) indicates the time period when the sun is furthest south from the equator. This is a time of maximum Yin or darkness in the northern hemisphere, with the shortest days and longest time of cold and darkness. This energetic transition corresponds to "midnight" within the four principal time periods.
2. The Golden Gate at the Spring Equinox (March 21) indicates the time period when the sun's center crosses the Heavenly equator, creating an energetic balance between the days and nights. Although light and darkness and Yin and Yang energies are in balance, this seasonal time period is a transitional harmony, as Yang energy is growing. The weather is also moderate. This energetic transition corresponds to the "sunrise" within the four principal time periods.
3. The Palace of Universal Yang at the Summer Solstice (June 21–23) indicates the time period when the sun is furthest north from the equator, a time of maximum Yang or brightness, with the longest days and times of light and warmth. This energetic transition corresponds to "noon" within the four principal time periods.

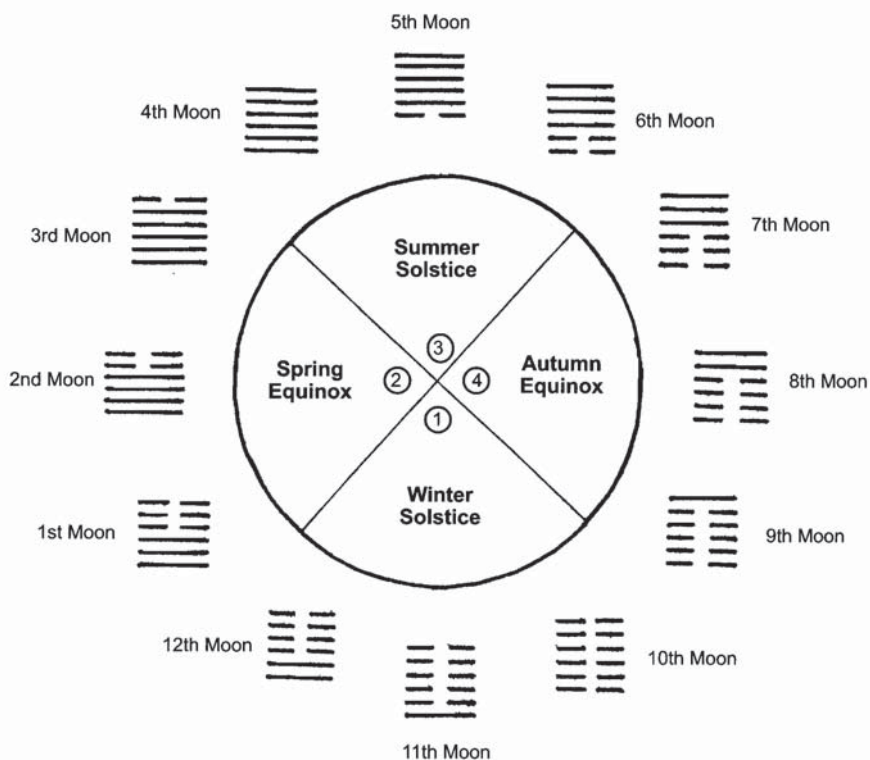


Figure 11.5. Four Season Peak Transitions

4. The Gate of the Moon at the Autumn Equinox (September 22) indicates the time period when the sun's center crosses the Heavenly equator, creating an energetic balance between the days and nights. Although light and darkness and Yin and Yang energies are in balance, this seasonal time period is in transitional harmony, as Yin energy is growing. The weather is also moderate. This energetic transition corresponds to the "sunset" within

the four principal time periods.

The energy of these four principal time periods enters the practitioner's Taiji Pole during meditation and regulates the "auspicious powers" located within the five regions of space inside and outside of the doctor's body:

- Front—energy of the Heart
- Back—energy of the Kidneys
- Right—energy of the Lungs
- Left—energy of the Liver
- Center—energy of the Spleen

THE SIX PRINCIPAL SEASONS OF TRANSITION

In Traditional Chinese Medicine, the year is divided into six primary periods of seasonal transitions (wind, heat, damp, fire, dry, and cold). Each season represents the ruling Qi, or expected weather, dominant in that particular season (Figure 11.6).

These six periods delineate the differences between and transitional transformations of Heaven energies (through the Ten Heavenly Stems) and Earthly energies (through the Twelve Earthly Branches). In terms of weather, the first half of the year is governed by the Qi of Heaven, while the second half of the year is administered by the Qi of Earth. The Ten Heavenly Stems are the ten energies of Heaven that rule the changes of the Five Elemental Seasonal Transitions, and are represented in the human body as the Yin and Yang aspect of the Five Elements (represented as the ten major internal organs). The Twelve Earthly Branches are the twelve energies of the Earth that determine the six Qi factors of the seasonal transitions (represented in the body as the Twelve Primary Channels). In accordance with the Creative Cycle of the Five Elemental Seasonal Transitions: summer creates late summer, late summer engenders autumn, autumn gives rise to winter, and winter gives birth to spring.

THE DAILY QI, BLOOD, AND HEAT CYCLE

These four principal time periods and seasonal peak transitions affect the body's Blood, Heat, and Qi Cycles. The daily cycle of Heat, Blood, and Qi flow along the body's Twelve Primary Channels, organs, and tissues, according to the two hour Yin and Yang time table are:

- Gall Bladder (GB) - 11 p.m. to 1 a.m. - (Yang)
- Liver (Lv) - 1 a.m. to 3 a.m. - (Yin)
- Lungs (Lu) - 3 a.m. to 5 a.m. - (Yin)
- Large Intestine (LI) - 5 a.m. to 7 a.m. - (Yang)
- Stomach (St) - 7 a.m. to 9 a.m. - (Yang)
- Spleen (Sp) - 9 a.m. to 11 a.m. - (Yin)
- Heart (Ht) - 11 a.m. to 1 p.m. - (Yin)
- Small Intestine (SI) - 1 p.m. to 3 p.m. - (Yang)

| Season | Date |
|---------------------|----------|
| 1. Spring Begins | Feb. 5 |
| Rainwater | Feb. 20 |
| Insects | March 7 |
| Spring Equinox | March 22 |
| 2. Clear and Bright | April 6 |
| Grain Rains | April 21 |
| Summer Begins | May 6 |
| Grain Filling | June 7 |
| 3. Grain Full | June 22 |
| Summer Solstice | June 22 |
| Slight Heat | July 8 |
| Great Heat | July 24 |
| 4. Autumn Begins | Aug. 8 |
| Limit of heat | Aug. 24 |
| White Dew | Sept. 8 |
| Autumn Equinox | Sept. 24 |
| 5. Cold Dew | Oct. 9 |
| Frost Descent | Oct. 24 |
| Winter Begins | Nov. 8 |
| Slight Snow | Nov. 23 |
| 6. Great Snow | Dec. 7 |
| Winter Solstice | Dec. 22 |
| Slight Cold | Jan. 6 |
| Great Cold | Jan. 21 |

Figure 11.6. Six Principal Seasons of Heaven and Earth Energy Transition (1-6), and the Twenty Four Diagram Chart

- Bladder (Bl) - 3 p.m. to 5 p.m. - (Yang)
- Kidneys (Kd) - 5 p.m. to 7 p.m. - (Yin)
- Triple Burners (TB) - 7 p.m. to 9 p.m. - (Yin)
- Pericardium (Pc) 9 p.m. to 11 p.m. - (Yang)

The body's active high and low heat, Blood, and Qi time periods, reflect its relationship with the Twelve Primary Channels. For instance, every morning during the time period of 3–5 a.m., the strongest energy streams down along the Lung Channels, making the Lungs quickly responsive to treatment.

GATHERING THE SUN'S ESSENCE MEDITATION

The ancient Qigong masters used this meditation to absorb the essence of the sun. By gathering pure Yang energy to tonify the body's Deficiencies, as well as to consolidate the Zheng Qi (Gathering energy), they were able to eliminate pathogenic factors and prevent premature aging. This particular exercise is considered part of the foundational base from which the ancient Qigong doctors replenished any depleted life-force energy.

The gathering the Sun's Essence Meditation must only be practised on a clear day, when the sun is not obstructed. Avoid practising this meditation in times of fog, smog, thick clouds, and solar eclipses, as cultivation during these times will cause the unnatural cultivation of Turbid Qi.

1. While outside on a bright sunny day, face the sun, and assume a Wuji standing posture, hands by your sides, with the feet slightly wider than shoulder-width apart; stand in a relaxed and tranquil state, breath evenly and naturally, and rid your mind of any stray thoughts (Figure 11.7).
2. If the sun is rising above the horizon, slightly close your eyes; you should still be able to see soft, gentle, reddish sunlight. If the sun has already risen, close your eyes and use your inner vision to visualize the sun.
3. Inhale through the nose and imagine filling your mouth with energy from the sunlight's essence. Still facing the sun, with your eyes half open, "infuse," or absorb into the eyes, the energy from the horizon. Blend the energy

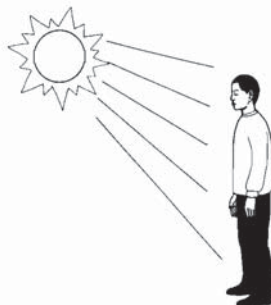


Figure 11.7. Gathering the Sun's Essence Meditation. Step one, stand and face the sun.

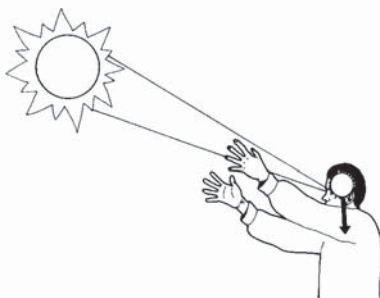


Figure 11.8. Step two, imagine embracing the sun.



Figure 11.9. Step three, imagine embracing the sun and gently placing it in front of your Lower Dantian.

absorbed from your eyes into your Upper Dantian. Close your eyes and imagine blending the sun's golden light energy with the Qi you inhaled through your nose. Hold your breath and focus the mind, mixing both energies; swallow the energies slowly while exhaling, and send the energy down to the Lower Dantian. Repeat this process for several minutes.

4. Stretch your hands towards the sun and imagine embracing it (Figure 11.8). Point your index fingers toward the center of the sun, and imagine pulling the sun down in front of your Lower Dantian. Keep it positioned there for several minutes (Figure 11.9).
5. Imagine the sun gently rolling and turning itself in front of your lower abdomen (Figure 11.10–11). Keep your elbows at your sides and gently shift, or sway from side to side, imagine that it is the sun's movement that causes both your arms and body to move. Using this image keeps the sun in an energetic power position.
6. Place both hands around the sun as if embracing it (Figure 11.12). Next, imagine the sun slowly moving into your navel. Allow both hands to follow the sun into the navel, ending with your left palm on top of your right palm (opposite for women) (Figure 11.13). With one deep breath inhale and absorb the sun's energy into the Lower Dantian while imagining the sun (beneath the navel) transforming into a luminous ball of golden energy. With each inhalation, this golden ball shines brightly; with each exhalation, the sun's rays extend, spreading throughout the entire body.
7. To end, relax the mind and imagine Heavenly Qi melting down the body, pouring through the front, back and center of the body like warm oil, into the Earth. This ending exercise (sometimes called Pulling Down The Heavens), allows the Qi to sink into the Lower Dantian, and the body, mind, and spirit to come into a state of peaceful rest and tranquillity.



Figure 11.10. Step four, imagine the sun gently rolling and turning itself in front of the Lower Dantian.



Figure 11.11. The energy of the sun moves the entire body rather than the arms.



Figure 11.12. Step five, embrace the sun and absorb it into the navel and then into the Lower Dantian.



Figure 11.13. Each breath transforms the sun's energy into luminous golden Qi.

CYCLES OF THE MOON

The ancient Qigong masters believed that the sun has a Yang nature, emitting enormous amounts of hot, thermal energy, whereas the moon has a Yin nature and emits a much cooler type of energy, by reflecting the light of the sun. The energy of the moon is used to replenish the body's Yin Qi, and follows a comprehensive cycle every 28 days (Figure 11.14). Following the cycle of the moon, the energy of the body completes a full rotation, flowing along the Governing Vessel to the top of the head, and down the Conception Vessel to the base of the perineum. When the moon is full, the body's Blood and Qi reach a crest, filling the Baihui point on the top of the head. At the new moon, the body's Blood and Qi gather at the Huiyin point, in the perineum.

Since the lunar cycle at its extreme (full moon and new moon) activates the top and bottom points of the Taiji Pole, these are said to be the most productive times to perform Taiji Pole Qi practice.

The appearance of the moon during the first half of the lunar month symbolizes the waxing of Yang and waning of Yin Qi. As Yang grows and Yin declines, regulation of breathing at this period of time should be aimed at absorption of the Moon's Essence. The second half of the lunar month symbolizes the waxing of Yin and waning of Yang Qi. As Yin grows and Yang declines, regu-

lation of breathing at this period of time should be aimed at replenishing Yang to help the Yin nourish the Yin Jing-Essence (Figure 11.15-20).

As the moon increases the amount of light it reflects, the body's Qi and Blood become more nourished; when the moon is full, the Qi and Blood become substantial. As the moon begins to decrease the amount of light it reflects, the muscles start to lose their energetic substance. This decrease in energy causes the body's Eight Extraordinary Vessels and Twelve Primary Channels to empty themselves to support the muscles that are slowly becoming Deficient. Qi and Blood are influenced by the gravitational pull of the sun and moon, just as the tides of the sea are influenced. Therefore the ancient Qigong masters described the energetic tonifying and purging principles of Qigong regulation in these specific terms: when treating a patient, perform no tonifying when the moon is full, or when the Blood and Qi are sufficient. Perform no purging when the moon is dark, or when the Blood and Qi are Deficient. This observation explains the effect of the "full-moon phenomenon" on patients who are hypersensitive to energy and become restless when the moon's Qi is "full Yang in Yin."

The waxing and waning of the sun and moon affect the adjustment time for Medical Qigong practice and the methods of breathing regulation. In order to facilitate the intake of Heavenly Es-

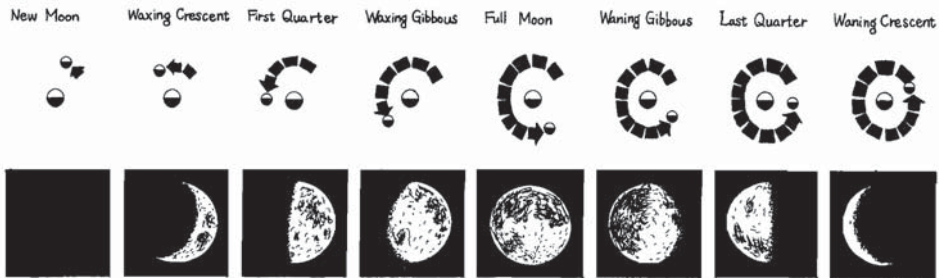


Figure 11.14. The waxing and waning cycles of the moon correspond to the moon's orbit around the Earth.

Waxing Crescent



Figure 11.15. From the 1st to the 5th night of a lunar month, more Yang absorption and Yin nourishment can be obtained by performing breathing regulations while facing the west. The crescent surface of the Moon is reflecting less sunlight.

First Quarter

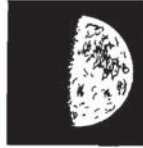
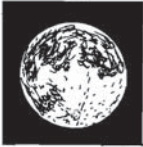


Figure 11.16. From the 6th to the 10th night of a lunar month, more Yang absorption and Yin nourishment can be obtained by performing breathing regulations while facing the south. The surface of the moon is turning from a crescent to half-full Yang, and its surface is reflecting more sunlight.

Waxing Gibbous



Full Moon



Waning Gibbous

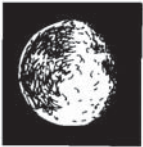


Figure 11.17. From the 11th to the 15th night of a lunar month, equal amounts of Yang absorption and Yin nourishment can be obtained by performing breathing regulations while facing the direction of the moon, as both Yang and Yin energies are plentiful at this time. At this point, the moon is full with its surface reflecting the most sunlight (called "Full Yang in Yin").

Last Quarter



Figure 11.18. From the 16th to the 20th night of a lunar month, the Yin grows and Yang declines. Regulation of breathing at this period of time should be aimed at replenishing Yang to help the Yin nourish the Yin Essence, while facing the west. At this time, the crescent surface of the moon is reflecting less sunlight. The reflected sunlight on the moon's surface decreases as Yang wanes and Yin waxes.

Waning Crescent



Figure 11.19. From the 21st to the 25th night of a lunar month, Yin continues to grow and Yang declines. Regulation of breathing at this period of time should be aimed at replenishing Yang to help the Yin nourish the Yin Essence, while facing the south. At this time, the crescent surface of the moon's shape is turning to half-full Yin, and its surface is reflecting less sunlight. The reflected sunlight on the moon's surface continues to decrease as Yang wanes and Yin waxes.

New Moon



Figure 11.20. From the 26th to the 30th night of a lunar month, no absorption of Yang is possible when the moon appears in the east at nightfall and its surface is dark, leading to the period of "Pure Yin." Breath regulation should be performed facing east.

sence to nourish the body, the ancient Qigong masters used a system wherein each month is divided into 6 separate sections (a total of 5 days was assigned to each section).

PRENATAL EIGHT TRIGRAMS AND THE MOON

The symbols on the Prenatal Eight Trigrams represent the appearance of the moon, while the Ten Heavenly Stems represent the positions of the moon. Each trigram embraces one or two of the Ten Heavenly Stems. The following chart of Prenatal Trigrams, Ten Heavenly Stems, moon and tide regulation, as well as the principles of purgation and tonification of Qi and Blood is a reference for Qigong doctors for clinical treatments (Figure 11.21).

In this chart, the Yang energy of the Earth gradually increases from the 11th to the 15th. Influenced by this action, the spring tide occurs on the 15th when the moon is full, inducing both the Qi and Blood to become extremely active. This is a good time for Qigong patients who suffer from energy Deficiencies to replenish their Qi. However, if the patient's energy is abundant, he or she should not try to replenish at this time, or an Excess condition of Qi will occur.

CHOOSING THE PROPER DIRECTION FOR TRAINING QI

Since ancient times, Qigong doctors have placed great emphasis on facing certain directions when cultivating energy. Observing that energy training and practicing should be adapted to nature, each routine is selected according to the season, month, and time of day, as well as the physical conditions of the practitioner. The four directions, as well as the sun (solar cycle), moon (lunar cycle), and stars (four sets of seven constellations, each one grouped in the N, S, E, or W), have a direct influence on the human body.

One example of directional training is in setting up treatment schedules according to the energy emitted from the Heavens. It is generally advised when conducting energetic regulations that:

- Patients with Yang Deficiencies should face east or south, to develop Yang Qi;
- Patients with Yin Deficiencies should face west or north, to help develop the Yin Qi;
- Patients with a Kidney Deficiency should face the north;
- Patients with a Liver Deficiency should face east;
- Patients with a Heart Deficiency should face south;
- Patients with a Lung Deficiency should face west;
- Patients with a Spleen Deficiency should focus their attention on the center, i.e., the Earth.

Generally, when first beginning Qigong exercises and meditations, practitioners are taught to face the south or southeast. When practicing specific cultivation exercises, however (such as Gathering the Sun's Essence), the practitioners are taught to face the direction of the sun. In the evening time, unless practicing specific cultivation exercises (such as Gathering the Moon's Cream), it is best to have the patient face the corresponding direction for the Deficient organ. These cultivation methods train the Yang energy to fuse with the Zhen Qi (True Qi), as well as with the Heavenly Qi and Environmental Qi. The timing and methods of training are based on the increase and decrease of Yin and Yang energy.

It is important to note that although these training methods are effective, the most experienced Qigong doctors often choose the place and direction according to their own intuition. To select the appropriate direction, the doctors start by facing south (sitting or standing). As they begin to feel the body filling with Qi, they may feel that they are being pulled towards a specific direction, and that they cannot stand or sit comfortably without facing that direction. The doctors feel more rooted and stable by following their intuition. Through understanding the proper directions, concentration, breath regulation, and assuming the appropriate postures, Qigong doctors are able to help regulate and increase their patients' energetic activities, while avoiding many Qi deviations (see Chapter 18).



















| Heavenly Stems | Date | Appearance of the Moon | Prenatal Trigrams | Position of Moon you face | Cause & Reason | Tide | Qi & Blood | Regulation |
|---|------|---------------------------|---|--|---|---|----------------------|--------------|
| Geng  | 1st | Waxing Crescent | Zhen  | West  | Moon between Sun & Earth | Spring Tide Max. Amplitude when Sun/Moon Pull Together | Turning Excessive | No Tonifying |
| Ding  | 8th | First Quarter | Dui  | South  | Moon is 90° East of Sun | Neap Tide Min. Amplitude Sun/Moon work against each other | Deficient | No Purging |
| Jia  | 15th | Full | Qian  | East  | Moon opposite Sun, Earth in between to East | Spring Tide Max. Amplitude Sun/Moon pull together | Excessive | No Tonifying |
| Xin  | 16th | Last Quarter | Xun  | West  | Moon opposite Sun, Earth in between to West | Medium Tide | Turning Deficient | No Purging |
| Bing  | 23rd | Waning Crescent | Gen  | South  | Moon is 90° West of Sun | Neap Tide Min. Amplitude Sun/Moon work against each other | Deficient | No Purging |
| Yi  | 30th | New | Kun  | East  | Moon between Sun & Earth | Medium Tide | Deficient | No Purging |

Figure 11.21. Medical Qigong Doctor's Chart for Clinical Reference

**GATHERING MOON'S CREAM QIGONG
MEDITATION**

Qigong doctors use this particular exercise in conjunction with the Gathering the Sun's Essence meditation for replenishing depleted energy. The vital essence of moon is called the Cream or "cool light" and is used to nourish the Kidneys and strengthen the Jing, Marrow, and brain, while contributing to longevity. It is practiced only nine days a month, three days before, during, and after the full moon, which are the brightest nights of the month. It is prohibited during new moon transitions because there is too little vital essence of the moon to gather.

Gathering the Moon Cream meditation must only be practiced on clear nights, when the moon is not obstructed. Avoid practicing this meditation in times of fog, smog, thick clouds, and lunar eclipses, as cultivation during these times will cause the unnatural cultivation of Turbid Qi

1. Stand outside in the fresh air, while facing the moon. Stand in a relaxed and tranquil state, breath evenly, and rid your mind of any stray thoughts (Figure 11.22).
2. Lower your eyelids until you only faintly see the moonlight. Inhale through the nose and imagine softly "sipping" one mouthful of the moon cream. At the same time, with your eyes half open, visualize "inhaling" the energy of the moon cream with your eyes into your Upper Dantian. Close your eyes and imagine mixing the moon cream with the energy you inhaled through your nose. Slightly hold your breath and concentrate on feeling the moon cream's silvery energetic essence. Swallow this essence slowly, sending it down to the Lower Dantian.
3. Stretch your hands towards the moon (Figure 11.23). Imagine embracing the moon and pulling it out of the sky, placing it just above your Upper Dantian, at your Baihui point (on top of your head). Hold this image for several minutes (Figure 11.24).
4. Next, imagine a second moon forming out of the first moon, and bring it downward with

both hands until level with, and in front of, the Middle Dantian (Shanzhong CV-17 point) at the center of the chest. Hold this image for several minutes (Figure 11.25).

5. Finally, imagine a third moon forming out of the second moon, and bring it down to the level of the Lower Dantian, suspended in front of the lower abdomen. Hold this image for several minutes (Figure 11.26).
6. Continue to imagine all three moons suspended (two in front, and one above your body) and inhale, raising both of your arms over your head. Imagine pressing the first moon into your head through the Baihui point, filling the Upper Dantian with the moon cream's silvery white light. As both hands press the moon into the head, allow the left hand to remain on top of the right hand (opposite for women). As you exhale, visualize the light of the moon filling the entire cavity of the Upper Dantian (Figure 11.27).
7. Next, bring both hands to the front of your body. Inhale and press the second moon into your chest through the Middle Dantian, imagining the moon cream's silvery white light filling the chest. As you exhale, visualize the light of the moon filling the entire cavity of the Middle Dantian (Figure 11.28).
8. Finally, bring both hands in front of your lower abdomen. Inhale and press the third moon into your Lower Dantian, imagining the moon's silvery white light filling the abdomen. As you exhale, visualize the light of the moon filling the entire cavity of the Lower Dantian (Figure 11.29).
9. Allow both hands to rest by your sides then slowly raise your left hand (opposite for women) and tap the top of your Baihui point softly nine times. As you tap, imagine that all three moons fuse into a brilliant white-light energy throughout your Taiji Pole, connecting all three Dantians together (Figure 11.30).
10. Relax and perform Pulling Down The Heavens, letting your body, mind and spirit sink into tranquility.



Figure 11.22. Stand facing the moon.

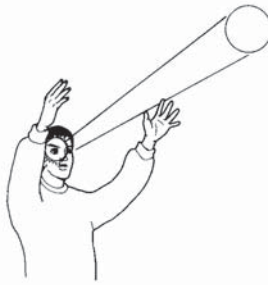


Figure 11.23. Stretch your hands to embrace the moon.



Figure 11.24. Suspend the moon above your Upper Dantian.



Figure 11.25. Suspend a second moon in front of your Middle Dantian.



Figure 11.26. Suspend a third moon in front of your Lower Dantian.



Figure 11.27. Absorb the first moon into your Upper Dantian.



Figure 11.28. Absorb the second moon into your Middle Dantian.



Figure 11.29. Absorb the third moon into your Lower Dantian.



Figure 11.30. Tap lightly until all three moons flow into your Taiji Pole.

CYCLES OF THE STARS

The most influential Heavenly Treasures, other than the sun and moon, are the stars composed of the Big Dipper, Polaris, and the five planets, existing within the twenty-eight constellations.

The North Star is believed to be the unchanging area of Heaven, from which the Heavenly order began (often called the Axis of the Vault of Heaven), and so it was named The Divine Center of the Earth and Sun Cycles. It is also believed that from this star the entire universe expands outward. By placing the North Star in the center of a circle of the Heavens, the circle can be divided into four directions, each containing seven constellations that have a different color energy and sound frequency.

In ancient China, the seven constellations were divided into four sections or directions (north, south, east, and west). In the region of the north was believed to exist the energy of the Tortoise-Snake, in the south was the Red Phoenix, in the east was the Green Dragon, and in the west was the White Tiger. Each of these regions was further divided into twenty-eight constellations or posts (xiu).

According to traditional Chinese belief, the moon travels twenty-eight days from west to east, resting at each post as it circles the Earth. In other words, the twenty-eight days are further divided into twenty-eight regions which are courier stations or travelling houses for the moon.

It was further believed that the Pole Star axis stemming from the North Star traveled downward from the center of Heaven, connecting with the Earth's center core (through the north and south poles). The north pole was regarded as the peak (or Baihui) of the Earth, and was believed to be comprised of seven stars (making it a fifth constellation). The energies of each of the four animals and their seven constellations moved around the Earth's central Pole creating the Five Elemental changes in weather (see Chapter 11). If the weather changes progressed in their expected order, they were considered normal; however, if the weather transition occurred either earlier or later

than expected, the result was considered an environmental Evil Qi.

Therefore, the ancient Chinese believed that one could predict the changes of weather by studying the interrelationships between the Five Elements and the cycles of the sun, moon, Polaris, the Five Planets, and the twenty-eight constellations.

THE ENERGY OF THE BIG DIPPER

As the Earth orbits the sun, the angle at which the Big Dipper can be viewed changes on a daily, monthly, and yearly basis (Figure 11.31). These changing angles correspond to the different cycles of the moon as they are arranged in the Twelve Earthly Branches and repeat themselves after completing an orbit (360° rotation of twelve moon cycles). These twelve lunar cycles determine the twelve seasonal periods (Figure 11.32). The beginning part of each month marks the beginning of the seasonal periods of the Twelve Earthly Branches and the beginning of the energy cycle of that month. When the Big Dipper points in the direction of the "lunar month," facing the direction of the Big Dipper will invigorate the practitioner's energy. The Big Dipper is related to the energetic transformations of germinating, beginning, and growing.

There are three kinds of practice centered around the Big Dipper:

1. The first consists of invoking its power for protection;
2. The second consists of ascending into it and pacing its rotation;
3. The third involves gathering the star's essence or star cream into the body.

In ancient times, the Big Dipper was considered the bridge between the energies of the sun and the moon, and the source of "10,000 things." The sun and moon are considered a bipolar energy field, whereas the Big Dipper is considered unipolar.

The sun corresponds to the Heart and Fire energy, which is related to the front area of the body. The moon corresponds to the Kidneys and Water energy, which is related to the back area of the body. The Big Dipper corresponds to the Spleen, which is related to the Taiji Pole.

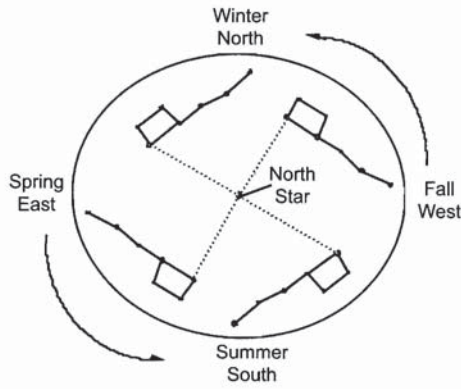


Figure 11.31. The handle of the Big Dipper can be used to determine the season: (1) in winter, the handle points to the northern horizon, (2) in spring, the handle points to the eastern horizon, (3) in summer, the handle points to the southern horizon, and (4) in fall, the handle points to the western horizon. The North Star is positioned in the center of the diagram.

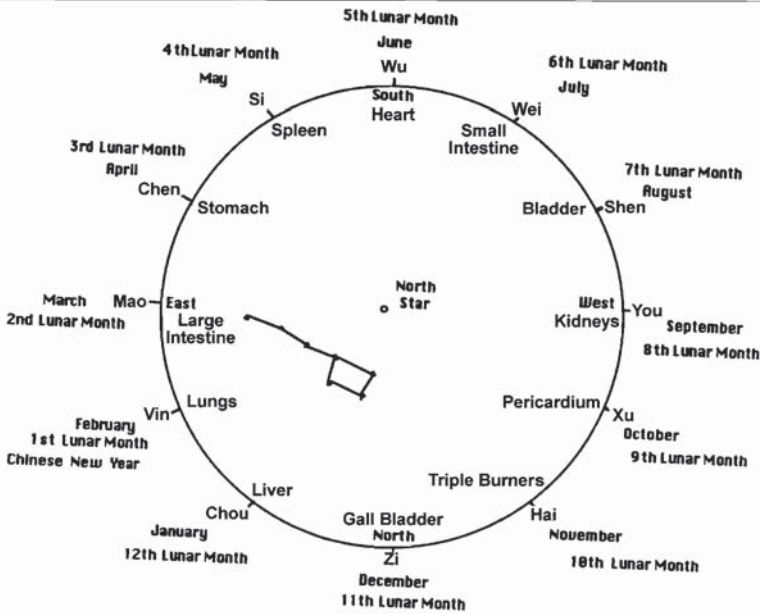


Figure 11.32. The beginning of the seasonal periods of the Twelve Earthly Branches and the twelve moon cycles is determined by the angle of the Big Dipper.

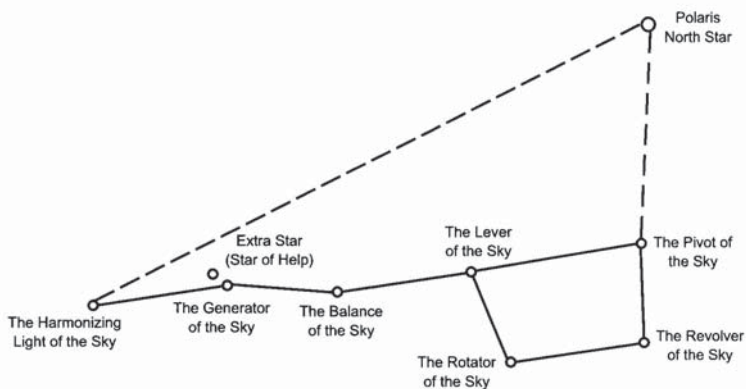


Figure 11.33. The Big Dipper is considered a reservoir of heavenly energy, collecting Qi from all of the other stars and constellations as it moves through the sky.

THE STARS OF THE BIG DIPPER

The Big Dipper represents the foundational base for the Gate of Access in Chinese mysticism, which is considered the spiritual passageway between life and death. Through this gate the individual may obtain knowledge and insight concerning past, present and future events.

The energy from the stars of the Big Dipper is used to balance the body's Five Agents (stored within the body's Five Yin Organs) and can be arranged internally to enhance internal perception of time and space (Figure 11.33).

One example used in ancient China for invoking the powerful protection of the Big Dipper energy is for the Qigong doctor to cover himself - or herself - with the stars of the Big Dipper by visualizing the stars descending and arranging themselves in a specific order around the doctor's body. The stars can be arranged in four ways:

- above the doctor's head,
- in front of or behind the doctor's body,
- placed within the doctor's Three Dantians, or
- placed with the bowl of the Dipper in the Lower Dantian and the handle along the spine.

The doctor imagines placing the stars of the Big Dipper into the center of his or her body. The star's energetic function is to govern the front, back, right, and left of the body, thus regulating the doctor's Yin and Yang energy. The star's energetic function can also be used for absorbing energy from the four seasons into the doctor's body.

The stars of the Big Dipper are also considered responsible for opening the Seven Orifices of the embryo's body and for giving the embryo life. These stars also correspond to the Nine Chambers in the Three Dantians. Usually, meditations dealing with gathering energy from the sun and moon are followed by meditations involving the Big Dipper to further stimulate and energize the body's energetic fields.

THE FIRST FIVE PLANETS

The five planets (Saturn, Jupiter, Mars, Venus, and Mercury) are responsible for the internal Yin organ energy formation within the body during fetal development. These planets are the focus of several Qigong meditations because of their connection to color resonations within each internal Yin organ.

1. Of the first five planets in our solar system, Saturn is coupled with Earth and is considered the central force of planetary energy. It takes twenty-eight years for Saturn to make a complete revolution around the sun. Each year, when Saturn enters into another constellation, it is called "Saturn holding authority over that constellation for one year."

Saturn's position in the sky relates to the Taiji Pole. The planet Saturn represents the Stomach and Spleen (Earth Element) and emits a golden-yellow light energy.

2. Jupiter represents the easterly direction and the Liver (Wood Element), it emits a green light energy; its position relates to the left side of the Taiji Pole.
3. Mars represents the southerly direction and the Heart (Fire Element). It emits a red light energy and relates to the front side of the Taiji Pole.
4. Venus represents the westerly direction and the Lungs (Metal Element). It emits a white light energy and relates to the right side of the Taiji Pole.
5. Mercury represents the northerly direction and the Kidneys (Water Element). It emits a dark blue/indigo light energy and relates to the back side of the Taiji Pole.

GATHERING ENERGY FROM THE FIVE PLANETS

To absorb energy from the five planets, start by quieting your mind while standing in a Wuji posture and facing the direction of the Big Dipper. Visualize yourself absorbing the energetic essence and color of each planet, one by one, into your body, filling each organ's entire Orb (the organs complete system, channels and tissues). Imagine filling the body with each planet's Heavenly energy from the top of your head, through the center Thrusting Channels.

Begin with the energy of Saturn, imagine it flowing into and filling your body through the Taiji Pole. Next, imagine the energy of Mars flowing into your front Center Thrusting Channel. Now imagine the energy of Mercury filling your body through the back Center Thrusting Chan-

nel, Venus's energy filling the body by descending into the right Center Thrusting Channel, and Jupiter's energy filling the body by flowing into the left Center Thrusting Channel. Gather the energy from their corresponding Orbs and lead the Qi downward into the Lower Dantian. After collecting and storing the Heavenly Qi, end the meditation with the Fire Cycle of the Microcosmic Orbit meditation.

THE TWENTY-EIGHT CONSTELLATIONS

Since the year 2000 B.C., the ancient Chinese Qigong Masters observed and used the movements and energy of the twenty-eight constellations, the sun and moon, and the first five planets with the Chinese zodiac, to forecast auspicious times for matters of state and war, and to predict weather and natural disasters. Each of these energetic systems has its own cyclic pattern as well as a direct and indirect influence on human life.

The Chinese practised gathering energy from the Heavenly stars, believing that the study of astrology, like alchemy, united the body's inner world with that of the outer. According to ancient divination practices, the celestial bodies exert forces and exhibit personalities that influence people and events on Earth. A person's character and destiny throughout life is based upon the positions of the planets and constellations at the exact time and place of birth. These influences can be determined by mapping the positions of the twenty-eight constellations in the sky at various times.

So important was this belief, that in ancient China, the Emperor was considered the high priest of the Heavens and frequently made sacrifices to the stars to maintain harmony with the universe. The four corners of the Emperor's palace represented the cardinal points in space (the equinoxes and solstices), and he and his family would move from one corner to another as the seasons changed.

GATHERING ENERGY FROM THE CONSTELLATIONS

At night time, when the moon is not suitable for absorbing Qi (new moon), the Qigong doctor can absorb the energy of the twenty-eight constellations into his or her body.

The energy of all five planets and twenty-eight constellations can be drawn into the body's internal organs and tissues through the five energetic Thrusting Channels which envelop and support the body's Taiji Pole. These Channels flow through the center of the doctor's body, connecting the top of the head to the perineum.

Externally, the twenty-eight day constellation cycle can be arranged externally on the body's Governing and Conception Vessels. The "ecliptic" path of the sun follows the Fire Cycle of the Microcosmic Orbit, which correlates to the individual's emotional/mental and physical health.

There are several meditations used in order to absorb the energy of the five planets and twenty-eight constellations into the doctor's body; one of which is known as The Heavenly Five Yin Organ Meditation.

HEAVENLY FIVE YIN ORGAN MEDITATION (TIAN WU ZANG)

This meditation is very popular in China. It focuses on fusing the energy from the five planets and the constellations into the body through the Five Thrusting Channels that surround the core center of the body's Taiji Pole. These Five Thrusting Channels should not to be confused with the TCM perspective of the Five Thrusting Vessels (as seen in Figure 11.34). Each of these Five Thrusting Channels relates to a specific organ energy and element (Figure 11.35).

When practicing this meditation and gathering the energy from the stars, it is important to first absorb the energy into the Five Thrusting Channels, then spiral the energy in a clockwise downward and counterclockwise upward direction through the body's Taiji Pole. This spiralling action allows the energy to balance itself and stabilizes the body's internal organs (Figure 11.36).

In order to perform the Heavenly Five Yin Organ Meditation and gather the Qi of the twenty-eight constellations, assume a Wuji posture, with your arms suspended by your sides. Face the direction of the North Star and Big Dipper (Figure 11.37). This exercise is performed for thirty-six breaths in each direction.

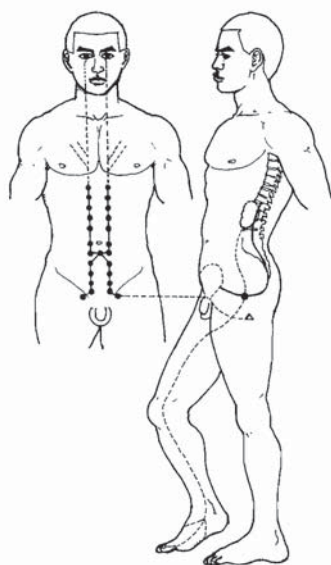


Figure 11.34. The Thrusting Vessels

1. To begin, imagine golden energy pouring out of the Big Dipper and flowing into the center of the Baihui area, at the top of your head. As you inhale, this golden energy fills the center core of your body, and flows into the extremities. As you exhale, this golden energy gathers into your Spleen.
2. Next, imagine drawing in a red energetic mist from the seven constellations in front of your body. This red mist flows into your body from the front side of the Baihui area, filling your entire body as you inhale. As you exhale, the energy coalesces into your Heart.
3. Now focus your attention on the back of your body. Inhale and imagine drawing in the dark blue energy from the seven constellations behind you into the back side of the Baihui area, filling your entire body as you inhale. This energy gathers into and fills the Kidneys as you exhale.
4. Next, focus on the right side of your body and imagine drawing in white energy from the

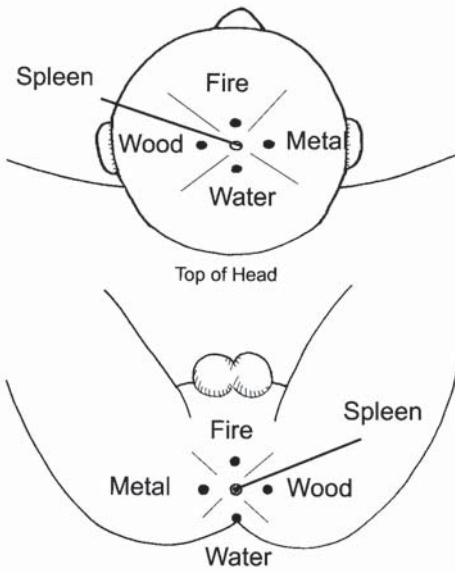


Figure 11.35. Each of the Center Thrusting Channels relates to a specific organ energy and element. Each channel has its own entry point that is positioned either on the top of the head, or on the base of the perineum.

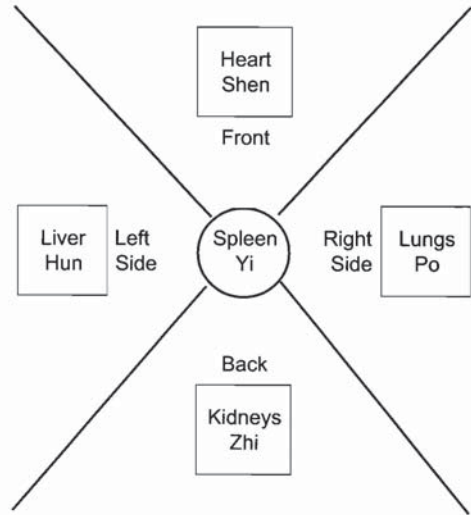


Figure 11.36. The body's Yuan Spirit is stored within the body's Five Yin Organs. The placement of the Five Energetic Houses is maintained throughout many Medical Qigong meditations and is used to tonify, strengthen, extend, and project the body's Shen.



Figure 11.37. The energy of the Twenty-Eight Constellation Stars is absorbed into the body through the same structural pattern as the placement of the Five Energetic Houses of the body's Shen.

seven constellations to your right into the right side of the Baihui area, filling your entire body as you inhale. This energy gathers and fills the Lungs as you exhale.

- Finally, focus your attention on the left side of your body and imagine drawing in green energy from the seven constellations on your left into the left side of the Baihui area, filling your entire body as you inhale. This energy gathers and fills the Liver as you exhale.

EARTHLY BRANCHES, HEAVENLY STEMS, AND NINE PALACES

There are many relationships between the macrocosm and the microcosm of man, through the Twelve Earthly Branches, the Ten Heavenly Stems, and the Nine Palaces outlined in the Chinese Classics on Internal Medicine. The Twelve Earthly Branches are Earth energies and are represented in Man as the Twelve Primary Channels. The Ten Heavenly Stems relate to the energies of Heaven and are represented in man as the Yin and Yang aspects of the Five Element organs of Wood, Fire, Earth, Metal, and Water (as seen in Figure 11.38). The Nine Palaces are related to the Eight Extraordinary Vessels (corresponding with the Eight Postheaven Trigrams) in addition to the body's energetic Taiji Pole.

The Twelve Earthly Branches, Ten Heavenly Stems, and the Nine Palaces are interwoven into almost all aspects of Chinese culture, arts and medicine. In Chinese divination, as well as Chinese medicine, the temporal cycles of the Earthly Branches and Heavenly Stems form the foundation for these practices. They can be used to explain the physiology, pathology, diagnosis, and treatment of each clinical case. For each year, month, day, and hour there is a Stem and Branch association. By studying the Stem and Branch association, the Qigong doctor can identify patterns (i.e., determine the cycles and diagnose the patterns of the patient's disharmony) and design treatment protocols, depending on the time of year and the time of day.

The yearly cycles of the Stems and Branches are based on a sixty-year cycle, when the sun,

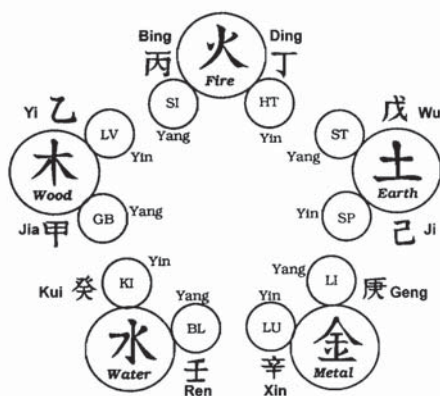


Figure 11.38. The Five Element Chart and Its Relationship to the Ten Celestial Stems

moon, Earth, and North Star are aligned (Figure 11.39). The last sixty-year cycle began in 1984. The exact origin of the Ten Heavenly Stems and Twelve Earthly Branches is not known. They were used, however, to mark the hours, days, years, and planetary cycles as early as 1500 to 2000 B.C. Some historians attribute their origin to the legendary emperor Huang-Di (as early as 2600 B.C.). Each cycle was regarded by the Chinese as being a "century" in the life span of the average man. Those who lived past the age of sixty were regarded as living a "second life." During this second life, the person would experience similar occurrences as in the "first life," but would be able to apply the wisdom and maturity gained from his or her first life. The individual can then further his or her spiritual growth and use the knowledge to benefit society as a whole.

The twelve animals of the Chinese zodiac correlate with the Twelve Earthly Branches and are arranged as follows.

- Zi branch corresponds to the Rat
- Chou to the Ox
- Yin to the Tiger
- Mao to the Rabbit

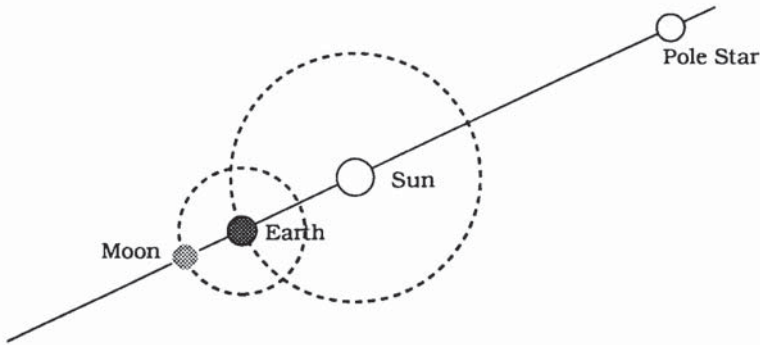


Figure 11.39. The beginning of the sixty-year cycle is based on the alignment of the sun, moon, earth, and North Star.

- Chen to the Dragon
- Si to the Snake
- Wu to the Horse
- Wei to the Sheep
- Shen to the Monkey
- You to the Rooster
- Xu to the Dog
- Hai to the Boar

The first year of the sixty-year cycle is associated with the first Branch and the first Stem. The first Branch, "Zi," corresponds with the Rat; the first Stem, Chia, corresponds with the element Wood. Thus, the first year of the sixty-year cycle is the year of the Wood Rat in Chinese astrology.

The second year of the cycle represents the second Branch and second Stem, and so on. When you reach the 11th Branch, there are no more Stems and, thus, the 11th year of the cycle represents the eleventh Branch and the first Stem. The cycle continues in this manner until it has transitioned through six cycles of Stems and five cycles of Branches and returns to the first Branch and first Stem paired together.

Figure 11.40 shows these yearly cycles; for example, 1997 was the year of the Fire/Ox, so the year 1998 is the year of the Earth/Tiger.

The Ten Heavenly Stems represent Yang, and the higher form of Heaven's vitality (Figure 11.41).

The Twelve Earthly Branches represent Yin and the lower form of Earth's vitality (Figure 11.42). Together they manifest the transformation of all natural events expressed through the growing, thriving, declining, and dying of all living things.

1. Each lunar year the Earthly Branch time divisions are divided into 12 separate month divisions.
2. Each day is divided into 12 two-hour Earthly Branch time divisions during a 24-hour cycle.

SUMMARY

In comprehending the energetic potential of the Three Treasures of Heaven, the Qigong doctor evaluates the patient's condition and treats the disease according to the patient's energetic rhythm and flow, which is blended with the Heavenly and Earthly energies. The treatment also includes prescribing homework (the Medical Qigong prescriptions needed to support and maintain the doctor's treatments).

Although mankind is terrestrial, there can be no separation from the influence of the celestial. For mankind is born on Earth in physical form, created through the integration of both celestial (Heavenly) and terrestrial (Earthly) energies. According to statements recorded in the *Canon of Internal Medicine*, ancient doctors had already rec-

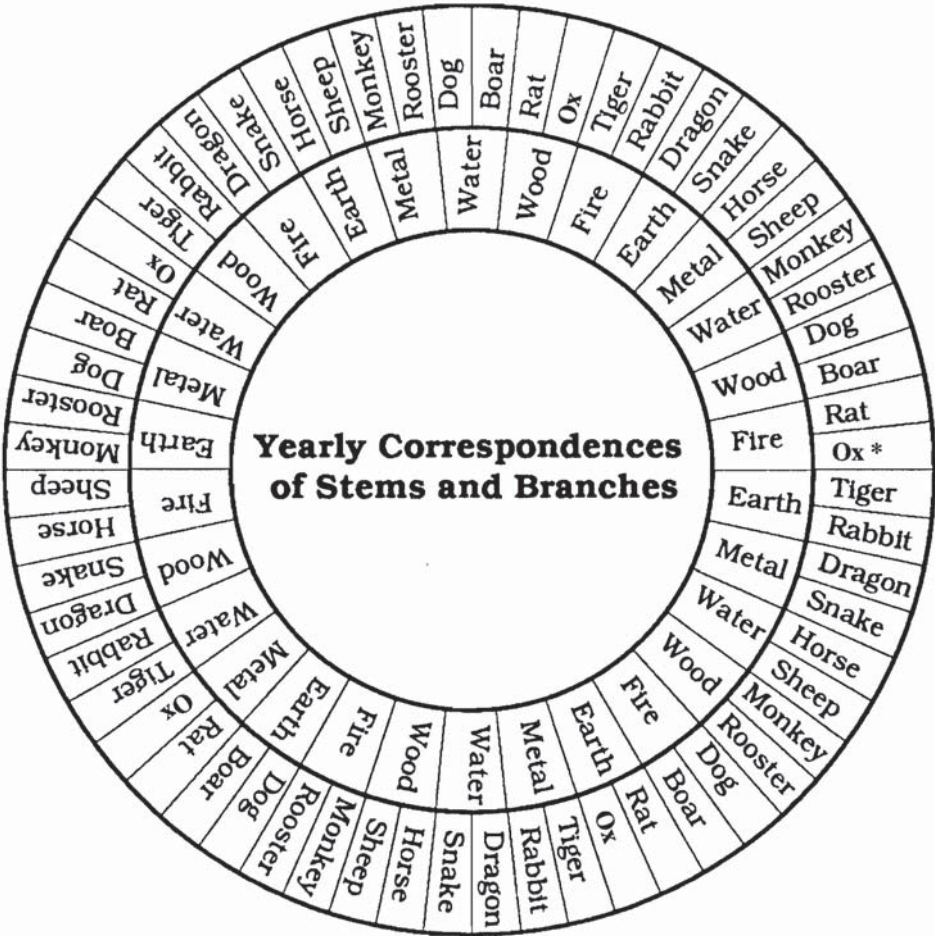


Figure 11.40. The asterisk (*) shows the year 1997, which was the year of Fire/Ox. Each year, one of the twelve animals of the Chinese zodiac flourishes and brings its energy into action. Every two years, a new Element (Fire, Wood, Water, Earth, Metal) dominates in the cycle of creation. The chart moves clockwise, so 1998 was the year of Earth/Tiger.

| Character | Name | Number | Animal | Month | Time | Branch | Channel | Image | Element |
|-----------|-------|--------|---------|----------------------|---------|--------------------|--------------------|-----------------------------|---------|
| 子 | Zi | 1 | Rat | Nov. 22– Dec. 21 | 11-1 am | Little Yang | Gall Bladder | Reproduction of Life | Water |
| 丑 | Ch'ou | 2 | Ox | Dec. 22– Jan. 20 | 1-3 am | Decreasing Yin | Liver | Initial Growth | Earth |
| 寅 | Yin | 3 | Tiger | Jan. 21– Feb. 19 | 3-5 am | Great Yang | Lungs | Breaking Ground | Wood |
| 卯 | Mao | 4 | Rabbit | Feb. 20– Mar. 20 | 5-7 am | Bright Yin | Large Intestine | Thick Vegetation | Wood |
| 辰 | Ch'en | 5 | Dragon | Mar. 21– Apr. 19 | 7-9 am | Bright Yang | Stomach | Full Awakening | Earth |
| 巳 | Si | 6 | Snake | Apr. 20– May 20 | 9-11 am | Great Yin | Spleen | Preparation for Ripening | Fire |
| 午 | Wu | 7 | Horse | May 21– June 21 | 11-1 pm | Little Yang | Heart | Peak of Growth | Fire |
| 未 | Wei | 8 | Sheep | June 22– July 21 | 1-3 pm | Great Yin | Small Intestine | Taste of Full Ripeness | Earth |
| 申 | Shen | 9 | Monkey | July 22– Aug. 21 | 3-5 pm | Great Yang | Bladder | Time of Harvest | Metal |
| 酉 | You | 10 | Rooster | Aug. 22– Sept. 22 | 5-7 pm | Little Yin | Kidneys | Resting after Harvest | Metal |
| 戌 | Xu | 11 | Dog | Sept. 23– Oct. 22 | 7-9 pm | Decreasing Yang | Pericardium | Moving Inward | Earth |
| 亥 | Hai | 12 | Boar | Oct. 23– Nov. 21 | 9-11 pm | Little Yin | Triple Burners | Seed Awaiting Growth | Water |

Figure 11.41. Environmental Energetic Interactions of the Twelve Earthly Branches

ognized the close relationship between the body's Qi and Blood and the influences of the natural environment. In ancient China, the Twelve Earthly Branches represented time units, each of them corresponding to a two-hour period. They are primarily used to represent the 12 months in the Lunar Calendar.

The Ten Heavenly Stems are made up of the Five Elements, each of which is divided into pairs of corresponding Yin and Yang, resulting in a ten-step system of numerology. Using the Ten Heavenly Stems allows the Qigong doctor to determine the ebb and flow of the Qi of Heaven and its cor-

responding relationship to the Qi of Man.

Both the Ten Heavenly Branches and Twelve Earthly Stems represent the characteristics of growing, thriving, declining, and dying of all living things in the universe, as well as the development and transformation of all natural phenomena.

The energy of the Ten Heavenly Stems can be observed within five energetic movements (front, back, right, left, and center), as well as within the elemental energy of the body's major internal organs.

| <u>Character</u> | <u>Name</u> | <u>Number</u> | <u>Element</u> | <u>Yin-Yang</u> | <u>Organ</u> | <u>Planet</u> | <u>Image</u> |
|------------------|-------------|---------------|----------------|-----------------|--------------|---------------|---------------------------|
| 甲 | Jia | 1 | Wood | Yang | G.B. | Jupiter | Sprouting Growth |
| 乙 | Yi | 2 | Wood | Yin | Liver | | Early Growth |
| 丙 | Bing | 3 | Fire | Yang | S.I. | Mars | Expansive Growth |
| 丁 | Ding | 4 | Fire | Yin | Heart | | New Life Fully Grown |
| 戊 | Wu | 5 | Earth | Yang | Stomach | Saturn | Prosperous Development |
| 己 | Ji | 6 | Earth | Yin | Spleen | | Maturation |
| 庚 | Geng | 7 | Metal | Yang | L.I. | Venus | Retreating Inward |
| 辛 | Xin | 8 | Metal | Yin | Lungs | | Hibernation |
| 壬 | Ren | 9 | Water | Yang | Bladder | Mercury | Inward Nourishment |
| 癸 | Kui | 10 | Water | Yin | Kidneys | | Gathering New Life Energy |

Figure 11.42. The Ten Celestial Stems and their Universal Energetic Interactions

CHAPTER 12

THE THREE TREASURES OF EARTH: EARTH, WATER, AND WIND

INTRODUCTION TO THE THREE TREASURES OF EARTH

The Outer Force (Power) of Earth's Three Treasures consists of the Yin and Yang interaction of energy and light, emitted, absorbed, and reflected back from the land, water, and wind. The Three Earthly Treasures are brought about by the waxing and waning of the five Yin and Yang climatic transformations (the five seasonal growth cycles), which in turn are caused by the sun, moon, and stars. Each seasonal change brings a life transforming gift that affects the mind, body, emotions, and spirit (Figure 12.1). The wind (weather) reflects the various conditions and transformations of energy in the sky, and is viewed as an Earthly manifestation of Heaven's moods.

1. Earth Qi consists of the Yin and Yang interactions of energy and light, manifesting as hot and cold energy originating from the Earth's surface.

2. Water Qi consists of the Yin and Yang interactions of energy and light, manifesting as hot and cold energy originating from the vast oceans, lakes, and rivers of the world.
3. Wind Qi consists of the Yin and Yang interactions of energy and light, manifesting as hot and cold air circulation created from the interaction of the sun's heat on the surface of the planet. This interaction includes all cloud and barometric pressure formations (e.g., tornadoes, hurricanes, lightning storms, etc.).

UNDERSTANDING HEAT AND LIGHT INTERACTIONS

Heat and light are manifested both externally on and from the Earth's surface, and internally within the Earth.

1. Externally, the greater the intensity of the sun's light absorbed into the surface of the Earth, the more heat is manifested from the Earth's surface. Cloudy days diminish the

| Natural Earthly Transformations | | | | | |
|---------------------------------|---------|-------------|------------------|-------------|----------------|
| Organs | Element | Season | Elemental Factor | Temperature | Transition |
| Liver | Wood | Spring | Wind | 60– 70° F | Germination |
| Heart | Fire | Summer | Heat | above 90 F | Growth |
| Spleen | Earth | Late Summer | Damp | 75– 90° F | Transformation |
| Lungs | Metal | Autumn | Dry | 60– 70° F | Gathering |
| Kidneys | Water | Winter | Cold | below 60° F | Storage |

Figure 12.1. The Natural Earthly Transitions

sun's thermal interaction and tend to bring coolness.

- Internally, heat and light, as well as other natural forces, are contained within the Earth itself. The sun's intense energetic fields draw the heat and light from within Earth, which are then reflected back to the Earth by the atmosphere.

The Earth's air extends only a comparatively short distance out from the Earth's surface, and the effects of the heat rays decrease as you leave the Earth's surface and ascend toward the outer regions of the atmosphere. As the air becomes less dense, there is less reflection. The higher you ascend, the cooler the air becomes. When you have reached the limit of air, you have reached the limit of the Earth's heat.

The heat and light form a protective energetic field around the Earth's surface similar to the body's Wei Qi field. Once you have reached the limit of heat and light, you reach what is called the Great Cold. This cold is considered far more solid than steel, and it presses down upon the Earth's energetic field and atmosphere with an almost irresistible force, holding them together.

UNDERSTANDING THE EARTH'S YIN AND YANG INTERACTIONS

Between Heaven and Earth there is an on-going interaction of Yin and Yang energy exchange. When the Earth Qi is in balance, plants grow and animals thrive. Power, in the form of energetic fields, is created by the integration of Yin and Yang. This power directly and indirectly affects the body's electromagnetic field, as well as the regulation and formation of the body's tissues. Visualize the Earth's energy as Qi resonating and emitting from the Earth itself. This energy includes the electromagnetic fields, subterranean radiations, and thermoluminescence (light and heat emitting from the center of the Earth).

The closer the Qigong doctor bonds physically, mentally, emotionally, and spiritually with the Earth and nature, the easier it is to tap into the Earth's energy and vibration. The development of Earth Qi in the body and the body's connection to the energy of the Earth are mutually sup-

portive. The first step in internal cultivation involves focusing the mind on the Lower Dantian (with the aid of breathing techniques) to enhance the mind-body connection; this interactive connection develops a relationship with the Earth Qi.

GATHERING ENERGY FROM THE EARTH'S ENERGETIC FIELDS

The ability to gather energy from nature and the environment is extremely important to the Qigong doctor. The energy of the Earth stays within the structural components of the planet, flowing like mighty rivers of Qi. It is absorbed into the terrain and vegetation, as well as the water that we drink. Environmental Qi is specific to each geographic area. It is the energy that has been collected from the structural components of the Earth itself (i.e., soil, fields, deserts, plants, trees, forests, mountains, streams, rivers, lakes and oceans, etc.). The energetic potential of the Earth's Qi changes from Yang to Yin energy with the rising and setting of the sun, and therefore directly affects the environmental energy.

Although food and water are excellent sources for gathering energy, the Qigong doctor cannot continually ingest food, or drink herbal teas while treating patients, without overtaxing his or her digestive system. It is, therefore, important for the doctor to find an alternative source of energy, to replenish his or her system once it becomes depleted. By studying the waxing and waning of the Earth's Yin and Yang energies the doctor can optimize the absorption of Yin and Yang energy.

TECHNIQUES FOR CULTIVATING EARTH QI

Generally, several meditations are used to cultivate and absorb energy from the Earth by utilizing the energy of trees, bushes, flowers, lakes, etc. The primary objective of these meditations is to first cleanse the body of pathogenic factors, then cultivate and absorb the environmental Qi to replenish the body's energetic field. Practitioners and patients should visualize themselves immersed in a focused environmental field of energy, filled with its vibration, color, and light. They should allow this energized field to envelop their entire body.

CLEANSING THE BODY

One of the most popular cleansing techniques used in the Xi Yuan Hospital's Qigong Clinics begins from a lying, sitting, or standing posture (usually in a Wuji posture) while in front of a natural object, such as a tree.

To cleanse the body's energy, extend both hands towards the tree, as if to embrace it (it does not matter if the tree is actually being touched). Upon inhalation, begin to guide the energy from the tree into your torso through the Laogong (Pc-8) points at the center of your palms, and the Baihui (GV-20) point at the top of your head. Absorb this energy deep into your body. Once you feel that the body is fully saturated with Qi, exhale through the mouth and guide the Turbid Qi down the legs and out of the body through the Yongquan (Kd-1) points at the bottom of the feet. Continue to guide the Turbid Qi down through the Earth into the root system of the tree. Then inhale through the nose, as you absorb the purified energy from the upper part of the tree leading it down your body through the top of your head. Continue this process until you feel totally cleansed. Remember to synchronize breathing in through your nose as you focus on absorbing the Earth Qi, and to exhale through the mouth, as you focus on dispersing and releasing the Turbid Qi.

For tonification, extend your Qi and intention deep into the root system of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 12.2).

GATHERING QI FROM TREES, BUSHES, AND FLOWERS

Earth Qi and environmental energy saturate all types of foliage, allowing the Qigong doctor to select, gather, and absorb Qi from many botanical sources. Throughout history, the Chinese have used trees, bushes, and flowers for healing and medicine. Trees and plants absorb air, light, energy, water, and minerals. When Heavenly Qi is combined together with the environmental energy of the tree or plant, the result is a powerful invigorating energy source.

In China, I noted that every Medical Qigong clinic I visited had its own garden. Each garden

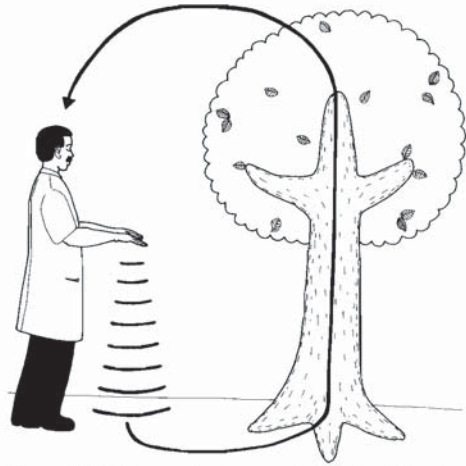


Figure 12.2. A Qigong doctor can extend Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the doctor's head.

was full of healthy trees, bushes, and beautiful flowers from which the patients could draw energy. The patients could choose from different plants and bushes, each type of foliage having its own unique strengths and benefits. Any combination of healthy plant energies can be absorbed by the patients to improve their health.

The best time for absorbing energy from trees, bushes, and flowers is between the hours of sunrise (Mao: 5 - 7 a.m.) and noon (Wu: 11 a.m. - 1 p.m.).

It is important to note that, within the differing regions of a specific country, each type of tree and plant will have either minor or major variances regarding its energetic potential. This difference in energetic potential is due to the diverse environmental influences affecting each plant. We in the West, for example, have many different varieties of plants and trees similar to those in Asia, however, because of the energetic continental differences, the quality and quantity of Qi in each plant or herb can vary. This energetic difference is brought about by the various Qi fields produced

by each region's altitude, the mineral content of the soil and water, and the amount of exposure to the energy of the sun. Even herbs of the same name, but grown in different countries, can have different affects on the body's energetic system, slightly altering their clinical potential (e.g., American Ginseng is sweet, slightly bitter and cold, and enters the body affecting the Heart, Lung and Kidney Channels; Siberian Ginseng is sweet, slightly bitter and slightly warm, and enters the body affecting the Lung and Spleen Channels).

GATHERING ENERGY FROM TREES

Trees are tremendously powerful plants and are commonly used by both doctors and patients to absorb and transform the negative pathogenic Qi into clean, healthy, life-giving energy. Pine trees tend to be one of the most powerful, as they radiate a great deal of Qi. Once an individual has connected with a tree, the primary goal is to:

1. remove stagnation from the channels,
2. tonify the internal organs,
3. stabilize and replenish any depleted energy within the body,
4. nourish the Blood, and
5. strengthen the nervous system.

The following is a brief description of various trees, their Yin or Yang potential, and their energetic affect on the body's internal organ system:

- Apple - slightly Yin - St and Sp
- Bamboo - Yin - Ht, Lu, GB, and St
- Birch - Yin - St
- Cassia (Cinnamon) - Yang - Sp, Kd, and Bl
- Cherry - Yang - Lv, Lu, Kd, and St
- Chestnut - Yang - Sp, St, and Kd
- Cranapple - neutral - Lv, Lu, and Ht
- Elm - neutral - St, SI, and LI
- Fig - neutral - Lu, LI, and Sp
- Ginkgo - neutral - Lu, Kd, and Ht
- Hawthorn - slightly Yang - Sp, St, Lu, and LI
- Magnolia - Yang - Lu, St, GB, LI, and Sp
- Maple - neutral - Sp, Kd, and LI
- Mulberry - Yin - Lu, LI, Sp, and Kd
- Oak - slightly Yang - LI, Sp, Kd, and Ht
- Pine - Yang - Ht, Lu, LI, and Kd
- Willow - Yin - Ht and Sp

GATHERING ENERGY FROM BUSHES

Bushes are an extremely effective source for gathering and ingesting different forms of healing energy. Similarly to trees, each bush has its own energetic properties and causes a specific reaction in the body's energetic field. Bushes, however, are not as powerful an energy source as trees for gathering massive quantities of Qi.

GATHERING ENERGY FROM FLOWERS

Flowers are unique in their effect on stimulating the nervous system. Different colors, shapes, and sizes can affect the emotions, causing the individual's spirit to open. Each color can be absorbed into the body in order to facilitate the stimulation of internal organ energy. The gift of flowers has had a long history in soothing emotional pain and bringing relief to patients.

CULTIVATION AND REGULATION TECHNIQUES

Techniques used in the Qigong clinics for cultivation, absorption and regulation of energy generally begin by having the patient face a tree, bush, flower, etc. Although the hands and body postures are similar to the last meditation, the mind's intention is quite different. In this meditation the patient absorbs Qi from the tree, by inhaling it through his left palm, to draw the energy into his body. The energy is guided down the patient's chest, into his or her Lower Dantian. From there the patient circulates this gathered energy through his or her Microcosmic Orbit. As the patient exhales, the Qi exits the right palm into the tree, and begins the cycle again. This meditation is practiced to replenish the body's energetic field.

Patients should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi through their pores. For best results, choose a quiet, safe, and healthy environment. Select trees, bushes, and flowers with a stable root, or thick trunks. The color is also very important, as the leaves and flowers should be bright, full, and healthy.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any area which is unpleasant or unhealthy. Avoid any tree, bush, or flower that is sick, dying, has lost its color, or has just been

pruned. Using trees, bushes, or flowers for cleansing the body, as well as to absorb energy, is forbidden at night, because their oxygen production diminishes after the sun has set.

PRECAUTIONS

It is important not to meditate in front of any tree, bush, or flower that has parasites, or has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Qigong doctor's body.

GATHERING QI FROM MOUNTAINS, VALLEYS, AND DESERTS

The mountains, valleys, and deserts absorb and release light, energy, and heat from the sun. These energies are absorbed and released from the structures of the land quicker than from the oceans, lakes, and streams. Environmental energy is also gathered and stored by the geological formations and local ecology. The ancient Chinese Qigong masters viewed the Earth as a living entity, with rivers and pockets of energy similar to that of the human body. Certain altitudes, densities of colors, and structural formations can affect the Earth's energetic potential.

GATHERING ENERGY FROM MOUNTAINS

Mountains are extremely powerful conduits of energy. They act as peak areas, or collection points for energy. The higher the mountain, the more the air is charged with electromagnetic potential. In ancient times, for prayer and meditation, Taoist and Buddhist temples, shrines, and caves were constructed on energetic pockets high within the mountains of China. In fact, all high, mountains that are far from human civilization are regarded as superior places for energetic cultivation, due to the clarity of light and extraordinarily potent energies which include a very high negative ion count in the air.

GATHERING ENERGY FROM VALLEYS

The Earth's valleys act as channels for Earth energy, collecting and carrying energy throughout the natural terrain. Systems of valleys extend through the plains, hills, and mountains, and generally flow towards the ocean. By standing at the "floor" of the valley (surrounded by its walls),

energy can be easily absorbed into the body for cultivation.

GATHERING ENERGY FROM DESERTS

The deserts are considered seas of dry heat energy. They are excellent environments for meditations when used to gather Qi into the body, especially for combating diseases pertaining to Wind, Cold, and Damp invasion (which give rise to many diseases).

CULTIVATION TECHNIQUES

Generally there are several meditations used to cultivate and absorb energy from mountains, valleys, and deserts. The primary objective of these meditations is either to cleanse the body of pathogenic factors, or to cultivate and absorb Qi. When cultivating energy from mountains, valleys, or deserts, practitioners should visualize themselves immersed in the Earth's field of energy, filled with vibration, color, and light. The practitioners should allow this energized field of Earth Qi to envelop them completely.

For best results, select mountains, valleys, and deserts with a stable foundation. The color is also very important, as the Earth, soil, rocks, and surrounding area should be clean.

Also, there are certain locations on the planet known as "power spots" which can produce remarkably powerful effects in the body's energetic fields.

Patients should be monitored regularly in order to prevent Qi deviations, which may occur while absorbing Qi through their pores.

PRECAUTIONS

Because the body's internal energy matches that of the external environment, it is important not to meditate in front of any mountain, valley, or desert area that has eroded, is dying, has lost its color, or is polluted. Also prohibited are areas where there is ongoing seismic, or volcanic activity, as such areas will induce unstable resonance within the Qigong doctor's body.

GATHERING QI FROM OCEANS, LAKES, AND STREAMS

The oceans, lakes, and streams retain and release the sun's light, energy, and heat slowly and

are, therefore, important in energy cultivation. The body instantly absorbs the light, energy, and resonant vibrations stored within water. Energized water (sometimes in the form of herbal teas) is often used by Qigong doctors in clinics throughout China. This energetically transformed water provides the patient's body with the basic components necessary for restoration and regeneration, and is considered the "elixir of life" by many Qigong doctors.

GATHERING ENERGY FROM OCEANS

The energy from the ocean has a strong cleansing and purifying effect on the body's Qi. Meditating by the ocean is used extensively for dispersing negative emotions and regulating the body's internal organs. The active rhythm and sound of the waves allows the patient to harmonize his or her internal energetic rhythms with that of the tide, thus quieting the nervous system.

GATHERING ENERGY FROM LAKES

The energy from a lake has a strong calming affect on the body's energetic field. The quiescent solitude of a lake can be used to sedate active emotions, balance any Excess or Deficiency, and calm the body's Shen.

GATHERING ENERGY FROM STREAMS

The energy of a stream can be used to replenish and restore depleted Qi, sedate active emotions, balance any Excess or Deficiency, and also to calm the body's Shen.

CULTIVATION TECHNIQUES

Generally there are several meditations used to cultivate and absorb energy from oceans, lakes, and streams. The primary objective of these meditations is to either cleanse the body of pathogenic factors, or cultivate and absorb Qi to replenish the body's energetic field. When cultivating energy from oceans, lakes, or rivers, patients should visualize themselves immersed in a pool of water, filled with energy, color, and light. The patient should allow this energized water to absorb, cleanse, and invigorate the entire body.

Patients should be monitored regularly to prevent Qi deviations, which may occur while they are absorbing Qi through their pores. For best

results, select oceans, lakes, and streams with a calm, stable current. The color is also very important, it should be clear and clean. The water and the surrounding areas should also be clean.

PRECAUTIONS

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any oceans, lakes, or streams that are turbulent, have become dull in color, polluted, or stagnant.

GATHERING QI FROM THE SIX DIRECTIONS

Absorbing Qi from the six directions (Heaven, Earth, and the Four Winds), focuses on gathering environmental energy into the center core of the body (Taiji Pole) from: Heaven, Earth, and the four directions: South corresponds to the front of the body, North to the back of the body, West to the right of the body, and East to the left of the body. The Taiji Pole is considered the central axis, with two directions, above and below. This is a tonification exercise that is used for gathering and absorbing the Earth's environmental Qi, to energize a weakened or Deficient condition.

CULTIVATION TECHNIQUES

There are several meditations used to cultivate and absorb energy from the four directions of the horizon, with the fifth and sixth directions being at the top and bottom of the Taiji Pole. The primary objective of these meditations is to first cleanse the body of pathogenic factors, then to cultivate and absorb environmental Qi. Each direction of energy (N, S, E, W, Heaven, and Earth) has its own unique field of power and vibration, and is assigned a specific color. Each vibration and color stimulates the energy field of one of the five major Yin organs through the body's Heaven and Earth connection (i.e., the Taiji Pole).

When cultivating energy from the horizon, practitioners should face the direction of the south and visualize themselves surrounded in an energetic mist. This mist contains six different colors and light vibrations. From the four directions (N, S, E, and W) emanate the corresponding following four colors: ruby red, brilliant white, indigo

and emerald green. Each of these colors are associated with a particular Yin organ: ruby red with the Heart, brilliant white with the Lungs, indigo with the Kidneys, and emerald green with the Liver. From the Earth itself arises a golden yellow mist; this color is associated with the Spleen. From Heaven descends a silvery white mist entering the body at the top of the head; this color is associated with the Taiji Pole. These six different colored mists permeate and envelop the body with their healing light vibrations.

To perform this meditation, stand in a Wuji posture as you visualize:

1. A silvery white mist descending from the center of the Heavens to penetrate and envelop your Taiji Pole. This silvery white mist enters your body through the top of the head at the Baihui (GV-20) point, and flows into and fills up the Taiji Pole, saturating and absorbing into your center core.
2. A golden yellow mist, ascending from the center of the Earth, entering the body through the bottom of your feet at Yongquan (Kd-1) points. This golden yellow mist saturates your Spleen as it penetrates and envelops your center core;
3. A ruby red mist, flowing from the horizon in front of you enters your Heart, as it saturates and envelops the front of your body.
4. An indigo or dark blue mist flowing from the horizon behind you enters your Kidneys, as it saturates and envelops your back.
5. A brilliant white mist flowing from the horizon on your right side enters your Lungs, as it saturates and envelops the right side of your body.
6. An emerald green mist flowing from the horizon on your left side enters your Liver, as it saturates and envelops the left side of your body.

Patients should be monitored regularly to prevent Qi deviations which may occur while the patient is absorbing Qi through his or her pores. For best results while absorbing environmental Qi, the color of the energy should be clean, clear and bright.

PRECAUTIONS

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any areas that are windy, turbulent, polluted, or stagnant. Also avoid cultivating energy in storms, during hurricanes, sweltering heat, or blistering cold. Avoid any type of extreme weather condition.

ADDITIONAL TECHNIQUES FOR TRAINING EARTH QI

The following exercises at one time were secretly practiced throughout China, as a means for Medical Qigong doctors and Qigong masters to practice advanced methods of environmental energy manipulation. The purpose of these Qigong exercises is to allow the doctors the chance to practice connecting and infusing their energetic field with the environmental energetic field.

PULLING CLOUDS OUT OF THE SKY

This exercise requires the Qigong doctors to first root and immerse themselves with the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation, described in Chapter 26). Next, the doctors extend an energetic line from the Earth into the sky, connecting to and enveloping a specific cloud. Through focused intention, the doctors imagine sucking the cloud out of the sky and down into the Earth, rooting its energetic form into the Earth's energetic field. As the cloud's energy is absorbed into the Earth, it dissolves from the sky.

Once the doctors have rooted the cloud into the Earth's energetic field, they have two choices: either to release the cloud back into the sky by attaching its energetic form onto an already existing cloud, or to allow the cloud to disperse into the energy of the surrounding environmental field.

DIVIDING A CLOUD IN HALF

After connecting and rooting into the Earth's energetic field, the Qigong doctors extend their intention into the sky, connecting with a particular cloud formation. Next, the doctors condense their upward intention, and like a laser beam, be-

gin dividing and separating the cloud into two halves. After the cloud has been divided into two separate formations, the doctors can either continue to further divide and dissect the cloud or reconnect its structure.

THE EARTHLY TREASURE OF FOOD

The Earth's natural energetic forms and transformations affect the flow of the body's life-force energy. Food and water are examples of a natural form of Earth Qi, and are viewed as Earthly Treasures. Although the air we breathe is representative of Heaven Qi, due to the influence of environmental energetic fields, it is also viewed as an Earthly Treasure. The objective of self-cultivation work is to continually purify the energy within the Microcosm of Man, and increase the awareness of the pure energy within the Macrocosm of the universe.

Because of its connection to the Earth's Yin and Yang energy fields, the body's life-force energy can be replenished through the consumption of food and herbs. Both food and herbs have Yin or Yang properties which, when consumed, help the body in moving, tonifying, purging or regulating the life-force energy.

UNDERSTANDING THE YIN OR YANG ASPECT OF FOOD

When trying to determine whether a food is more Yin or Yang, several characteristics should be evaluated. Yin foods take less time to grow, are more watery or wet, and are colder, and sweeter. Yang foods take more time to grow, are drier, hotter, and less sweet. The more Yin the food, the more expanded it will become (e.g., a pumpkin); the more Yang the food, the more contracted or dense it will become (e.g., a turnip).

Diet directly influences the body's ability to generate Qi. The body's ability to effectively digest food plays a big part in how efficiently the body utilizes the nutrients it receives.

UNDERSTANDING THE YIN OR YANG ASPECT OF HERBS

Food is a powerful healing tool. Medicinal herbs are considered "special foods," and are di-

vided into Yin and Yang aspects throughout China. They are prescribed to be taken in soups (tang), teas, or as additives to other dishes; for example, Chinese Qigong doctors, as well as many martial arts masters, frequently drink herbal teas to help regulate their body's energies during seasonal changes. The herbal teas are consumed according to the following sequence.

1. The summer is considered the season of maximum Yang; green herbal tea is drunk in order to cool down the body and regulate the internal organ systems.
2. The autumn is the season when Yin and Yang energies balance; however, the Yin energy is increasing, so flower tea is drunk to help stabilize the body's Yin and Yang balance.
3. The winter is considered the season of maximum Yin; black or red tea is drunk to warm the body and regulate the internal organ systems.
4. The springtime is the season when Yin and Yang energies balance; however, the Yang energy is increasing, so flower tea is drunk to help stabilize the body's Yin and Yang balance.

Teas are frequently prescribed for their particular healing properties. Each herb has a specific nature. Herbs that are considered Hot or Warm are used to treat Cold conditions, and herbs that are considered Cold or Cool are used to treat Hot conditions. Herbs are also categorized according to their flavor (sour, bitter, sweet, pungent, or salty) and are used to affect the body's internal organ energy. Herbs help the Qi ascend or descend in order to purge or tonify an internal organ or channel. Herbs are also used in moving the Blood. Specific herbs are also chosen for prescription, based on the Differential Diagnosis according to the Eight Energetic Principles (see chapter 21), the Five Elements (see chapter 23), and the Six Stages (see chapter 24) theories.

Generally, because all herbs have medical uses and contraindications, they are collected and divided into three categories: superior herbs - which consist of tonics, common herbs - which are slightly toxic, and inferior herbs - which are toxic. To gather herbs, the doctor must have an exten-

sive knowledge of the environment (season, place, time, etc.), and the specific herb (roots, bark, leaves, flowers, fruits, etc.) The doctor must also possess the harvesting skill required for gathering the herb. Once the herbs have been gathered, the doctor must then begin the procedure of processing them. The process work is important as some herbs are poisonous and need to be detoxified, while others have their properties enhanced through the extracting process.

ENERGY, FOOD, AND DIET

Many generations have asked the same question, "Is food medicine or medicine food?" An old Chinese proverb states, "To tonify with food is better than with medicine, but to tonify with Qi is better than food." Several decades of nutritional, epidemiological, and clinical studies point to a powerful link between disease and dietary habits.

For centuries, Chinese healers have studied food, discovering the properties of specific foods and the secrets of using them to achieve health and longevity. Chinese nutrition focuses on the energetic properties of food and their qualitative actions on the body as a whole, as well as their influences on the various internal organs and channels. Unless the patient eats correctly, Qigong, acupuncture, Chinese massage, and even herbal therapy will not be as effective, or long standing. In the Tang Dynasty, the great physician Sun Simiao wrote the medical classic *One Thousand Ounces Of Gold*, which described the dietary treatments of several diseases, including night blindness and goiter.

What we eat can either aggravate or enhance the healing of a particular condition. When Gu Qi (food energy) is being generated, strong surges of energy from the Spleen and Stomach (in the Middle Dantian) cause the body to generate more Yang Qi. As the body's Yin aspect weakens, its energetic nature becomes dryer and wanes; the Yang is no longer held in check and an overexuberant Yang begins to generate Heat, which produces, and sometimes releases, emotions.

Emotions begin with, and stem from, the en-

ergetic properties of Postnatal Qi. When ministering to patients, the doctor should ensure a healthy physical and social environment (e.g., clean air and a loving support system), as well as monitor the quality and quantity of food consumption. Hostile surroundings interfere with the proper digestion of food and cause toxic Qi. Food, air, and water become the fuel that generates energy in the body. When life-force energy becomes impure from poor diet, Heat accumulates in the organs, creating Excess Yang, or Excess Fire Qi.

One essential skill for harvesting the Earth's Treasures is controlling the intake of food and diet. It is important that a patient not eat foods that are excessively Cold, Hot, spicy, or greasy. If food is ingested while the food is too Yin (Cold) or out of harmony with the seasons, an external pathogenic factor can be created. When a Cold or Yin factor is created (a condition where Cold and Excess Yin consumes the Kidneys Yang, preventing the body's Yang Heat from warming the body), the Qi becomes sluggish, thus blocking the channels or collaterals. These blockages cause pain and damage to the Stomach and intestines and affect the Heart and Lungs.

If food is ingested while the food is too Yang (Hot) or out of harmony with the seasons, a Yang factor is created, causing internal energy to be released, which damages both the Blood and Qi. Because of its turbid nature, food that is too greasy may damage the Stomach Qi, causing boils and pyogenic infections, along with ulcerous skin diseases. Excessive eating may cause too much Gu Qi to develop, generating an excessive amount of power. This Excess power produces an upward reaction of Stomach Qi, which is detrimental to both the Spleen and Stomach, causing the breath to become obstructed (mother/Spleen affecting child/Lungs), and the psychic centers (Shen within the Heart) to become blocked. Many post-natal illnesses result from eating the wrong kinds of food in the wrong season, not eating enough of the right kind of food, overeating, or all of the above.

Balancing the diet in accordance with the cycles of nature and the principles of Yin and Yang

| Balancing the Diet | | | | | |
|--------------------|---------|---------|--------|---------|---------|
| | Liver | Heart | Spleen | Lungs | Kidneys |
| Excess | Sour | Bitter | Sweet | Pungent | Salty |
| Controlled By | Pungent | Salty | Sour | Bitter | Sweet |
| Counteracts | Sweet | Pungent | Salty | Sour | Bitter |

Figure 12.3. The Five Flavors and their Controlling and Counteracting Cycles

should be an integral part of the daily practice. In some situations, the body can compensate for an improper or unbalanced diet. To counteract this imbalance, however, the body will expend a great quantity of energy. Eating similar foods all the time results in the accumulation of toxins from those foods and can cause mildly allergic reactions. A balance of the different food groups is the key to dietary success.

USING THE FIVE FLAVORS OF FOOD

The energetic properties of the Five Flavors of food (sour, bitter, sweet, pungent, or salty) can be used to balance and control the energy of each organ. Any excess or deficiency of one flavor affects not only the organ to which it corresponds, but all the other organs as well (Figure 12.3). In the clinics in China, the theory of the Five Flavors or tastes is combined with the theory of the Five Elements to describe the interaction of the different “flavors” on the body’s internal organs and energetic systems (Figure 12.4). The Five Flavors and their affect on the body are described in the following sections.

SOUP TASTE, ELEMENT WOOD

Some examples of Sour foods include: lemons, pickles, liver, vinegar, wheat, salad oils, and sour cream. Sour foods affect the Liver, eyes, and tendons. They are also excellent for stimulating the energy of the Liver and Gall Bladder.

1. Sour foods are astringent (causes shrinking),

and can be prescribed to achieve the following treatment goals:

- to prevent or reverse the abnormal leakage of Qi and Fluids,
- to counteract diarrhea and excessive perspiration by slowing the movement of fluids,
- to drain the Liver of Excess Qi, thereby indirectly strengthening the Lungs, and
- to correct an irregular, slow heartbeat.

2. An excess of sour foods can cause the following dysfunctions:

- injures the muscles,
- hardening and wrinkling of the skin, and
- stiffness spreading along the tendons that are controlled by the Liver. As the Liver controls the tendons, patients with Liver trouble should also eat less sour food.

BITTER TASTE, ELEMENT FIRE

Some examples of Bitter foods include: coffee, black and green teas, asparagus, celery, turnips, leeks, cabbage, broccoli, and cauliflower. Bitter foods affect the Heart, tongue, and Blood. They are also excellent for stimulating the energy of the Heart and Small Intestine.

1. Bitter foods are used for draining and drying, and can be prescribed to achieve the following treatment goals:

- to stimulate the energy of the Heart, control the Heart Fire,
- to reducing fever and Excess body Heat,
- to stimulate digestion,

| Five Elemental Cycle | | | | | |
|--------------------------------|--------------------|--------------------|--------------|---------------------|--------------------|
| Element | Fire | Metal | Wood | Earth | Water |
| Season | Summer | Autumn | Spring | Late Summer | Winter |
| Organ | Heart | Lungs | Liver | Spleen/ Pancreas | Kidneys |
| Bowel | Small Intestine | Large Intestine | Gall Bladder | Stomach | Urinary Bladder |
| Superficial Organ | Blood Vessels | Skin | Nerves | Muscles | Bones |
| Release Point (Sense Organ) | Tongue | Nose | Eyes | Mouth | Ears |
| Taste | Bitter | Pungent | Sour | Sweet | Salty |

Figure 12.4. The Five Flavors in Relationship to the Body's Internal Organs, Seasons, and Elements

- to drain Excess Spleen Qi, and
 - to remove obstructions in the upper respiratory tract.
2. An excess of Bitter foods can cause the following dysfunctions:
 - dryness and congestion of the Spleen and Stomach; and
 - hyperactivity of the Heart Fire, and the consumption of Kidney Yin fluids.

SWEET TASTE, ELEMENT EARTH

Some examples of Sweet foods include: honey, sugar cane, orange juice, pecans, snow peas, corn, milk, and sweet potatoes. Sweet foods affect the Spleen, mouth, and muscles. They are also excellent for stimulating the energy of the Spleen, Stomach, and pancreas.

1. Sweet foods are used for tonifying, regulating and sometimes moistening, and can be prescribed to achieve the following treatment goals:
 - to stimulate the digestive Fire,

- to tonify the Spleen, Stomach and pancreas, and
- to drain the Heart of Excess Qi.

2. An excess of sweet foods can cause the following dysfunctions:
 - an imbalance in the Kidneys,
 - an aching in the bones,
 - hair loss from the head,
 - muscle dysfunctions, and
 - injury to the Spleen and Stomach. The Sweet flavor spreads through the muscles, so patients with diseases of Spleen, Stomach, or muscles (diabetes, hypoglycemia, systemic candida, fibromyalgia, chronic fatigue, etc.) should limit their intake of Sweet foods.

PUNGENT TASTE, ELEMENT METAL

Some examples of Pungent foods include: garlic, onions, ginger, black and white pepper, mustard, and chilies. Pungent foods affect the Lungs, nose, skin, and body hair. They are also excellent for the stimulating the energy of the

Lungs and Large Intestine. Because the Lungs control the Qi, the Lungs are very quick in absorbing the energy of Pungent foods.

1. Pungent foods are used for dispersing and moving, and can be prescribed to achieve the following treatment goals:

- to induce perspiration,
- to improve circulation of Qi and Blood,
- to stimulate the digestion,
- to activate the Lung energy and promote the Lung's function,
- to expand the Lung Qi,
- to drain the Lungs of Excess Qi, and
- to increase Fluids and saliva secretions.

2. An excess of Pungent foods can cause the following dysfunctions:

- great loss of Lung energy and damage to the Lung organs,
- knots in the muscles, and
- withering or decay of the fingernails and toenails.

SALTY TASTE, ELEMENT WATER

Some examples of Salty foods include: shellfish, cheese, soy sauce, salt, ham/pork, and margarine. Salty foods affect the Kidneys, ears, and bones. They are also excellent for stimulating the Kidney Qi and Bladder Qi.

1. Salty foods are used for purging and softening, and can be prescribed to achieve the following treatment goals:

- to soften hard nodules such as cysts,
- to purge inflamed lymph glands, and
- to soften knotted muscles.

2. An excess of Salty foods can cause the following dysfunctions:

- cause damage to the Kidneys and Bladder,
- cause the Blood to coagulate or clot,
- cause Blood diseases,
- harden the pulse, and
- cause changes in the complexion.

GUIDELINES FOR THE FIVE ELEMENTAL TASTES

During each season, the five separate extremes in flavors serve as a catalyst to draw Qi



Figure 12.5. The quality of the body's pulse is constantly changing according to the rhythm of the five seasons.

into the Deficient organ. Overexposure to the seasonal elements (Cold, Wind, Damp, etc.) is responsible for external pathogenic factors that invade the body and affect the body's Jing, Qi, and Shen. The development of disease is due to an imbalance in the struggle between the body's health preserving Qi and the pathogenic influences. If the pathogenic factors are excessive, they can obstruct the body's normal physiological function, creating illness. If, however, the body's Qi is strong, the pathogenic factors will have a difficult time causing any energetic imbalances.

Traditional Chinese Medicine divides the effects of these tastes into five seasons, each with its own unique function and flow of energy affecting the human body. One example of the effects of nature's rhythms on man is that the pulse quality in the viscera constantly changes in accordance with the five seasons (Figure 12.5). The Liver pulse is relatively strong in spring, compared to the other organs; in the summer the Heart is stronger, in the late summer - the Spleen, in the autumn - the Lungs, and in winter - the Kidneys.

Basic guidelines are developed for eating in accordance with the flow of the Five-Element cycle. These guidelines will help train the body to recognize what foods it needs. The food types and

tastes are divided into five categories, which relate to the five seasons of the year, the Five Elements, and the Yin and Yang organs (Figure 12.6).

To achieve overall balance, food and energy must be equally balanced. If the Liver is weak, for example, eating Sour food will help correct it and Salty food will also help. This prescription is based on the Five Element theory, which focuses primarily on two cycles—the Generating Cycle and the Controlling Cycle (Figure 12.7).

OVERVIEW OF THE FIVE ELEMENTAL TASTES

The overall understanding of the Five Elemental tastes empowers the Qigong doctor to accurately assist in prescribing better eating habits for his or her patients. By understanding the seasonal eating patterns (i.e., in the winter eating root food, which is grown under the ground, and in the summer eating food that is grown via branches and flowers) the doctor can observe whether the patient is further compounding his or her disease condition through improper diet.

SUMMARY

In comprehending the energetic potential of the Three Treasures of Earth, the Qigong doctor will be able to evaluate the patient’s eating and living conditions and their affect on the patient’s disease. This also includes prescribing the Medical Qigong exercises, meditations, diets, and eating habits needed in order to support and maintain the doctor’s treatments.

Through monitoring the patient’s connection to their environment and eating patterns, the Qigong doctor is able to understand the Earthly influence on the patient’s physical, mental, emotional, and spiritual being.

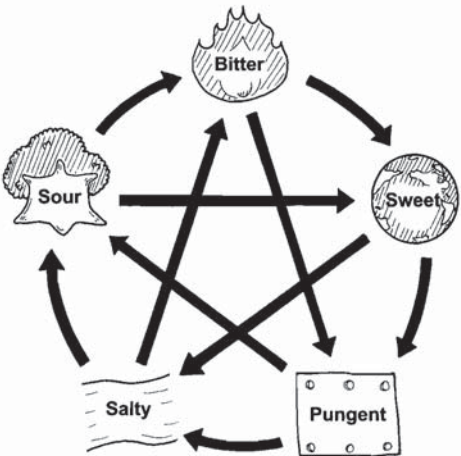


Figure 12.6. The Five Elements' Interaction of the Five Flavors

| In the Creative or Generating Cycle— | | |
|--------------------------------------|-----------|----------------------|
| Salty Kidney (Water) | generates | (Wood) Sour Liver |
| Sour Liver (Wood) | generates | (Fire) Bitter Heart |
| Bitter Heart (Fire) | generates | (Earth) Sweet Spleen |
| Sweet Spleen (Earth) | generates | (Metal) Pungent Lung |
| Pungent Lung (Metal) | generates | (Water) Salty Kidney |

| In the Controlling Cycle— | | |
|---------------------------|----------|-----------------------|
| Salty Kidney (Water) | controls | (Fire) Bitter Heart |
| Bitter Heart (Fire) | controls | (Metal) Pungent Lungs |
| Pungent Lungs (Metal) | controls | (Wood) Sour Liver |
| Sour Liver (Wood) | controls | (Earth) Sweet Spleen |
| Sweet Spleen (Earth) | controls | (Water) Salty Kidneys |

Figure 12.7. The Creative (or Generating) and Controlling Cycles of the Five Flavors

SECTION 2: THE THREE TREASURES: HEAVEN, EARTH, AND MAN

CHAPTER 13

THE THREE TREASURES OF MAN: JING, QI, AND SHEN

The Outer Force (Power) of the Three Treasures of Man are expressed through Jing (Essence), Qi (Energy), and Shen (Spirit). The human body is made up of vibrational frequencies that interact to create energetic fields and substances, or energetic materials ranging in structure from less dense to more dense (Figure 13.1). In order of increasing density, these energetic materials manifest as Spirit (Shen), Energy (Qi), Essence (Jing), Blood (Xue), Body Fluids (Ye/Jin), Marrow (Sui), and Bone (Gu). Of these energetic substances, Essence (Jing), Energy (Qi), and Spirit (Shen) are regarded as the most important. These three materials perform the most important functions in the human body, and are known as the Three Treasures of Man or San Bao.

The energy of the human body, or Man's Qi, is created from and through different interacting rates of vibration and energy fields that combine

to form the body's cells, tissues, and organs, creating a living organism. In Chinese philosophy, the Three Treasures of Man also represent the interaction of Heaven and Earth within the human body.

Man is composed of these combined Heaven and Earth energies:

1. The Jing is the body's tangible essence, composed of a morphogenic field of energy that creates and sustains the body's physical form. It is the lower vibrational frequency of the human energy matrix. During the healing process, the patient's Jing directs the proper cells to multiply so that the body can heal rapidly and completely.
2. The Qi is the life-force energy that maintains the body's Jing. It is the electromagnetic body of the channel system and distributes vitality to the body through energetic transference. It

| Natural Human Transformations | | | | | | | | | |
|-------------------------------|-----------------|-------------|---------|--------|--------------------|-------|------------------|-----------------------|--------------------------------|
| Yin Organ | Yang Organ | Sense Organ | Taste | Color | Body Smell | Sound | Tissue | Positive Emotion | Negative Emotion |
| Liver | Gall Bladder | Eyes | Sour | Green | Rancid or goatish | Shout | Nerves & tendons | Kindness, benevolence | Anger |
| Heart | Small Intestine | Tongue | Bitter | Red | Scorched or burned | Laugh | Blood vessels | Love, joy, respect | Elation, arrogance, impatience |
| Spleen | Stomach | Mouth | Sweet | Yellow | Sweet, fragrant | Sing | Muscles & fascia | Fairness, openness | Worry, anxiety |
| Lungs | Large Intestine | Nose | Pungent | White | Tidepool, fishy | Weep | Skin & hair | Righteous, courageous | Sadness, grief |
| Kidneys | Bladder | Ears | Salty | Blue | Putrid, rotten | Groan | Bones | Gentleness, wisdom | Fear |

Figure 13.1. This diagram shows the natural transformations of man's internal organs, energy, and matter, as well as their natural manifestations.

is the middle vibrational frequency of the human energy matrix. The vibrational field of Qi sustains and contains the thoughts and emotions, and interacts between the vibrational fields of Jing and Shen.

3. The Shen is the spirit and psyche which maintains the body's Qi. It is the higher vibrational frequency of the human energy matrix. It is also the energetic field which sustains the vibration of the Mind (the process of awareness and consciousness located throughout the body, not limited to the brain), interfacing between the Mind and Qi.

These three substances resonate at different frequencies and are mutually dependent upon each other for maintenance and survival. Low frequencies are attributed to the resonance of Jing, medium frequencies to the resonance of Qi, and high frequencies to the resonance of Shen. Metaphorically speaking, Jing can be compared to a dense, solid material such as ice, Qi to a flowing material such as water, and Shen to a vapor.

In Chinese medicine, the Qigong doctor uses the Three Treasures of Man for assessing and diagnosing the patient. Observing the state and interaction of the patient's Jing, Qi, and Shen allows the doctor to determine the patient's prognosis and chances for successful treatment. The doctor can assess the Jing, Qi, and Shen by:

1. Observing the general vitality of the patient's Jing through pulse reading and tongue diagnosis,
2. Noting the general vitality of the patient's Qi through observation of the Wei Qi field, and
3. Observing the general vitality of the patient's Shen by the quality of glitter in the patient's eyes.

Within this model, Jing, Qi, and Shen are viewed as layers of energetic fields between the body and the Mind. Jing is the innermost energetic layer, the blueprint which holds the physical body to the desired form. Shen is the outer energetic layer of the body through which the Mind experiences and directs the activity of the body. Qi is the intermediate energetic layer, the medium which allows the Jing and Shen (the en-

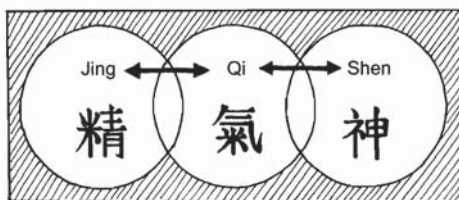


Figure 13.2. The Three Treasures of Man

ergetic fields of the body and spirit) to communicate.

PRENATAL AND POSTNATAL JING, QI, AND SHEN TRANSFORMATIONS

Jing is the body's foundational substance, responsible for nourishing the tissues. Qi emerges out of Jing circulating through the tissues. It promotes the body's metabolism. Shen governs the body. The body contains both prenatal and postnatal versions of Jing, Qi and Shen.

1. Prenatal Jing (Yuan Jing) is the body's innate and true Original Essence, which determines the constitutional makeup, strength, and vitality. It is not the reproductive Essence (sperm and ovary essence), which is considered Postnatal Jing.
2. Prenatal Qi (Yuan Qi) is the body's Original Energy, extending into the Wuji (infinite space or Void). It is the motivative energetic force linking the Prenatal Jing with the Prenatal Shen. It is not inhaled air (oxygen), which is considered Postnatal Qi.
3. Prenatal Shen (Yuan Shen) is the Original Spirit, that is able to perceive and intuit truth and knowledge (knowing without knowing). It is not cognitive thinking or consciousness, which is considered Postnatal Shen.

Through meditation, the body's alchemical processes of internal energy transmutations can be cultivated. Jing can be used to create or increase Qi; likewise, Qi can be used to create or expand the Shen. This creative cycle also works in reverse order by transforming Shen to Qi, and Qi to Jing (Figure 13.2).



Figure 13.3. The Prenatal and Postnatal Alchemical Transitions of Jing, Qi, and Shen

PRENATAL TRANSFORMATIONS

The following transformations describe the origin and creation process of the Three Treasures within the body of the fetus (Figure 13.3). Through comprehending these transformations, the Qigong doctor can teach individuals how to cultivate their Jing. The body's prenatal energies, which support the body's postnatal Jing, are sustained by prayer, meditation, and sleep. This quiescence state is necessary for the body to reenergize its Prenatal Qi.

1. Divine Energy (Dao) transforms into infinite space (Wuji). At this beginning stage, the spirit of the God envelops infinite space, including the energetic fields of the Heavenly universe and the environmental Earthly fields.
2. Infinite space (Wuji) transforms into Spirit (Yuan Shen). At this transition, the spirit of God descends to permeate, unite, and dwell within the Original Spirit (Yuan Shen) of the forming fetus.
3. Spirit (Yuan Shen) transforms into Energy (Yuan Qi). At this stage of transition, the Original Spirit of the fetus transforms into Original Energy (Yuan Qi).
4. Energy (Yuan Qi) Transforms into Essence

(Yuan Jing). At this final stage, the Original Energy of the fetus is transformed into Original Essence (Yuan Jing).

POSTNATAL TRANSFORMATIONS

The following transformations describe the origin and creation process of the Three Treasures within the body after birth. Through comprehending these transformations, the Qigong doctor is able to achieve a harmonious balance between the three energies through Postnatal Jing cultivation. The body's postnatal energies are supported and sustained first of all through food, drink, and air.

1. Essence (Jing) Transforms into Energy (Qi). At this beginning stage, the body's Jing is Heated within the Lower Dantian to create Qi. This transition is similar to ice melting into water.
2. Energy (Qi) Transforms into Spirit (Shen). At this transition the body's Qi is steamed within the Middle Dantian, to be transformed into Shen. This transition is similar to water transforming into vapor.
3. Spirit (Shen) Transforms into infinite space (Wuji). At this stage, the body's Shen fuses with the resonant light of the Upper Dantian

and is transformed and released into the Heavenly and Earthly fields of energetic space. This transition is similar to vapor diffusing into space.

4. Infinite Space (Wuji) Reunites with the Divine (Dao). At this final stage, the Shen is reunited with the divine.

The Shen directs the increased amount and flow of Qi during the transformation process of Jing into Qi and Qi into Shen through conscious intention. Through this soft focused intention an alchemical cycle of transformation is created whereby Jing, Qi, and Shen can then be gathered, refined, and trained.

TRANSFORMATIONAL ATTAINMENT MODALITIES

Each of these prenatal and postnatal transformations include training exercises and meditations that are either developed in low, medium, or high attainment approaches. The low attainment approach is known as the physical attainment approach; the medium attainment approach is known as the mental attainment approach; and the high attainment approach is known as the spiritual attainment approach. Qigong regulation encompasses all three attainment modalities in order to facilitate the ultimate in energetic transformation. The three attainment approaches for increasing to maximum capacity the body's energy are described as follows.

1. The Physical Attainment Approach concentrates on the development and cultivation of the body's energy by focusing on Dynamic (energetic movement) and Quiescent (stillness) Qigong meditations to fully realize one's energetic potential.
2. The Mental Attainment Approach concentrates on increasing mental power by focusing on symbolic drawings, reciting prayers, or mantras to manifest fully one's mental potential.
3. The Spiritual Attainment Approach concentrates on the development and cultivation of the body's Original Spirit (Yuan Shen) by focusing on Shengong meditations (meditations that focus on spiritual cultivation) to harvest one's spiritual potential.

JING: ESSENCE OF LIFE

Jing refers to the indispensable bioenergetic substance of all living things (i.e., the energetic matrix of the body's cells, tissues, etc.). In Medical Qigong therapy, Jing is considered the most Yin form of Qi. Jing, as a pure Essence of living matter, is more dense than Qi but more refined than Blood or Fluids. When Jing is cultivated and allowed to arise naturally within the body, the outer surface of the body's tissues becomes harmonized and glows. Deep within the tissues, the Jing pools like a deep spring. The greater the degree of harmony between the individual's physical, mental, energetic, emotional, and spiritual fields, the more Jing is transformed into Qi.

THE YIN AND YANG ASPECTS OF JING

Jing can be divided into the functional aspects of Yin and Yang properties. The Yin aspect of Jing provides the material basis for growth, development and reproduction, and is the substratum for the formation of the materials associated with the Marrow and Blood. The Yang aspect of Jing activates transformations, growth, development and reproduction, and is associated with the Yuan Qi, Blood and Body Fluids (Figure 13.4).

As a subtle energy, Jing has a tendency towards downward movement, flowing like water, it fills the Lower Dantian, adrenals, Kidneys, and urogenital organs. Essence originates from two sources and can be divided into Prenatal and Postnatal Jing.

PRENATAL JING

Prenatal Jing is also called Original Essence (Yuan Jing). It is inherited from the Jing of both parents and is considered the root of life. It is created upon conception through the blending of both parents' sexual energies and substances. Prenatal Jing constitutes the original substance of the body, and serves as the material base for growth, development, and reproduction. With the help of the Qi and Blood acquired from the mother, the Jing is responsible for the nourishment and development of the embryo's and fetus's brain, bones, muscles, tendons, skin, and hair. The Pre-

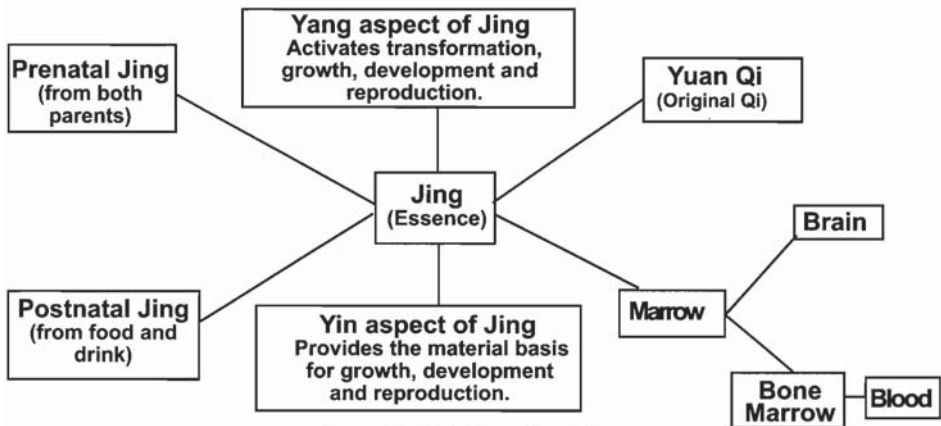


Figure 13.4. The Formation of Jing

natal Jing determines each person's basic constitution, strength, and vitality.

POSTNATAL JING

Postnatal Jing is also called the Acquired Essence. It is the Essence of the body's main organs, derived from air and Gu Qi (produced from food and drink by the transformation process of the Spleen and Stomach) which is transported through the channels and vessels to nourish the body's Yin organs, and to irrigate the Yang organs. Postnatal Jing is the material basis for the functional activities of the body's internal organs and metabolism. It is transported (through the function of the Lungs) to all the Yin and Yang organs where it becomes reproductive Yin and Yang Jing. The Kidneys are responsible for storing any surplus Jing to be distributed when needed.

THE INTERACTION OF PRENATAL AND POSTNATAL JING

The Prenatal and Postnatal Jing are interdependent and contribute equally to the growth and development of each other. Postnatal Jing is continually being used by the body and replenished with food and drink. Only with the nourishment of the Postnatal (Acquired) Jing can the Prenatal

(Congenital) Jing be enriched and function optimally. Without the function of the Prenatal Jing, the Postnatal Jing cannot be transformed into Qi.

Postnatal Jing is continually being used and replenished through the Spleen's production of Gu Qi from food and drink. This is why so much emphasis is placed on the first postnatal alchemical transition of changing Jing into Qi. Through Medical Qigong exercises, the body is able to stimulate, nourish, and preserve its Jing.

Both Prenatal and Postnatal Jing are related to the Kidneys, which generate bone growth as well as nourish the brain, memory development, and body stamina. The *Yellow Emperor's Classic of Internal Medicine* states that women are on a seven year developmental cycle, while men are on an eight year cycle. Problems with the body's Jing result in developmental problems (i.e. improper maturation, sexual dysfunction, infertility, and premature aging).

The Kidney Jing is responsible for extending the life-force energy up the Governing Vessel into the brain. The Kidney Jing also transforms into Marrow and is responsible for the production of bone marrow, which fills up the spinal cord and brain. When the Jing becomes exhausted, the memory begins to fail and the spirit becomes fa-

tigued. It is important to remember that all types of Jing do not exist as separate substances, but support, interact with, and transform into one another.

The Kidney Jing also works in conjunction with the Qi to establish the body's state of mind and emotional health, which together determine the development of the Five Elemental Constitutions.

QI: VITAL LIFE-FORCE ENERGY

Qi is the energetic substance from which the entire universe was created. Through the interaction and transformation of Yin and Yang Qi, the various substances of form and matter are produced. This vital life-force energy comprises both material and functional aspects of the body.

Qi is the medium between matter (Jing) and Spirit (Shen). Chinese medicine describes many different kinds of Qi. Qi can assume an infinite number of forms according to its state of condensation or dispersion. When Qi condenses, matter is created, and when Qi disperses, energy is created. Although Qi in the body can assume different forms, that have different functions, it is essentially all one energy. The patient's Jing, for example, may be ready to receive a new energetic pattern for accelerated healing, and the Shen may be ready to send this required pattern. But, if the body's Qi is weak or turbulent, it will not transmit this information from the Shen to the patient's Jing, thus delaying or impeding the healing process.

The body's Qi can be classified into two primary forms of energy: Prenatal and Postnatal Qi.

PRENATAL QI

Prenatal Qi (or Xian Tian Zhi Qi, which translates as, "before the baby sees the sky energy") is also called Yuan Qi, or Original Qi. This is the energy that the baby inherits from his or her parents during conception. It is stored in the sexual glands and adrenal cortex, and it is essential for the growth and development of the fetus.

It is Jing in the form of energy, that is cultivated through Qigong practice. Yuan Qi is the innate or inborn energy that is the original force which maintains normal growth and development, and promotes the functional activities of the internal organs. Its role is to bring into existence the vital mechanisms of the human body according to their genetic pattern, conforming them to the models transmitted by each person's lineage.

Prenatal Qi contains elements of all of one's predecessors and gives rise to the Prenatal Jing, and is seen as a means of transmitting the Deoxyribonucleic Acid (DNA) code. Prenatal Qi relies on nourishment from Postnatal Jing. Through Prenatal Qi, each individual is energetically connected with everything in existence. Prenatal Qi also relies on Postnatal Qi for nourishment.

Methods of training Qi and regulating it include counting respirations as the Mind focuses on rooting the Qi into the Lower Dantian, Mingmen, or Kidneys' area.

There are three types of prenatal energy regulations used for circulating and harmonizing the body's internal energy or Dantian Qi:

1. The first type of Qi regulation focuses on moving energy through the body's main channels and torso. This is the most common type of Prenatal Qi circulation, directing the energy to flow along the course of the body's Conception and Governing Vessels, i.e., the "small" Heavenly cycles (Microcosmic Orbits). This type of Qigong exercise is commonly referred to as an Inner Cultivation and Regulation method.
2. The second type of Qi regulation focuses on moving energy through the body's channels and extremities. In this type of Qi circulation, the body's Prenatal Qi is directed to flow only along specific channels (i.e., being led from one channel out from the torso into an extremities and then back into the body through another channel). This type of energetic balancing is commonly seen in the "large" Heavenly cycles (Macrocosmic Orbits) and bone marrow regulation.
3. The third type of Qi regulation focuses on

moving the energy of Heaven (Universal Qi), Earth (Environment Qi) and Man (Qi of the physical body) through the channels. In this type of circulation, these three types of energy are integrated or merged into one energy and then regulated. Upon inhalation, the individual imagines Prenatal Qi circulating from Heaven through the body's channels into the Earth. Then upon exhalation, the energy is imagined flowing from the Earth, through the channels, back into Heaven.

POSTNATAL QI

Postnatal Qi (or Hou Tian Zhi Qi, which translates as, "after the baby sees the sky energy") is also called acquired or Post-Heaven Qi. This is the energy that the baby derives from air, food, and drink after it has been born. Postnatal Qi relies on Prenatal Qi for development.

Prenatal and Postnatal Qi form the foundation for the body's vital energy. In Traditional Chinese Medicine it is believed that the parents' health and their state of Jing, Qi, and Shen at the time of conception determines the general health of the child. If the parents are sick, or their health has been compromised by drinking, smoking, or drug use, the baby's health will suffer. If the parents are old, or have suffered an emotional shock during the pregnancy, this too will negatively impact the baby's health.

Methods of training Postnatal Qi include deep, tranquil abdominal respiration. This method trains the respiratory system to improve both the respiratory and digestive systems, enhancing both the Lung and Spleen Qi.

EIGHTEEN CLASSIFICATIONS OF QI

The distribution and function of life-force energy can be further divided and classified according to the source and function of the Qi. Below is a description of eighteen transitions of Qi and their energetic effects on the body.

1. Prenatal Qi (Yuan Qi), is often referred to as Original Qi, and includes the Original Yin and Original Yang energies of the body. Yuan Qi has its root in-between the Kidneys and Mingmen area, it is distributed throughout the entire body via the Triple Burners.
2. Postnatal Qi, is an external energy derived from the consumption of food and drink (from the Earth), and air (from the Heavens), and is a term used to describe the Qi which is cultivated after one is born.
3. Heavenly Qi (Tian Qi), is energy that has been developed from the energies of the sun, moon and stars. Tian Qi is absorbed into the Lung Qi as Air Qi (oxygen) through respiration.
4. Earthly Qi (Di Qi), is energy that has been developed from the energies of the soil, water and wind. Di Qi is absorbed into the Stomach and Spleen where it is converted into Gu Qi (food energy); Di Qi is also directly absorbed through the pores from the environment.
5. Food Qi (Gu Qi), is the first stage of energy transformation derived from food and drink. It is also called Qi of the Water and Grain in the digestive system. After food essence is cooked in the Stomach, the Spleen transforms it into Gu Qi. At the first stage of development Gu Qi is a coarse, unusable form of food essence. The Spleen divides the energy it derives from the food essence into Pure (Clear) Yang Qi and Impure (Turbid) Yin Qi. The Clear Yang essence of Gu Qi is transported by the Center Qi (Zhong Qi) via the Middle Burner, sending it upwards into the chest, first to the Lungs where it combines with Heavenly (Tian) Qi to form Gathering (Zong) Qi, then to the Heart where it combines with the Yuan Qi (from the Kidneys) to create the Blood. The Turbid Yin essence of Gu Qi is transported downwards through the gastrointestinal tract to be expelled as waste.
6. Clear Yang Qi (Qing Qi), is the clean, pure energetic essence of Gu Qi, transported by the Spleen, via the Middle Burner, up towards the Upper Burners, and chest area. While in the chest, it is combined with Gathering (Zong) and Yuan Qi to form True Qi.
7. Turbid Yin Qi (Zhou Qi), is the clouded, impure energetic essence of Gu Qi, transported by the Spleen, via the Middle Burner, down

towards the Lower Burner, Small Intestine, and Bladder organs, to be further refined. It is a more coarse, unrefined, polluted energy.

8. Center Qi (Zhong Qi), is the energy generated from the Middle Burner, derived from the Spleen and Stomach. Its primary function is to transport the Gu Qi into the chest, to be blended with the Heart and Lungs' Qi.
9. Gathering Qi (Zong Qi), is also called Respiratory Qi. Gathering Qi is considered the "essence of life," manifested through the conversion of the purest and most potent forms of the body's Jing (particularly sexual fluids, hormones, and neurochemicals). It is essential for the formation of the fetus and is the initial motivating power of life. It promotes vitality and increases stamina; it also enhances the immune system, promotes mental clarity and prolongs life. Gathering Qi combines the Heavenly Qi (inhaled by the Lungs) and the Gu Qi (derived by the Stomach and Spleen), and accumulates these energies within the chest in order to assist the Heart in circulation the Blood, and the Lungs in respiration. It controls the speech and strength of the voice, as well as the Blood circulation to the extremities. Gathering Qi gathers in the chest and is controlled by the Middle Dantian.
10. True Qi (Zhen Qi), is also called Anti-pathogenic Qi. It originates in the Lungs and is the last stage of refinement and transformation of Qi. Gathering Qi and Yuan Qi combine their substances to form the True Qi in the chest area. True Qi fills and nourishes the body as it is further broken down into Nourishing (Ying) and Protective (Wei) Qi. True Qi is the energy that circulates inside and outside of the body, in the channels and collaterals, nourishing the Yin and Yang organs. It is called True Qi because it is the most refined and pure, and is in harmony with the environment. It is opposed by Evil Qi (Xie Qi), also called Toxic Qi, which is disharmonious and thus untrue to the body's essential nature.
11. Nourishing Qi (Ying Qi), is another form assumed by the True Qi and is the Yin aspect of

the Channel Qi. Ying Qi has two major functions: to nourish the Blood, organs and tissues, and to link the mind and intention to the body. It flows within the blood vessels, as well as the channels, and is the fuel of the body's metabolism. Its potency depends upon the quality of food and water consumed, the purity of air breathed, and the efficiency of the body's digestive, respiratory, and circulatory systems. Since it is Yin, it is considered the more refined form of True Qi, as it flows in the body's inner layers and internal organs. Being directed by thoughts, it is thereby closely related to the emotions.

12. Protective Qi (Wei Qi), is a second form of True Qi and is the Yang aspect of the channel Qi. It protects the Blood, organs, and tissues from invasion of external pathogenic factors such as: harsh weather conditions, microorganisms, and harmful emotional influences. It also protects the individual from evil spiritual forces. It is the coarser Yang aspect which flows through the outer layers of the body's skin. Its texture is slippery in nature and cannot enter into the channels. It therefore circulates under the skin and in between the muscles. The Wei Qi vaporizes in between membranes, and diffuses over the chest and abdominal area to form a kind of energetic armor. It also warms, moistens, and contributes to the nourishment of the skin and muscles. The Wei Qi also helps regulate the perspiration by opening and closing the pores.

Wei Qi has its root in the Lower Burner (Kidneys), is nourished in the Middle Burner (Stomach/Spleen), and spreads from the Upper Burner (Lungs) to the outside of the body. Wei Qi is said to be located at the superficial level of the body during the day, in the muscles, skin, hair, etc. At night it sinks to a deeper level to circulate through the viscera. If the Wei Qi is obstructed in some manner from moving inward, insomnia may result. Also, Wei Qi becomes thick and extends outside its normal realm during Medical Qigong practice and may, therefore, take longer to

move inward at night, causing some practitioners to experience difficulty falling asleep after evening Qigong practice.

13. Channel Qi (Jing-Luo Qi), is also called Meridian Qi. This energy flows throughout the body's deep internal and superficial channels, as well as through the collaterals and blood vessels like rivers and streams.
14. Organ Qi (Zang and Fu Qi), is the energy of the physiological activity of the body's internal organs and manifests as a major aspect of its physiological function. Individual pools of Qi are formed within the pairs of Yang-Fu (hollow) bowels and Yin-Zang (Solid) viscera. The Yang organs are responsible for transforming food and drink to produce Qi and Blood. The Yin organs are responsible for storing vital substances. Each organ can be additionally divided into pairs of Yin and Yang energetic aspects.

Each of the body's organs has its own energy, which is governed by, and corresponds to, one of the Five Elemental energies. These Five Elemental energies respond to the external energetic fields drawn from the universal and environmental energetic fields. The internal processes of thinking and feeling, as well as the physiological process such as metabolism and hormonal production influence the Organ Qi.

15. Evil Qi (Xie Qi), is also called Pathogenic Qi, and Toxic Qi. This usually refers to any harmful external pathogenic factor (especially the Six Climatic factors). However, it also refers to the evil spirits and stuffed toxic emotions, which affect the individual's physical, energetic, and emotional balance.
16. Righteous Qi (Zheng Qi), is the defensive aspect of the True Qi, which protects the body from Evil Qi. This is not actually another type of energy, but a term used to indicate the True Qi's function of protecting the body from invasion by external pathogenic factors. The occurrence and development of disease is directly related to either the hyperactivity or hypoactivity of the Righteous Qi.

17. Spiritual Qi (Ling Qi), is the supernatural energy associated with the most highly refined energy in the human body manifesting through the Eternal Soul. This type of energy enhances spiritual awareness and constitutes the foundation for advanced levels of spiritual conditioning, and the attainment of an enhanced energetic body, and enlightened states of mind and spirit.
18. Divine Qi (Shangdi Qi), is also called Holy Energy or God's Healing Light. It is the supernatural energy associated with the Divine (Dao). The divine energy is the true source of spiritual awareness and constitutes the foundation for advanced levels of spiritual healing, as well as attaining enlightenment.

THE SIX FUNCTIONS OF QI

A Qigong doctor will primarily focus on a patient's combination of Original Qi (Yuan), Gathering Qi (Zong), Nourishing Qi (Ying), and Protective Qi (Wei) when treating or prescribing homework. Initially, Qi has six main functions in regulating the body. Although these functions may seem to overlap, their individual responsibilities are distinct.

1. Qi transforms substances into energy (one example of its transforming nature is changing food into energy).
2. Qi transports the substances it creates.
3. Qi holds and contains energy, Blood and organs, etc., within the energetic and visceral structures.
4. Qi protects against both external and internal pathogenic factors.
5. Qi raises and elevates things (for example, Blood, associated Fluids, and the body's temperature).
6. Qi keeps the body warm (for example, strong Qi will warm the body, while weak Qi makes the body cold).

The normal physiological activity of Qi in the body is a constant harmonious movement, similar to the ebb and flow of a tide. When the body's Qi is in constant motion, it moves in eight primary Yin and Yang directions: ascending and descending, gathering and dispersing, expanding

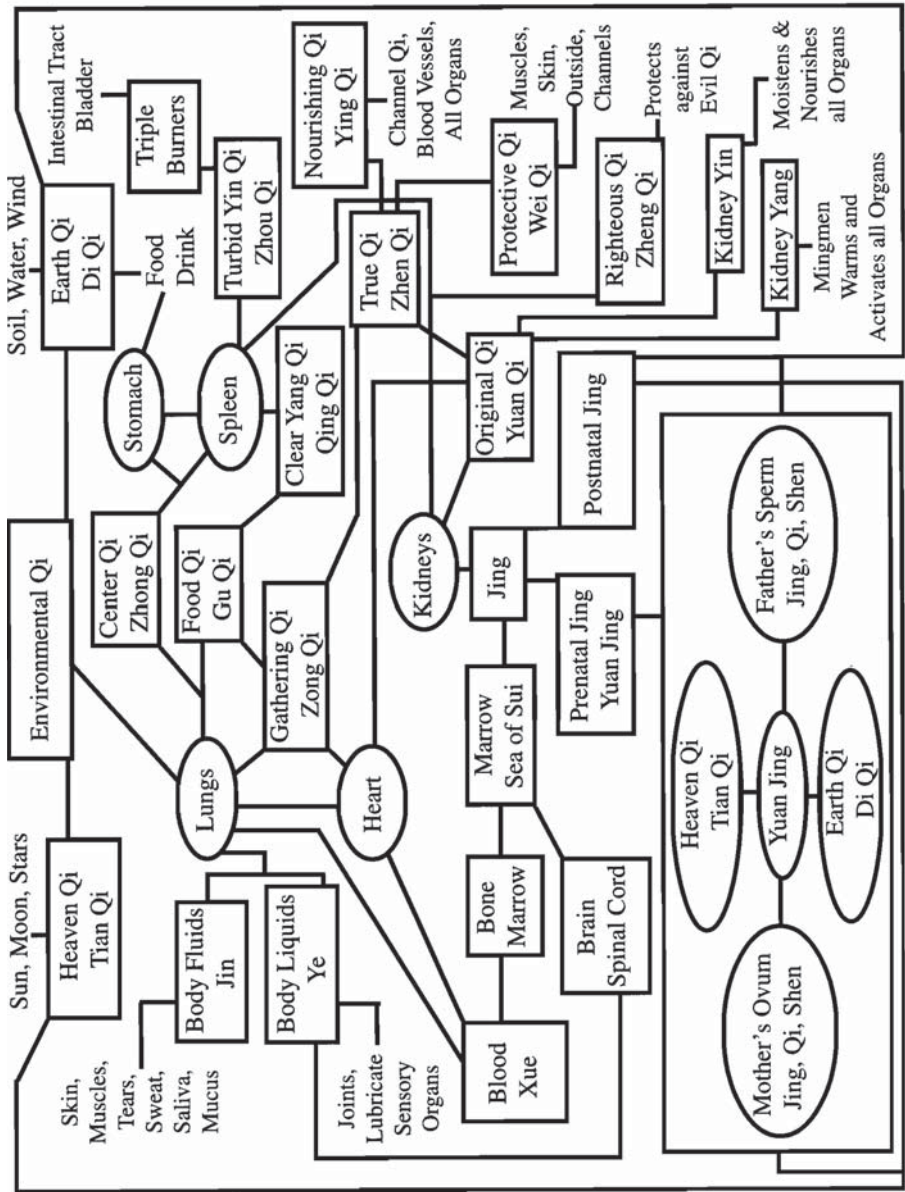


Figure 13.5. The Body's Intricate Interactions of Qi, Blending and Flowing through Internal Reservoirs of Pooled Energy.

and contracting, and entering and leaving. If however, there develops a Qi obstruction, or a Deficiency of Qi, the Qi will deviate from its natural course, and may cause Rebellious Qi, disharmony and disease.

Qigong doctors carefully examine the energetic ebb and flow of Qi to comprehend the complexity of the energetic hologram in which we exist as a living energy. As the human body absorbs, stores, utilizes, and releases energy, its natural function of transforming energy promotes health and allows us to live in harmony with the natural environment. However, once an internal organ or organ system develops a Rebellious, Excess, Deficient, or stagnant condition within the body's energetic flow, disease develops. By understanding the energetic pattern and function of each energetic organ and organ system, the Qigong doctor can diagnose the disease by retracing the energetic dysfunction to the root cause. The following graph denotes the function and flow of the body's life-force energy patterns (Figure 13.5).

QI AND ENERGETIC MEDICINE

The utilization of the Three Regulations (posture, respiration and mental Dao Yin concentrations) enable Qigong doctors not only to disperse any Toxic Qi acquired from patients, but also to regulate their own channels, through gathering energy, and increasing their own energetic fields. Through the proper use of the Mind (whole body consciousness and awareness), the doctor can simultaneously influence the energy flows within the patient's body, as well as his or her own Wei Qi fields.

As the doctor begins to focus on specific goals (i.e., dispersing Toxic Qi from a particular organ, tissue area, or channel), the patient may experience a surge and release of strong emotions and memories that had been stored in that area. The patient's energy field then shifts and moves throughout the body according to the specific emotion(s) elicited and released. This energy field is closely related to the thinking activities of the brain. As the Mind begins to release certain specific memories, the field of energy shifts and

moves through the body in accordance with the specific emotions that are activated and released. During treatment, the shape, flow, rhythm, nature, and thickness of this energetic field can be perceived by the doctor who has become highly sensitive to perception of energy through "inner-vision" (see Chapter 25).

By training in the Three Dao Yin Regulations (see Chapter 14), internal energy can be guided to surge not only in the natural direction of flow within the channels, but also against it. Internal energy can also be guided along several channels at the same time, in any given direction or to specific areas of the body. By directing Qi against the flow of a channel, the doctor arrives at the source of the river (or energy). This technique is sometimes used by the Qigong doctor to collect or tonify the Qi within the patient's internal organs. This technique for storing and collecting energy is called "following the river to reach the sea." An example of this technique would be extending Qi from the patient's St-36 points, up the Stomach Channels to root, strengthen and stabilize a Deficient or Rebellious condition within the Stomach organ itself. Conversely, by directing Qi with the flow of the stream, one can disperse energy (purification) and pull Qi out of an area leading it away from the source (e.g., pulling Liver-Stomach Heat down and out the Stomach Channel to cool an overheated Stomach).

QI AND THE BODY'S ENERGETIC STRUCTURE

Similar to the biomechanics of the respiratory, circulatory, and digestive systems, the body's energetic system has its own organization and established rules of action for regulating organ and tissue functions. The adaptability of Qi to the outside environment enables the body to absorb not only healthy energy, but also to expel Toxic Qi.

The nature of Qi is to endlessly gather and disperse, expand and contract, to flow inward and outward, to rise and fall, as it circulates. When a Qigong doctor begins to treat a patient's channels or points, he or she stimulates and activates the patient's Qi, which may arouse muscle movement and sensations which can last for quite some time.

If the frequency and nature of the doctor's Qi is similar to that of the patient's, both energetic resonance and synchronization will synergize, allowing the patient's Qi activities to be regulated and balanced at a rapid rate.

Because people vary in sensitivity to energy, some patients can be treated with Medical Qigong therapy immediately. Sensitive patients are usually taught Medical Qigong exercises allowing them to ingest energy from trees, plants, and other things of the natural world. Patients with low sensitivity may have difficulty in perceiving energy and often dissociate from their body during treatment. These patients should be given Shengong meditations to restore conscious awareness of the toxic emotions trapped within the body, thereby reestablishing a harmonious relationship with the Mind (see Chapter 32). The patient's insensitivity to the doctor's energy extension is an indication that the patient's spirit has gone out of the body in order to avoid feeling the emotions which arise from Medical Qigong therapy.

A patient insensitive to energy projection can still be in touch with basic surface feelings (i.e., hot, cold, tired, etc.); however, the deeper emotions are hidden, or energetically walled off through denial. The better the relationship between the patient and the doctor, the greater the patient's trust and surrender to the doctor's energy.

When observing the patient's Qi and energetic structure, the doctor is able to perceive and enter the patient's five energetic fields. These fields form the matrix of the patient's energetic structure, which constitute a blueprint for the body's physical structure. These energy fields have their own biological components and degree of fluidity.

These five energetic fields form the body's Sea of Energy. The term Sea of Energy (Qi), in this context, refers to the description used to explain the internal and external currents of life-force energy which surround, permeate, and function within the physical body. These energetic fields are described as follows.

1. The External Fields of Wei Qi (Protective Energy),
2. The Internal Current of Ying Qi (Nourishing Energy),

3. The Internal Sea of Blood (Xue Hai),
4. The Internal Sea of Marrow (Sui Hai), and
5. The Center Core of Light (Taiji Pole).

Within these five energetic fields, the protective and nourishing energetic fields of Wei and Ying Qi expand and contract, move and adjust their energetic flow according to the body's respiration patterns. The Sea of Blood resonates within the pulse rhythm established by the heartbeat. The Sea of Marrow undulates from the rhythm established within the body's micropulsation of the sacrum and cranium bones' flexion and extension. The energetic pattern of the Taiji Pole vibrates at the same frequency as divine light (the Dao).

THE THREE EXTERNAL FIELDS OF PROTECTIVE ENERGY (WEI QI)

There are three external energy fields that create the body's Wei Qi field. The Wei Qi field's energy flows from around the regions of the body's external muscles, skin surface, channels, collaterals and channel points, and extends several feet out from the body's tissues. All energetic forms of the physical body, including the internal organs, blood vessels, nervous systems, etc., can be accessed and treated through the three extended fields of Wei Qi.

These three fields are distinguishable from each other by gradations of density, vibrational rate, light, and temperature. All three energy fields communicate with each other, interacting so as to form the body's subtle energetic boundaries.

Enveloped within these energetic boundaries are the body's external "energetic grids," spanning the body's energetic structure like a giant web. These energetic grids are the body's external energetic field patterns, etched through the three fields of Wei Qi like a three dimensional webbed hologram (similar to a three dimensional blueprint).

It is important to note, that any disease within the body's internal structure is also imprinted in this external energetic grid. Disharmony of the body's tissues often appears first in the Wei Qi fields, before manifesting within the body. If the energetic grid is not transformed (through emit-

ted light, sound, and resonant vibration), the disease cannot alter its destructive course, because it follows the patterns dictated within the grid. Thus, for example, a tumor surgically removed often quickly reappears. Trauma, be it physical, mental, emotional, or spiritual, as well as drug and alcohol abuse, distorts, damages, and destroys the delicate energetic web which constitutes the body's external energetic grids, making the patient more susceptible to external environmental influences.

The external energetic grids function to protect the body from external pathogenic factors, as well as to receive and transmit environmental energy. Thus, for example, a person can receive, absorb, and digest other people's emotions. The five senses are constantly receiving on outside environmental influences, which directly and indirectly affect the body's major organs. This constant influx of data, changes the body's emotional patterns, and forces individuals to adjust their emotional perspective frequently.

Researchers conducting tests in San Antonio, Texas, for example, determined that when subjects are being stared at, galvanic skin responses are considerably increased. These increases occurred even though the subjects were not consciously aware of being observed. The research determined that the body has its own expansive field of subtle awareness, which reacts even when the individual is not consciously aware of the body's energetic extension.

By reconnecting the spirit and emotions with the mind and body, the Qigong doctor is able to perceive the subtle Messages that the patient is unconsciously conveying (see Chapter 25).

THE THREE ENERGETIC BARRIERS

The Wei Qi fields are experienced at three different levels. These levels are differentiated by energetic barriers, which protect the body's boundary system. These barriers not only protect and contain the body, they help establish the individual's sense of reality, and sense of self. The third energetic field or "outer spiritual barrier" is depicted in the illustration as the outside speckled field of energy, and affects the second ener-

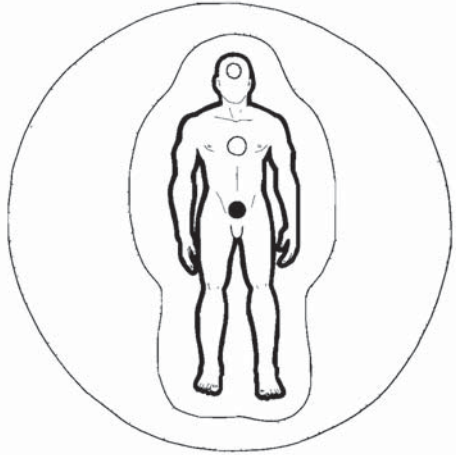


Figure 13.6. The Three External Fields of Wei Qi

getic field or "middle emotional/mental barrier." The second field of Wei Qi is depicted in the illustration as the middle white field of energy, which in turn influences the first energetic field or "physical barrier," seen as the black field of energy in the illustration (Figure 13.6).

These three Wei Qi barriers are always interesting for the doctor to feel, because they change so much from patient to patient, and sometimes from moment to moment. Some patients have very strong energetic fields, they are very palpable and full. Emotions strongly affect this type of energy field. The Wei Qi field of a patient who is armoring out of fear, reticence, or self-protectiveness, can actually repel the doctor's hand back, if their field and intention is strong enough. This repelling reaction is helpful because it lets the doctor know how to pace the treatment, and encourage the patient to let go of the armoring. This allows the patient to consciously focus on relaxing and sensing the areas in the body that he or she was trying to protect.

The energetic boundaries, act as gateways to the next level of energetic field energy. To perceive

the patient's three fields of Wei Qi, the patient's energetic boundaries must be gently palpated. These boundaries are more easily sensed due to a thickening of energy which serves as a barrier to external pathogenic factors. Sometimes the doctor may have to move back into the patient's third or "outer" energetic field, and telepathically let the patient know that he or she will not be violated, and is safe. The doctor waits until the patient exhales (thereby expelling some tension) before entering and palpating the outer Wei Qi field. Once a release in the energetic field is felt, the doctor moves forward into the next energetic field. Because this same process occurs at all three levels, the Qigong doctor responds accordingly, waiting for the exhalation that allows them to proceed deeper into the next level of the patient's Wei Qi.

THE FIRST EXTERNAL FIELD OF WEI QI

The first external field of energy is confined to about one to two inches outside the physical body, and composed of lower etheric matter. It is related to the Lower Dantian and manifests as a holographic energy template for the physical body. It provides the spatial guidance for morphological development during the creation and formational stages of the embryo, as well as the morphological energetic patterns that assist in the repair of damaged tissues. Its energetic boundary is responsible for armoring the body against invasion of external pathogenic factors. This physical energy body is connected to the somatic tissues and cells, thus any physical-energetic interaction stimulates the body's external channels and points. This first layer is very dense and most Qigong doctors get the impression of physically contacting the patient several inches before actually touching the patient's material body. Its resonant vibrational pattern is very broad and slower than the other Wei Qi fields.

THE SECOND EXTERNAL FIELD OF WEI QI

This energy flows through the regions of the internal organs and tissues. It extends about a foot or more outside the body's tissues, and is composed of astral matter. It is related to the Middle Dantian and the emotional energy body. It con-

tains a form of disembodied consciousness that can astral travel, and at times leave the physical body, as in near death experiences. This second layer of Wei Qi interfaces with the limbic system of the brain (the neurobiological seat of emotions) and is also linked with the sympathetic and autonomic nervous system. The second Wei Qi field's energetic boundary is responsible for protecting the body from negative emotions, destructive feelings and criticism from others. It is automatically activated when the patient is placed in a position where a lack of trust exists, or there is unwanted physical touch. The emotional energy body is connected to the visceral organs. Its main function is to receive, interpret, and verify an individual's emotions, feelings, desires, impulses, and thought patterns. It is through this energetic field that the patient's aura is typically observed as colors and light patterns. The second layer is more subtle than the first layer. When physically palpating, the sensations are similar to a magnetic attraction and repulsion. Its resonant vibrational pattern is faster than that of the first layer.

THE THIRD EXTERNAL FIELD OF WEI QI

This field extends a few feet to several hundred yards depending upon the spiritual evolution of the individual, and is composed of ketheric matter or substance. It is related to the Upper Dantian and the spiritual energy body. It is associated with intuition, inspiration, creativity, and visionary insights. Its energetic boundary is responsible for establishing security by informing the body of impending encounters, conflicts, or environmental transitions. This spiritual energy body is connected to the body's Taiji Pole, and is a container for karmic-related illnesses within the physical body. The Taiji Pole is known as the "root with many branches," as it is a repository of the soul's ancestral memories and experiences. Its function is to receive the subtle energy of the finest and fastest vibrations. It senses and interprets the data received from its environmental awareness and universal connection to the divine. The third layer is most subtle in physical sensations and requires delicate, intuitive contact. Usually the first impression when palpating this energetic

field, is one of contact without a material component (like wind). It is sometimes cold, sometimes warm but always "breezy." Its resonant vibrational patterns are the highest and fastest of all the Wei Qi layers.

INTERNAL CURRENT OF NOURISHING ENERGY (YING QI)

The Ying Qi level of internal energy flows within the underlying tissues of the body and sweeps through the torso like a fast wind, expanding and falling with each respiration (Figure 13.7). The Lungs act as a great energy pump; each breath is like a gust of air flowing in and out, in a cycle of expansion and contraction through the entire body. Ying Qi swirls like a breeze; its function is to nourish the Blood, organs and, tissues. It flows within the blood vessels, as well as the channels and links the mind and intention to the body. It is responsible for the organization, construction, completion, and reconstruction of the vitality of the individual. It is integrated with the breath, and extends outward to the body's physical boundaries (skin and body hair).

The internal current of Ying Qi is most palpable when the doctor is gently touching the patient's surface tissue with his or her finger tips, and it feels almost like electromagnetic energy. Feeling the wind of Ying Qi can be likened to falling into "space" after passing through the denser outer field of Wei Qi. The action of Ying Qi, in most cases, is free flowing and connected with the breath. When listening to certain patients, the Qigong doctor may feel the Ying Qi flowing through the patient's channels, wrapping itself around the whole body like a vapor. It feels light, thin, and fairly cool compared to the next River of Blood level.

To access the "current of Ying Qi," the Qigong doctors begin by suspending their hands above the patient's first level of Wei Qi. They imagine dipping their hands into water as they allow their hands to slowly make contact with the patient's body. Once contact is made, the doctors extend their intention under the patient's skin. The doctors should match the patient's respiration and stay connected to the body until they feel the pa-



Figure 13.7. The internal current of Ying Qi flows from the Lungs and center of the chest through the entire body like a mighty wind.

tient relax. Matching their respiration almost always slows the patient's respiratory rate, moving the patient into an altered state of consciousness. Sometimes at this point, age regression can be sensed, as the patient's body memory is triggered.

SEA OF BLOOD (XUE HAI)

The Sea of Blood and its pathways constitute the body's internal network for circulating and maintaining the individual's life-force, under the direction of the Wu Jing Shen (the five separate fields that encompass the psycho-spiritual energetic transformations of the Five Yin Organs). The

Sea of Blood's energy flows through the blood arteries, vessels, capillaries, and the tissues of the major organs (Figure 13.8). By extending further into the body, the Qigong doctor perceives the patient's Sea of Blood; it feels like a warm watery pool in the center of the Heart, and flows through the entire body. The transition from Ying Qi to Xue Qi (Blood Qi) is easy to detect.

The energetic sensation of Blood is more substantial than the Wei or Ying Qi. The Blood being a liquid, is a denser form of Qi, and flows through the vessels, organs, and channels propelled by the Ying Qi. It is thick (this thickness varies from person to person), warm and somewhat "slick." The Heart's energy itself feels warm, substantial, and very alive.

As doctors gently touches the patient's surface tissue with his or her fingertips, the doctor extends intention deep into the patient's Heart. Upon contacting the Xue Qi, the doctor immediately becomes connected to the heartbeat of the patient. In some cases, the pulsing will connect and merge with the doctor's own heartbeat. Once the doctors encapsulates the patient's Heart, the strong emotions emanating from patients will usually subside. These feelings may be replaced by sporadic spurts of emotions such as relief, peace, or comfort, which sometimes invite the doctor further into the patient. On the other hand, some patients may react with feelings of fear, intense emotional pain, or even panic causing the doctor's hand to "bounce" away.

If the doctor's energy is "bounced back," he or she should immediately disperse the energetic charge into the Earth for ground purposes. The doctor should then either move to a more superficial energy level within the patient's body, or extend Qi into the patient's thorax or extremities. This technique allows the patient to relax after experiencing a Heart energy discharge. Since the pulse is simply another form of energy, circulating, expanding, and contracting with each heartbeat, the doctor should be able to ride the pulse out into the patient's extremities and viscera by listening to the Heart. This is similar to the listening ability of a master acupuncturist who, when

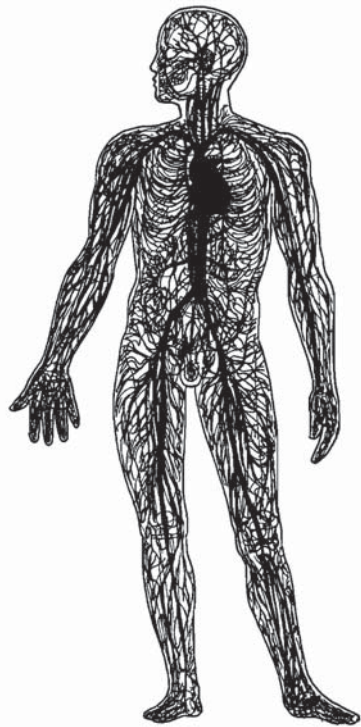


Figure 13.8. The Sea of Blood flows from the Heart through the body like a dense form of Qi.

reading a patient's pulse, extends his or her energy and intention through the patient's channels and into the organ of the Heart to diagnose the strengths and weakness of its congenital formation and current condition.

SEA OF MARROW (SUI HAI)

This energy flows through the central core of the spine into the brain and enters the center core of the bones. In Traditional Chinese Medicine, the Marrow is not the same thing as bone marrow, but the stage prior to becoming bone marrow. Marrow is the pre-substantial Jing that forms the matrix for bone marrow, the spinal cord, and the

brain (Figure 13.9). This flow of Sea of Sui energy is much slower than that of the River of Blood. It flows from the Kidneys' Jing, into the center of the spine, brain, and bone marrow. It has sometimes been called the "cranio-sacral rhythm" in Western medical terminology, and can be accessed from anywhere in the body. The Marrow energy generally feels cool and slick or slippery, with a texture like soft silicone gel. Once contact is made with the Sea Of Sui, it is very easy to utilize this pathway and travel throughout the patient's body. Its rhythm is slow yet manifests as a strong energetic pulse.

As the doctor gently touches the patient's surface tissue by dipping in with fingertips, into the Sea of Marrow, he or she can project intention into the center of the patient's spinal column. This connects the doctor with the rhythmic pulse of the Sea of Marrow. It is from this pulse that the doctor can determine the strength of the patient's Original Essence (Yuan Jing), Energy (Qi), and Spirit (Shen).

THE CENTER CORE OF LIGHT (THE TAIJI POLE)

This energy flows through the very center core of the body, uniting the three reservoirs of life-force energy (the Upper, Middle, and Lower Dantians). The fifth and final level of energy feels like a still, quiet place deep inside of the center core of the body's Taiji Pole structure. In China, Qigong doctors describe it as a holy place that almost defies description. It is observed as a vertical column or pole, of brilliant white light, full of pulsating vibrations. This energetic pole is surrounded by a vail of gold spiralling light which travels from the perineum to the top of the head.

When both the body's internal and external energetic wave patterns become synchronized through prayer or meditation, a resonate pulsation occurs within the Taiji Pole. This pulse begins deep within the center core of the body and resonates outward towards space. The Qigong doctors may also feel a powerful stream of energy leaving the body from the top of the head, connecting the Taiji Pole with the energy of the divine. The center core is a very reverent and spe-

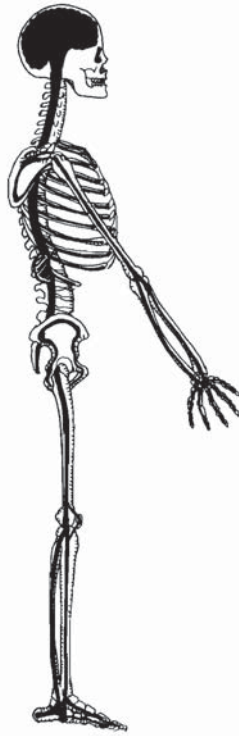


Figure 13.9. The Sea of Marrow flows from the kidneys through the spinal cord, brain, and bone marrow.

cial place, as it contains the essence of the patient's Eternal Soul, devoid of all ego, masks, or defense mechanisms (the patient's True Self).

If the doctor penetrates the outside veil surrounding the patient's Taiji Pole, and extends his or her intention into the light's center, the doctor experiences the sensation of falling into space, or stretching out into eternity. Sometimes the sensation of shooting through space is followed by flashing colors and moving shapes, as the surrounding core dissolves into the Void (Wuji) itself. This same sensation and experience can also be personally accessed through deep prayer and

meditation, and is quite a normal phenomena within deep spiritual practices (Figure 13.10).

SHEN: THE SPIRIT OF LIFE

The Chinese character ideogram for Shen is formed to symbolize “that which drops from the sky,” and “that which passes through the body.” In Medical Qigong therapy, Shen is considered the subtle energy of the spirit, associated with the Heart. It is associated with the spiritual energy and has a radiant nature.

When energized, Shen flows upward like fire, extending through the body’s Eight Extraordinary Vessels creating a healthy nervous system. When Shen is gathered in the Upper Dantian, it can be projected as light and energy through the eyes, and the Yin Tang (Third Eye) point. According to Traditional Chinese Medicine, all illness has spiritual roots. The Shen (Spirit) is regarded as an integral part of the diagnosis and treatment process. An old Chinese saying states, “When the Shen is abundant there will be cheerfulness, when it is insufficient there will only be dullness and sorrow.”

Shen is developed from Jing and Qi. According to Medical Qigong theory, when the patient’s Shen is strong the individual is able to lead energy to an injured area and speed up the healing process. This strong Shen energizes the Qi, enabling it to increase cellular production. When Shen is scattered, the functions of the human body are weak from fatigue, the Shen becomes unsettled, and the mind restless. When the Shen and Qi combine together they form a solid connection of light and vibrational energy. This union is utilized to infuse energy and transfer thought through intention. This can be achieved by either conscious or unconscious intent by the doctor.

SHENGONG SCHOOLS OF MEDITATIONS AND TRAINING

The Shengong (Spirit Skill) meditations emphasize the transformations of consciousness, as well as the development of perceptual insight and the birth of wisdom. From an ancient Chinese energetic perspective, the three primordial qualities

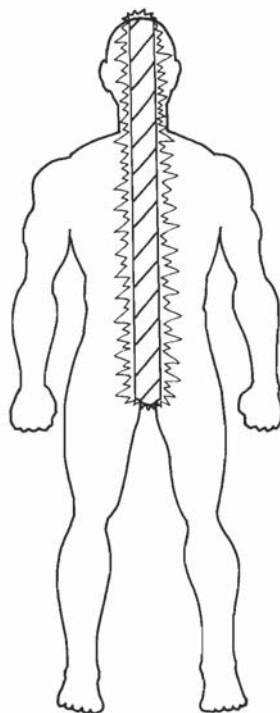


Figure 13.10. The body’s center core Taiji Pole spreads from the base of the perineum to the top of the head.

of true wisdom, or divine universal consciousness are:

1. The experience of emptiness within the Wuji (the Void), corresponds to the manifestation of the primal virtue of Wisdom.
2. The light manifested from the Shen’s luminosity, corresponds to the primal virtue of Love.
3. The life-force energy inherent in all things, corresponds to the primal virtue of Power.

In China, there are three major schools of Shengong training. These spiritual schools of Qigong are described as follows.

- The Daoist School focuses on strengthening the body and mind equally with an emphasis on contemplating nature. Religious Daoism has its roots in Siberian Shamanism.
- The Buddhist School focuses on tempering the mind while giving little thought to the body.
- The Confucianist School focuses on regulating the mind to reach a state of quiet rest and peace through sincerity and the cultivation of moral character.

PRENATAL AND POSTNATAL SHEN

The body's Shen is the Supreme Yang aspect of the psycho-emotional components, the Heavenly Emperor or "master controller." It can be divided and classified into two primary forms through which the Spirit manifests: the Prenatal Spirit (Yuan Shen) and the Postnatal Spirit (Zhi Shen).

1. Yuan Shen is the body's spiritual element derived from Prenatal Jing (Yuan Jing) and Prenatal Qi (Yuan Qi). This aspect of the body's Shen is considered to be the intuitive Mind of the Dao. It is unborn and undying. It shines brightly and clearly. The Yuan Shen transcends conceptual thinking (which is the Postnatal aspect of the mind). It is immortal, unconditioned, primordial, and constitutes the mind's Yang nature.

The Yuan Shen is produced and developed by the blending of both the male and female elements at conception (Body Fluids, Jing, Qi and Shen), and develops further with the nourishment from food and water. The Yuan Shen dominates all of the body's vital activities (heartbeat, digestion, motor function, etc.) and is also responsible for all intuitive and perceptive insight. The Prenatal Shen constitutes the true spiritual aspect of the Mind.

By returning to a state of inner quiet and peace, through prayer, meditation, and adequate sleep, the Yuan Shen and the body's health are restored and maintained.

2. Postnatal Spirit (Zhi Shen) is the spiritual element derived from Postnatal Jing and Postnatal Qi. This aspect of the body's Shen is con-

sidered to be the conditioned mind or "will," also known as the discriminating, or acquired mind, and constitutes the mind's Yin nature.

The Postnatal Shen is produced and developed by mental stimulation through contact with the environment after birth. The Postnatal Shen dominates all mental activity and is responsible for thinking and learned behavior. The Postnatal Shen constitutes the true analytical aspect of the mind.

Prenatal and Postnatal Shen usually interact intermittently with each other in maintaining the body's health. Continual exhaustion of the Postnatal Shen impairs and suppresses the Prenatal Shen. Excessive studying or sleep deprivation, for example, can lead individuals to mistake the projection of their deepest fears and desires for genuine intuitive perceptions.

THE FIVE SPIRITUAL ASPECTS AND YIN ORGAN COMPONENTS OF SHEN

Prenatal Shen affects the spiritual disposition which presides over man at the moment of conception. Closely tied to the Yuan Shen are five important, although seldom discussed outside of China, energies or "spiritual entities" called the Five Agents (see Chapter 2). The function of the Five Agents establishes the foundation for the psychological aspect of the Five Element theory used in clinical diagnosis throughout China today.

Each of these Five Agents is connected to, or said to "reside in" one of the Five Yin Organs. The Three Hun reside in the Liver and embody the virtue of Kindness, the Shen resides in the Heart and embodies the virtue of Order, the Yi resides in the Spleen and embodies the virtue of Trust, the Seven Po reside in the Lungs and embody the virtue of Integrity, and the Zhi resides in the Kidneys and embodies the virtue of Wisdom (Figure 13.11). Whereas each of the Five Agents embodies a virtue, each of the Five Yin Organs embodies the energetic qualities of one of the primordial elements. The Liver embodies the element of Wood, the Heart embodies the element of Fire, the Spleen

embodies the element of Earth, the Lungs embody the element of Metal, and the Kidneys embody the element of Water.

Each of these Five Agent energies are connected to the five separate yet functionally interactive Yin organs, and thus create complex, multidimensional energy fields (Figure 13.12). These energy fields encompass emotional, mental, and spiritual shifts, as well as energetic transformations. The fluctuations depend upon which of the Five Agents is dominating from moment to moment. The psycho-spiritual attributes engendered are sometimes known as the Wu Jing Shen (Five Essence Spirits). As the universal energy flows through the Taiji Pole, these Five Agents are continuously being energized. The cultivation of the five virtues of these Five Agents nourishes the Eternal Soul.

The Qigong doctor needs to comprehend these multidimensional interactions to trace the complex spiritual, mental, emotional, and physical manifestations of Excess or Deficient conditions to the source or “root.” Although Jing and Qi form the physical basis for the Shen, the Five Elemental Yin organs form the components for the Shen and the Five Essence Spirits. The energy of the Five Agents continually circulates through the patient’s body, and are described below.

THE LIVER STORES THE ESSENCE SPIRIT “HUN”

The Liver stores the Three Ethereal Souls, also called the Hun. The Hun or Three Ethereal Souls are rooted in the Liver Yin (which includes the Liver Blood). The Liver organ is responsible for the free and easy flow of Qi throughout the body.

The Hun are typically characterized as the Yang, brighter, Heavenly souls. It is through the influence of the Hun that the five virtues of the Five Agents manifest. The Hun leave the body, ascending back to Heaven at the time of death. The ideogram for the Three Hun has two parts. One part is the character for Earthly spirits-Gui (Ghost), represented by a head suspended above a vaporous form of a body, with an appendage (symbolizing the whirlwind that accompanies the movements of the Earthly spirits). The other part

| Five Agents | | Yin Organs | |
|-------------|------|------------|---------|
| 志 | Zhi | 腎 | Kidneys |
| 意 | Yi | 脾 | Spleen |
| 魄 | Po | 肺 | Lungs |
| 魂 | Hun | 肝 | Liver |
| 神 | Shen | 心 | Heart |

Figure 13.11. The Five Agents and Yin Organs

of the character is the image for clouds that are seen as vapor rising from the Earth and gathering in the Heavens. The Hun move within the body as freely as clouds, following the Yi (Will) of the “Heavenly breath, within the celestial vault” (following the will of the Eternal Soul stored within the Heart, and originating in the Taiji Pole).

From the ideogram we also get a distinct picture of the spirit rising to the Heavens. The Eternal Soul is different from the spirit in the context of classical Chinese theology, in that the soul is seen as the more personal of the two, whereas spirits are seen as more universal temperaments or as archetypes. The ancient medical classics say that there are Three Ethereal Souls (Hun) and Seven Corporeal Souls (Po) that symbolize different attributes of the human being. The Hun’s spiritual energy is said to be able to leave the body and then return, thus indicating a relationship with out of body travel into the spirit world.

The Hun and Po are expressions of the body’s “true spirit.” When disorder exists (physical, mental, emotional, or spiritual), the Hun may sometimes fly away (like startled birds in a yard), and the Po will either stir about thoughtlessly, in the absence of effective control, or become animalistic in nature and attack.

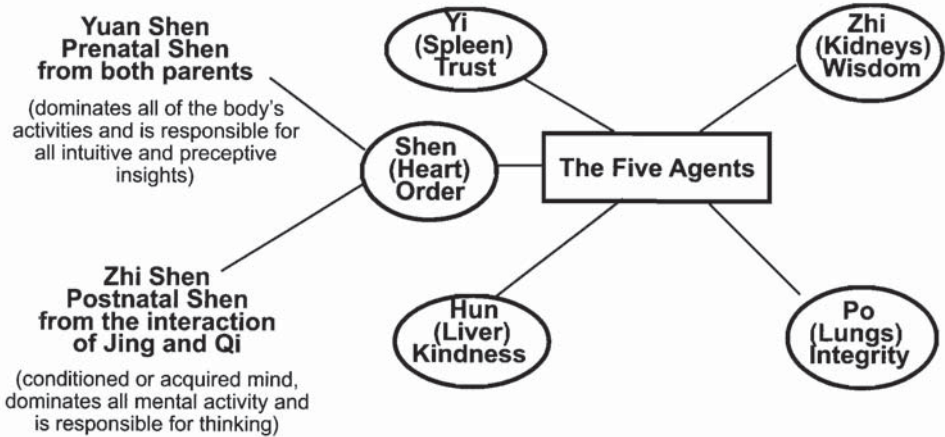


Figure 13.12. Formation of Shen

FUNCTIONS OF THE HUN

1. The Hun control sleep and dreaming. They reside in the eyes during the day and lodge in the Liver at night. When residing in the eyes, they see; when they lodge in the Liver, they dream. Dreams are the roaming of the Three Ethereal Souls. It is the nature the Hun to wander, and it happens easily. At night the Hun must be anchored or rooted in the Liver, so the Liver Blood and Liver Yin must be strong. If they are not, the Hun wanders, and the person dreams too much or has unpleasant dreams. Patients who suffer from severe Deficiency of Yin, may experience a floating sensation just before falling asleep. This condition is due to the Hun not being rooted in the patients' Yin.

Dreams are an example of the information gathered during the Hun's traveling. The ancient Chinese Qigong masters understood that the body's Hun can traverse the Nine Levels of Heaven or Nine Levels of Earth instantaneously (see Chapter 2).

The Hun store the sum total of past experiences. The expressions of the Three Ethereal Spirits are manifested through images, sym-

bols and ideas from the divine and Wuji. These images, symbols and ideas emerge into the patient's mind, affecting his or her spiritual life. Without this interaction, the patient's mental and spiritual life would be deficient in images, ideas, and dreams.

The Hun also controls dreams and day-dreaming, as well as the ideals, aims, and direction in life. The absence of these objectives and goals results in feelings of depression. If the body's Liver Yin is depleted, the Hun are deprived of their residence, resulting in such conditions as: fear, excessive day dreaming, insomnia, and a lack of sense of direction or purpose in life (one of the main features of depression).

Traditionally, sleepwalking is believed to be a function of the Hun. In sleepwalking, the body's Shen is not active and functioning, however the Hun are moving the individual. This is why when treating a patient for sleepwalking, the doctor will emit Qi into the patient's Hunmen BL-47 (The Door of the Ethereal Soul). In modern research, however, some Qigong doctors have begun to theorize that the Po may take an active role in sleep walking, especially

when the sleep state is related to incoherent trauma (patients who thrash about, hurt people, or destroy things when sleeping).

When using hypnosis or "creative visualization" in psychotherapy (the therapist may suggest a specific image or scene for the patient), the therapist is trying to bypass the patient's acquired mind and bring psychic material from the Hun, to avoid the judging aspect of the Postnatal Shen.

With regard to sleep and herbal medicine, if the patient does not sleep well because the Hun are wandering, the Qigong doctor can prescribe sour and astringing herbs (i.e., Bai Shao, Mu Li, Suanzao Ren) which will encourage the Hun back into the body.

2. The Hun assist the Shen in mental activities. This relationship is very important, as the energy of the Shen and the Hun must continually be coordinated. The Shen is related to rational thinking and inspiration. The Hun gives the Shen a sense of direction, projecting outwards, relating to other people. The Shen needs to direct the Hun, to "gather the Hun." The Hun give the Shen its movement and direction, encouraging the Shen to relate with people, to socialize and bond. The Hun, however, also need to be gathered and restrained by the Shen. Otherwise if the Shen is weak and does not control the Hun, then the Hun move about too much and have lots of ideas, but never accomplish anything, leading to frustration.

It is important that the Shen allow the Hun to move in and out of the body, but in so doing must give the Hun direction and purpose. The Hun inspire and give us dreams. That is why the words "movement," "coming and going," and "swimming" are often used in connection with the Hun. In fact, many doctors say that the Hun are the coming and going of the body's Shen. In mediumistic trances, when the spirit of one person enters another's body, it is the Hun that come in; the host's Shen is disabled at that time.

Because knowledge is dependent on the

awareness of the Three Ethereal Souls, the Hun are therefore considered the collectors of information. The Hun however, do not interpret, rationalize or analyze the knowledge, they just pass the information on to the Shen, which is responsible for rational thinking, intuition, and inspiration. The Shen helps distinguish between the useful and non-relevant information.

There is an interesting correlation with the Hun controlling sleep and dreaming, and the Hun being rooted in the Liver Blood and Yin. The Hun's moving in and out of the Liver governs the free flow of Liver Qi and vice-versa; the free flow of Liver Qi is a manifestation of the swimming energy of the Hun, moving in and out of the tissues.

3. The Hun maintain balance in one's emotional life, under the leadership of the Shen.

Everyone experiences emotions in life; that is normal. The Hun are responsible for keeping a balance, so that the emotions do not become excessive and thus become the cause of disease. The Hun have a regulatory function, closely related to the balance between Liver Blood (Yin), and Liver Qi (Yang). The Hun's function here is the mental equivalent of the Liver's emotional regulating and harmonizing function.

Due to its acquired nature, the Postnatal Shen discriminates, while the Hun does not. The relationship between the Shen and the Hun is very similar to concepts of consciousness and unconsciousness in Jungian terms. The Hun are a repository of images and archetypes, connecting the (personal) subconscious mind and the collective unconscious. If the Hun are unsettled, then the Shen (consciousness) is cut off, confused, isolated, aimless, sterile, and without dreams. The movement of ideas within the body has to be controlled or it gets out of hand, resulting in madness. This madness occurs to the degree that the Shen doesn't control the Hun anymore, and the patient receives an uncontrolled amount of emotional, mental, and spiritual input. All the energies and symbols coming through the Hun have to be integrated and

assimilated. Otherwise there can be serious mental illness and possibly psychosis (except in young children who are continually full of ideas and have active imaginations). In a child, the Hun are very active and the Shen is not as restraining, so there is a continual flow of energies streaming from the unconscious world of symbols, without the result of insanity.

4. The Hun are responsible for the eyes. When the Hun wander in through the eyes, the eyes can see. The Hun give us vision, both mentally and spiritually.
5. The Hun influence a person's courage. If the Hun are not strong, the person is timid and fearful. If the Hun are strong, the person is fearless, can face up to the difficulties in life and dares to take action. A patient with weak Hun will have difficulty gathering information, making decisions, will lack courage, and become easily discouraged and apathetic.
6. The Hun control planning with the aid of the Shen and the sense of direction. The mental and spiritual confusion about one's role in life, what to do, what goals to set, can be compared to the aimless wandering of the Hun. This is a strong feature of major depression. If the Liver is strong and the Hun are strong and rooted, the person has a strong sense of direction.
7. The Hun control Spirit Travel. By housing the Shen for "spirit travel" (the spirit journeying outside of the physical body), it is possible for the Qigong doctor to consciously direct the Hun's travelling. This is different than Astral Travel, which is the Eternal Soul journeying outside of the physical body, connected to the Middle Dantian by a silver "cord of life." The Three Ethereal Souls, accompanied by the individual's consciousness, act as one unit which is sometimes referred to as the Spirit-Soul. The Spirit-Soul allows the doctor to know the exact location of the "spirit routes" travelled, as well as which path and direction it takes when it leaves the body. Otherwise, when the Hun wonder, the doctor "Shens out" and has no recollection of where he or she has been in the spiritual realms.

Liver (Hun)

Dreams and
Unconscious
Information

Spleen (Yi)

Thoughts
and Ideas



Heart (Shen)

Mental, Emotional Activity
and Intellectual Consciousness

Figure 13.13. Two Ways to Feed the Shen

THE HEART STORES THE ESSENCE SPIRIT "SHEN"

The Heart stores the Shen and is responsible for mental and emotional activity, intelligent consciousness, long term memory, and sleep. It is responsible for organizing mental concepts and activities, and has the capacity to judge.

The Shen is divided into two kinds of energies, Prenatal Shen and Postnatal Shen.

The Prenatal Yuan Shen is associated with the congenital spiritual energy that descends from Heaven. It is the universal divine spirit that is implanted in each person, uniting man to the spiritual realm (that which exists beyond the physical and mental reality). It has been compared to the "Christ within us," or "higher self." This is the energy Qigong doctors attempt to become filled with during sitting meditation practice and prayer.

The Postnatal or Acquired Shen is associated with the wisdom of the five senses and the acquired knowledge of the individual's experiences.

There are two ways to "feed" the Shen. One way is through dreams or unconscious information coming from the Hun of the Liver; the other way is through thoughts and ideas from the Yi of the Spleen (Figure 13.13). A person who has a well-developed, strong, and abundant Shen comprehends things immediately and is able to apply what he or she has learned.

The Hun give the Shen movement allowing the

mind the capacity of self insight and introspection, as well as the ability to project outwards from the body and envelop, as well as relate to, other people.

THE SPLEEN STORES THE ESSENCE SPIRIT “YI”

The Chinese term Yi, is typically translated as mind, thought, opinion, idea, sentiment, inclination, intention, intellect, scholar mind, analytical thinking, and memorization in scholastic learning. Because the Spleen stores the Yi, it is responsible for the transformation and transportation of all thoughts and ideas on an intellectual level, through study, concentration, and memorization. This is different from the Hun’s creativity. It is the interaction between the Yi of the Spleen and the Shen of the Heart that allows man to place how he thinks, speaks, and acts into sounds, thoughts, and actions.

Concerning memory, there is a lot of overlap between the functions of the Spleen (responsible for memory in terms of concentration and studying), the Kidneys (responsible for storing things on a day to day basis), and the Heart (responsible for storing past events).

The Postnatal Qi and Blood form the physiological basis for the intellect. A person with well-developed Yi has total recall of events experienced in their personal past, and is able to memorize things easily. A patient with an Excess of Yi will be obsessed with the past, while a patient with Deficient Yi will be absentminded, suffer memory loss, be inattentive, and have problems in maintaining concentration and mental focus. Although all physical pain is registered by the Po, and all psychological pain is registered by the Hun, only the memory of the pain is registered by the Yi (Figure 13.14). Therefore, a Deficient Yi condition can often lead to the phenomenon of transference and countertransference. Transference involves the incorrect attribution of certain emotions and intentions onto another person (usually onto the doctor by a patient). Countertransference involves the same type of projection of one’s feelings, colored by one’s own expectations in response. In countertransference, the doctor or therapist is doing the projecting.

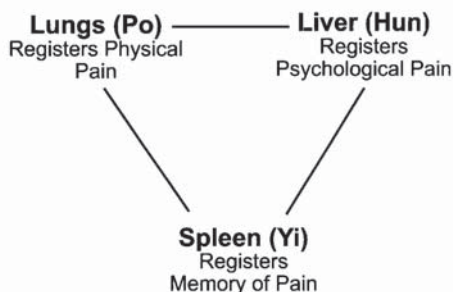


Figure 13.14. Three Ways the Body Registers Pain

Yi also has the meaning of divine purpose when applied to the Yuan Shen energy. Whenever the physical energy is purified by self-cultivation and through connecting to the divine, the intention of the Shen and the divine purpose become one and the same. It is said when the Yi is conserved, it will help build the Zhi (or willpower). The Yi is filled with information from the past along with current knowledge and sensations.

THE LUNGS STORE THE ESSENCE SPIRIT “PO”

The Lungs store the Seven Corporeal Souls (Po), which are physical in nature and are attached to the body’s Jing and Qi. The word Po is defined as vigor, animation, or life. There are two parts to the Po ideogram; one is the character for Gui, the spirits of the Earth, and the other represents the color white. Thus, the Po are linked with a descending movement of energy and with the Jing. The Seven Corporeal Souls are also said “to come and go, enter and exit,” in association with the body’s Essences.

In Medical Qigong therapy, the body’s Eternal Soul is seen as being strongly influenced by two main divisions of internal spiritual energies, the Hun and the Po. The Hun are the Three Ethereal Souls and represent the positively charged aspects of the Eternal Soul, while the Po are the Seven Corporeal Souls and are considered the physical, negative, Yin, heavy, and Earthly aspects

of the Eternal Soul. The Po are the counterpart of the Hun and can be described by its following six manifestations.

1. The Po are the somatic expressions of the Eternal Soul, related to the reflexive nervous system and limbic system (the "reptilian brain"). They manifest through the body's sensations of feeling, hearing, and seeing. They have an impulsive tendency towards action and correspond to the deep animal instincts within the Mind (personal subconscious) and cells (our reflexes are a Po reaction). The Po also provide us with the animal strength and resources necessary to mobilize the body and perform incredible feats of power. The "animal within" is driven by the Po. They are the manifestation of the body's Jing in the sphere of sensations and feelings. Just as the Three Hun provide the individual with the energetic movement for the Shen, the Po provides the individual with the energetic movement of the body's Jing.
2. The Po are responsible for all physiological processes in childhood. In the beginning of life, the Po are responsible for the sensations of pain and itching. The Po serve as the intermediary between the Jing and the body's other vital substances. At conception the interaction of the body's Jing not only forms the embryo, but also establishes the Po within the body. Although the Po are stored in the Lungs, they stay attached to the body until death, there upon returning their energy back to the Earth within a few days.
3. The Po are related to weeping and crying. The interconnection between the Po and Lungs is very important from an emotional point of view. When the Po's movement in the Lungs is constricted, grief and sadness are suppressed in the chest through shallow breathing.
- In the morning time, when waking, if the patient feels dull and depressed, it is a sign that his or her Shen is clinging to the body, i.e., the patient's Shen is clinging to the excessive energy of the Po.
4. The Po are closely linked to breathing. Because

the Po reside in the Lungs, all meditation systems, breathing exercises, and forms of breath control are methods used to regulate the Po, calm the Shen, and access the higher Hun states. Breathing is the pulsation of the Po. Each emotional change the body experiences is related to a shift in the body's respiration rhythm. Because breath control relies on the Lungs which influence the sympathetic and parasympathetic nervous systems, the quality of Qi and its circulation are dependent upon the method, speed, and quality of the breath. To support the greatest longevity possible, it is important to breathe with a long, slow, and even quality to the breath. The breath (air from Heaven) interacting with the Po in the Lungs, plays a significant role in the Heaven-Man-Earth concept for balancing the emotions.

The Lungs' virtues are righteousness and courage. These virtues give a person the drive and strength to do the "right thing" when the need arises. These virtues manifest and promote good health when a correct energetic and balanced alignment with the Po is achieved (between the Lungs breathing pattern and the Po).

5. The Po are connected to sexuality on the sensation level. All instinctive sexual reactions and passions come under the authority of the Po. In human life, the Po are linked to the basic instincts and perceptions of the body. The Po provide the fundamental biological energy, and are the source of biological needs and impulses. They are driven by basic instincts and urges, and their sole concern is the immediate gratification of biological needs and impulses (emotional and physical survival, reproductive urges, etc.). Most self destructive behavior, such as an attraction to unhealthy and dangerous life-styles, is due to the Po.
6. Because of the Corporeal Souls' relationship with the Lungs and Large Intestine, the anus is considered the "Po Men" or "the door of the Po." It acts as a doorway for the elimination of the waste products for the Five Yin Organs, through draining off impure liquids and waste.

THE KIDNEYS STORE THE ESSENCE SPIRIT "ZHI"

The Chinese term Zhi (translated as "will") is the prenatal spiritual entity associated with the Kidneys, and is not the personal will of the ego that is driven by our desires. The term Zhi has two meanings. It means memory, but it also means willpower. Both are primary features of the Zhi. The word Zhi can also be used to mean the Mind (whole body consciousness and awareness). In connection with the five mental aspects of the Mind, the Three Ethereal Souls, Seven Corporeal Souls, the Shen, the "intellect," and the "willpower" are sometimes referred to as the Five Zhi.

MEMORY

Memory is defined as the ability to remember information when studying or learning a particular subject or pattern. The Kidneys keep a determined focus on our goals, not forgetting where we are going and what we are working to achieve; they maintain a vital mindfulness. The Kidneys relate to short term memory, whereas, the Heart governs the body's long term memory (Figure 13.15). This is why elderly patients, whose Kidneys are declining, often cannot remember what day or year it is, but can remember events long past.

WILLPOWER

This is the most important aspect of the Zhi, because it is responsible for supplying the mental drive, willpower, determination, and single minded pursuit of goals and aspirations. It enables the realization of ambitions by providing the focussed energy necessary to carry ideas to fruition. A powerful Zhi creates the magnetism and charisma necessary to manifest and materialize our dreams.

Even though a person has acquired all the information available via the Hun, Po, and Yi, without the Zhi there can be no action. Although the Hun give us the goal (thinks of something), the Zhi is needed to accomplish it (decides and acts on it). A person with well-developed Zhi demonstrates perseverance, determination, and a tenacity to complete personal goals. Patients with Deficient Zhi become indecisive and fearful. Patients

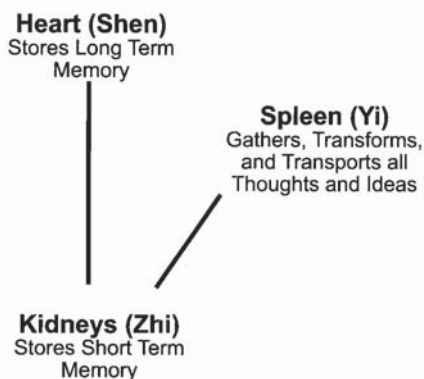


Figure 13.15. Three Ways the Body Stores Memory

with Excess Zhi have a blind obedience to authority, or tend to be fanatics.

The goal of the Qigong doctor is to reach such a level of attainment that his or her personal will merges with Heaven's will (Tian Zhi) becoming one and the same. Tian Zhi is considered the movement of the divine expressed in man as his personal virtue (De).

A man's virtue is defined as his spiritual righteousness, the authenticity of his heart and actions. It is through the acquisition of virtue that man finds and possesses his true nature. If man's virtue is initiated into the "mysterious" (embracing Heaven's will), his intuitive evolution will give way to limitless perception.

Tian Zhi is a divine inner prompting that guides us on our spiritual quest, if we are open to its message. Tian Zhi is what we can call the divine will and carries within it man's purpose in life.

THE FIVE YIN ORGAN CULTIVATION OF SHEN

The Shen indicates the vitality level, and the state of physical, mental, emotional, energetic, and spiritual being. A flourishing vitality is a mani-

festation of the Jing, Qi, and Blood inherent within the Five Yin Organs. These five components of the Shen are expressed through psychological manifestations (Figure 13.16). They form the bases of the patient's emotional characteristics. Each of the emotional components of the Five Yin Organs contribute to the patient's spiritual manifestation; adding or detracting from the natural harmony of the patient's spiritual nature.

The activity of conscious thinking, insight, and intelligence are the foundational aspects of the body's Shen, activated by the patient's Heart (wherein the Shen resides). The Heart is also responsible for the long term memory of the body's sensory memories (the perceptions, feelings and sensations related to hearing, seeing, smelling, tasting, and touching) and sleep. These sensory activities carry over from the other internal organs, due to their relationship with the Five Yin Organs. Emotional disturbances that affect the Heart can cause energetic changes in the patient's body, influencing health, toward recovery from diseases or illness by impeding or facilitating bodily functions (see *Healing the Patient's Emotional Pain*, Chapter 31).

When cultivating the Shen, it is important for the Qigong doctor to keep in mind that the spirit is indivisible from matter, and that an individual's emotional and spiritual well-being and development depend upon the healthy functions of the internal organs. When the Shen leaves the body (through shock, trauma, stress, depression, guilt, shame etc.), the Qigong doctor can observe a diminishment of glow in the patient's complexion, lack of luster in the eyes, along with changes in the respiration rate and state of mind.

Once the patient's Shen is disturbed, the Qi is affected. This in turn leads to the body's Jing becoming weakened. Patients with this condition are generally taught Medical Qigong exercises and prescriptions to not only tonify and strengthen their body's internal organs to improve their immune system, but also to improve the overall condition of their emotional/spiritual state. Even a low vitality of spirit can cause emotional disturbances that can scatter or stagnate the body's Qi.

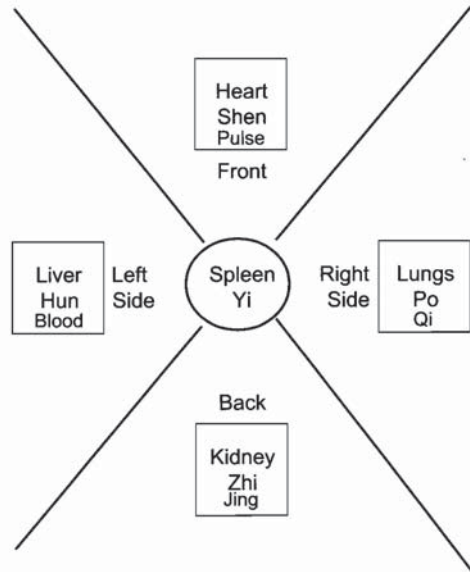


Figure 13.16. The body's Shen is physically housed in the Five Yin Organs. Each Yin organ houses a particular psycho-spiritual and energetic aspect of the human being. For example: The pulse is stored in the Heart, which is the residence of the Shen (Spirit), and placed in the front of the body, the Blood is stored in the Liver, which is the residence of the Hun (Three Ethereal Souls), and placed on the left side of the body, the Jing is stored in the Kidneys, which is the residence of the Zhi (Willpower), and placed on the back, and the Qi is stored in the Lungs, which is the residence of the Po (Seven Corporeal Souls) and placed on the right side of the body.

The Yi (Intention) resides in the Spleen and is placed in the center of the body, governing the Qi of the four aspects of spiritual manifestation, distributing them along the body's Taiji Pole. When Jing and Blood combine Shen is born. The Hun follow the Blood along in all its movements. The Po follow the Jing along in all its movements. The state of Qi and Blood of each organ can influence the Mind and the Spirit, any alteration of the Mind or Spirit affects one or more of the internal organs.

Advanced cultivation methods utilize the energy of the Five Yin Organs, flowing to and from the body's Taiji Pole. It is from the Thrusting Channels along side the Taiji Pole that the energy of the Shen is dispersed into the body's Yin and Yang Organs and then into the extremities (Figure 13.17 - 13.18).

SHENGONG CULTIVATION METHODS

The key to enhancing the Qigong doctor's development of energy, is through learning how to control the vast amount of Qi within the body, without compulsively "Shening out" (allowing the spirit to leave because the body feels uncomfortable). To avoid disconnecting from the body, the Qigong doctor practices several specific training methods of Shengong cultivation. When focusing on Shengong cultivation and regulation, there are four traditional disciplines the doctor must adhere to: Nourishing and Strengthening the Shen, Housing the Shen, Combining the Shen with Respiration, and Combining the Shen with Qi (Figure 13.19).

NOURISH AND STRENGTHEN THE SHEN

The Qi is able to nourish and strengthen the Shen through proper Qigong regulation. This is brought about through a form of coherent light meditation, that focuses the doctor's Shen on a small circle of light (generally about the size of a marble or pearl). The doctor's focus of concentration can extend either externally onto a specific point outside the body, or internally on a specific point inside the body (e.g., the Upper Dantian). Through this focused "coherent light" (light with wave patterns that are all in step or in phase), it is possible to build the Shen's strength and refine its power. Through focused intention on a specific area, the Qi and Shen condenses together forming a more powerful type of energetic projection.

HOUSING THE SHEN

By disciplining (i.e., quieting) both the emotions and thoughts the Shen becomes relaxed and tranquil, and remains in its residence (the Heart). The Shen must not be allowed to become attracted to outside emotional disturbances. The goal is to allow the Shen to be energized but not excited.

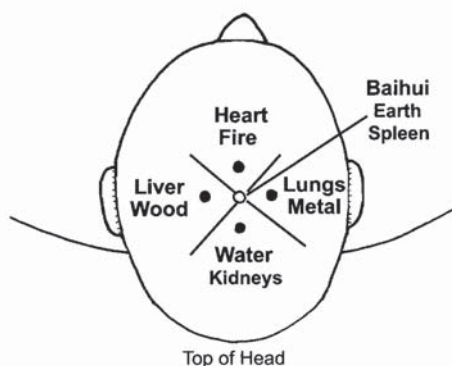


Figure 13.17. The Five Thrusting Channels as seen from the top of the head. Located within the Five Thrusting Channels are the "Five Portals of the Heavenly Gate." These gates include four entry points which surround the Baihui (One Hundred Meetings) point. These four points are known as the Sishencong or "Four Spirit Hearings" and are the access points for the upper spiritual matrix surrounding the body's Taiji Pole, and connect the Five Thrusting Channels of the upper gates with the Five portals of the Earthly Gates.

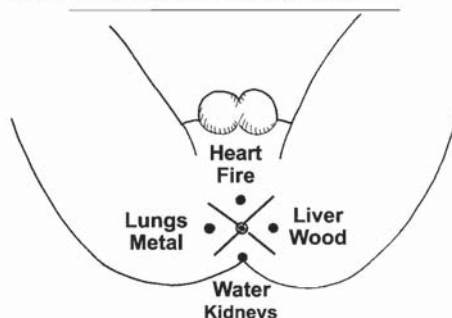


Figure 13.18. The Five Thrusting Channels as seen from the perineum. Located on base of the Five Thrusting Channels are the "Five Portals of the Earthly Gate." The Fire point is at the location of the Huiyin point on the Conception Vessel (CV-1), the Water point is at the location of the Changqiang point on the Governing Vessel (GV-1), the Wood and Metal points are located just below the ischial tuberosity, lateral to the anal sphincter. These points are known as the access points for the lower spiritual matrix surrounding the body's Taiji Pole.

COMBINING THE SHEN WITH THE RESPIRATION

Once the Shen has been nourished, strengthened, and housed, it is then connected with the doctor's breath. Once the Shen is combined with the respiration, maximum healing results can be obtained by releasing Healing Sounds and Qi projection simultaneously.

COMBINING THE SHEN WITH THE QI

The final stage is for the doctor to be able to direct the Shen in coordination with the life-force energy being emitted into the patient. Since Shen projects as light and Qi projects as vapor, this combination of Spirit and Energy projection is very powerful, especially when combined with healing colors and sounds.

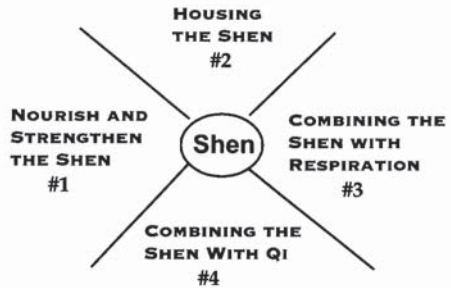


Figure 13.19. Four Ways to Cultivate the Shen

THE SIX TRANSPORTATION'S OF SHEN

The psychic abilities developed in Medical Qigong training result from a well-developed intuitive faculty, brought about through Shengong meditations. Through these meditations the Yuan Shen can transcend the space-time continuum, as both space and time are multidirectional and interconnected.

Shengong meditations cause altered states of consciousness that differ substantially in subjective and objective observation from the general norms for that individual. As the Qigong doctor dissolves his or her Shen into the Wuji, the subconscious will be able to see forward and backward in time, unhampered by distance.

The conscious mind acts as a filter, seeking to analyze every perception, and attempts to identify and categorize each perception. Once the conscious mind is engaged, the flow of perception usually stops because the perceptions arising from the subconscious are usually vague (often with multiple messages). Qigong doctors must train themselves to first root (ground/stabilize) the acquired mind, in order for their perceptions to come through in a pure form, void of thoughts and judgments.

The ancient Qigong masters explained the ability to access the manifestations of Shen as follows: "by rooting the acquired mind (Zhi Shen), the Heart (Yuan Shen) opens up to 10,000 voices (Wuji)." Meaning that, when the "chattering

mind" is anchored into the Earth through focused intention, the Heart is able to perceive the spiritual realm (the 10,000 voices), or be aware of its connectedness to the multidirectional space-time continuum.

Extraordinary abilities that develop from the cultivated spiritual consciousness include: telepathy, clairvoyance, clairaudience, precognition, time travel into the past, levitation, and teleportation.

The Qigong doctor experiences different psychological adjustments when opening to the deep spiritual transitions of Shengong meditations. The adjustments the doctor will experience include:

1. Time distortion,
2. Deep mystical states of perception and intuition,
3. Deeper and more powerful levels of self healing,
4. A more spontaneous reaction to movement and sound, and
5. Difficulty communicating verbally.

CULTIVATING THE SPIRITUAL CONSCIOUSNESS TO OBTAIN THE SIX TRANSPORTATION'S OF SHEN

In Shengong meditations, it is through the use of imagery and creative visualization that the doctor's altered states are developed, and a connection is forged with the Yuan Shen and Eternal Soul.

After the doctor's Shen has entered into a quiescent state, his or her altered state of spiritual conscious can be initiated through choosing one of the following five images.

1. The doctor is instructed to go inward into the center of the Taiji Pole to connect with his or her Yuan Shen and Eternal Soul.
2. The doctor is instructed to go into an imaginary temple or sacred place located within the astral plane to connect with his or her Yuan Shen and Eternal Soul.
3. The doctor is instructed to float upwards into the Heavens to connect with the eternal source of his or her Yuan Shen and Eternal Soul.
4. The doctor is instructed to ascend out of the body (after reliving the death of a past life experience) and receive the knowledge learned from that experience collected from by the Yuan Shen and Eternal Soul.
5. The doctor is instructed to allow the Yuan Shen to directly connect with the Eternal Soul and transmit information.

The Higher Self and Eternal Soul are usually considered as the same thing, and are often regarded as the "Master Within." In Jungian psychology, the collective unconscious (Wuji) is accessed through the subconscious mind (Shen) in the form of dreams or directly through "visions." The personal subconscious (Shen) has several elements:

- the anima, which is the wise man (influenced by the Hun)-for males, or
- the animus, which is the wise woman (influenced by the Hun)-for females, plus
- the shadow, which is the individual's dark side (influenced by the Po).

Once the Qigong doctor has cultivated the Shen into a high level of effective energy (absorbing and projecting energy from the universal, as well as the immediate environment), the result is a gradual unveiling of six supernatural diagnostic powers known as the Six Transportations of Shen.

These six metaphysical abilities not only enable the Qigong doctor to accurately evaluate a patient's state, but also to predict the probable fu-

ture progressions of the patient's life as well as of his or her disease. The Six Transportations of Shen are: Observing the Present, Comprehending the Past and Observing the Future, Knowing a Person's Thoughts, Perceiving a Person's Destiny, Hearing the Sounds of the Universe, and Examining the Universe (Figure 13.20).

OBSERVING THE PRESENT

The Qigong doctor must first quiet the Zhi Shen's (acquired mind) analytical chattering by housing its energy within the Five Yin Organs. As the Mind becomes rooted, the doctor's breathing slows and the Lung Qi harmonizes with the Heart Qi. Once the Seven Po are quieted in their residence and the Zhi Shen is rooted, the Yuan Shen's messages can come through clearly without interference. The Yuan Shen is always connected to the Wuji where all knowledge is stored. The Yuan Shen is always at the "center of time" where it can gather and absorb the patient's past and present experiences, emotional reactions and thought patterns. It is from the Qigong doctor's intention and focus to be at the "center of time" that he or she can observe the present state of "now."

Observing the past is the ability to analyze and accurately discern the actual state of present situations (the here and now). By keeping away from conscious intervention, the Yuan Shen is free to truly listen and perceive as an "observer." The doctor's ego is not engaged and his or her mind's subconscious observer receives and reviews the patient without bias.

This enables the doctor to thoroughly analyze and comprehend events and situations clearly and unambiguously. It is through this state of perception that the Qigong doctor can accurately discern the true emotional problems which disturb his or her patient's energetic balance.

COMPREHENDING THE PAST AND OBSERVING THE FUTURE

Comprehending the past and observing the future is the ability to analyze and understand the thought patterns of the patient, the reasons these patterns take place, and to accurately predict the outcome of future events based upon those pat-

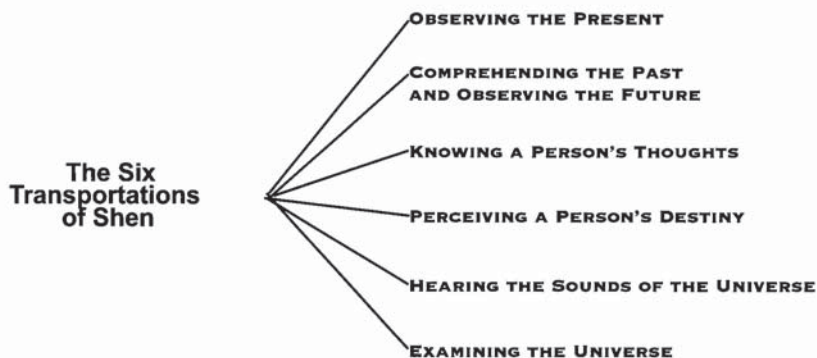


Figure 13.20. The Six Transportations of Shen

terns. By observing the patient from the active state of being in the “present,” the Qigong doctor is free to travel within the infinite space (Wuji) enveloped within the patient’s tissues. The doctor’s Yuan Shen has no need to astral travel to obtain this information. The doctor’s energetic connection to the patient’s energy body gives him or her direct access to the personal information needed. It is from this internal space that the Qigong doctor can begin to access the memories existing within the patient’s body (stored within the cells of the tissues).

At the subatomic level, the body and its cells contain a great deal more energetic space than matter. The doctor can directly access the internal Wuji enveloped within the patient’s tissues and cells to retrieve the patient’s past memories and emotions. Through tracing the patient’s emotional, mental and spiritual development a greater understanding of the patient’s present condition is achieved. After the doctor’s Yuan Shen has gathered this information, it can be further analyzed by the doctor’s Zhi Shen, and organized to accurately determine the cause and effects on the patient’s present state.

Through understanding past patterns of thought and emotional reactions, the doctor can then predict future patterns of change and transition. These predictions are quite accurate, since

people are prone to repeat programmed patterns indefinitely, unless there is an internal spiritual transition that frees them from this subconscious patterning.

KNOWING A PERSON’S THOUGHTS

This is the ability to sense the thoughts, judgments, fears, and emotions of another person, knowing their innermost fears and subconscious thoughts. The subconscious mind of the doctor communicates with the subconscious mind of the patient. This is a nonverbal, telepathic communication. It is therefore important for the doctor to monitor his or her thoughts and feelings, as they are automatically being projected into the subconscious mind of the patient. After the treatment is over the doctor may discuss with the patient any important information received that would be helpful to the patient.

PERCEIVING A PERSON’S DESTINY

This is the ability to predict future events and upcoming transitions in an individual’s life based on the doctor’s understanding of the patient’s past energetic patterns. Through the Yuan Shen’s ability to perceive the past and present, the doctor is able to understand the patient’s mind, thoughts, acquired characteristics and personality. Above all, however, the doctor is able to perceive the individual’s true nature that exists behind all of

the patient's external masks. The doctor's Zhi Shen (postnatal mind) is then able to analyze and categorize the individual's patterns. Through deductive thinking, the doctor is able then to perceive the probable outcome and development of these repetitive patterns. This enables the doctor to help the patient to identify the patterns that require restructuring and give added encouragement and advice, when needed.

This spiritual counsel or guidance is extremely important for healing transitions since old patterns established in the three energy matrixes (Jing, Qi, and Shen) must be changed together to achieve a more permanent healing. Otherwise, the illness is likely to reappear. The spiritual matrix sets the foundation for the energetic matrix, which in turn sets the foundation for the physical matrix.

HEARING THE SOUNDS OF THE UNIVERSE

This is the ability to hear sounds, music, and voices not audible to the normal hearing. This is not to be confused with schizophrenia -- a mental illness that causes a person to hear voices; the difference is that the schizophrenic cannot think clearly, the mind is very confused and unordered.

The ability to hear the sounds of the universe is also the ability to be aware of, and receive, divine inspiration or messages (clairaudience). These abilities allow the doctor to affect the lives of those they know or soon will know. The doctor's own inner-voice can guide, instruct, teach, and lead the doctor to ever higher states of enlightenment.

Through inner hearing, the Qigong doctor is able to listen to, as well as understand, the resonant sounds generated by life-force energy and spiritual entities. This enables the doctor to tap into an unlimited source of divine knowledge and wisdom, which in turn allows the doctor to be present for the patient's highest good.

EXAMINING THE UNIVERSE

This is the ability to actually perceive current objects, events, or people that may not be discerned through the normal senses. It is the ability to perceive both time and space on a spiritual dimension (clairvoyance), to understand and ac-

knowledge one's part, and to accept one's divine calling in life. It is also the ability to understand how one's spiritual calling affects both the cosmos and mankind. Through inner-vision the Qigong doctor is able to see inner-visions of divine enlightenment, observe and exchange information with celestial beings, and find holy places for spiritual sanctuary.

The metaphysical abilities of the Six Transports of Shen are spiritual manifestations from the Eternal Soul. Once the Qigong doctor regulates his or her spiritual life, these abilities become a natural course of experience, giving way to the development of eight supernatural powers. A chart describing the interaction of the body's Eternal Soul with the energetic functions of the Three Dantians and Five Yin Organs' Wu Jing Shen (Five Essence Spirits) is depicted in Figure 13.21.

THE EIGHT SUPERNATURAL POWERS

Once an individual has obtained the Six Transports of Shen, his or her psychic abilities develop into eight supernatural powers. These powers can be utilized in the individual's personal spiritual practice. Through these eight supernatural powers the doctor's Yuan Shen can allow him or her the ability to transcend all physical boundaries and invoke certain spiritual manifestations. The eight supernatural powers are described as follows.

1. The ability to make the one's physical body light.
2. The ability to make the one's physical body heavy.
3. The ability to reduce one's energetic body to the size of an energetic particle. This allows an individual the ability to astral travel into the subtle energetic and spiritual realms of existence.
4. The ability to expand one's energetic body to an infinite size. This allows an individual the ability to connect to, through, or envelop objects, as well as energetically protect people, places and things.
5. The ability to call into existence and attain one's specific needs or desires. Due to the individual's strong connection to the divine,

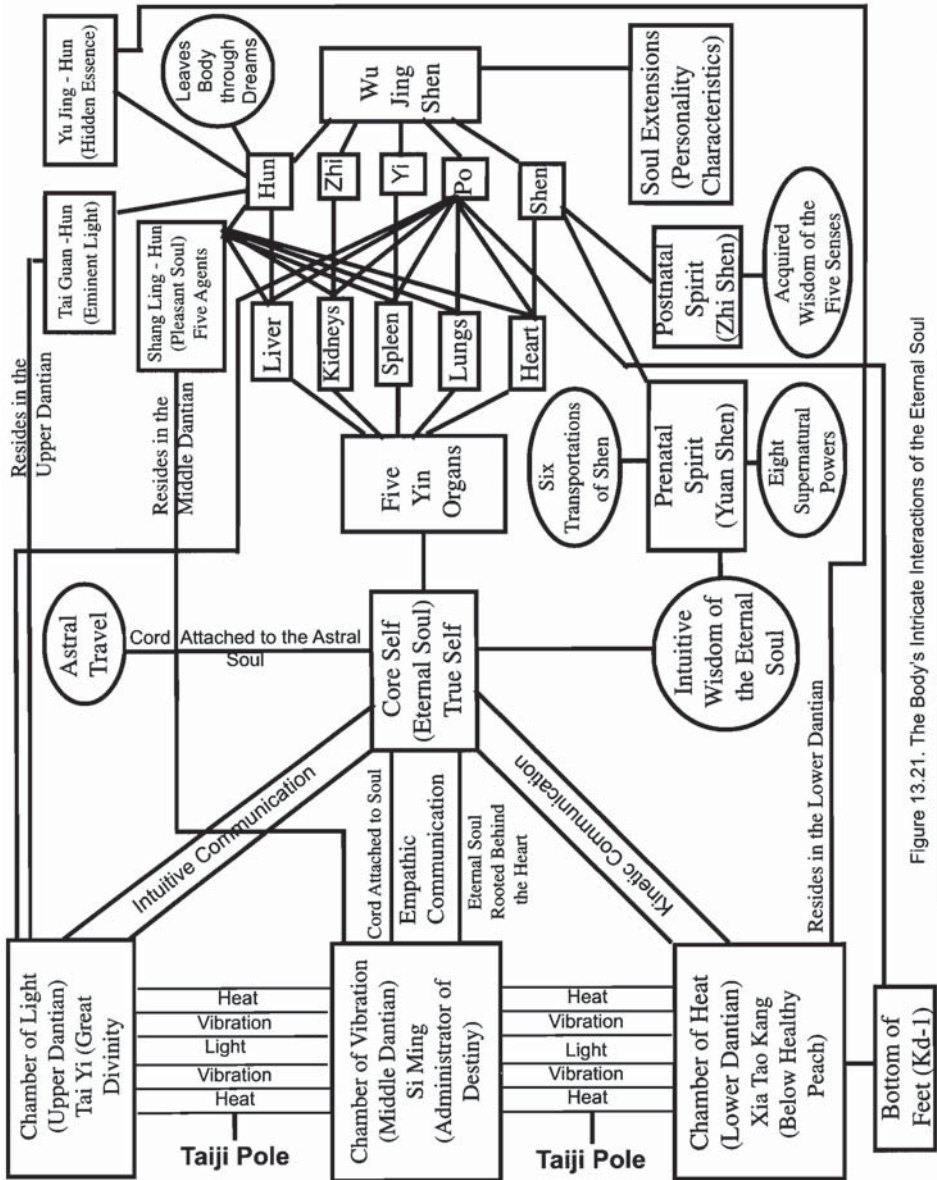


Figure 13.21. The Body's Intricate Interactions of the Eternal Soul

he or she may manifest through faith that which is desired.

6. The ability to experience and enjoy one's desires fulfilled.
7. The ability to gain authority over one's situations. First and foremost, the individual will obtain the spiritual authority over a specific situation, then the authority over the emotional, mental and physical realms follow.
8. The power to attract and control things. This allows an individual the ability to engender help and security (in the form of outside council, finances, and spiritual and emotional support) in order to exercise power over specific situations.

SOUL PROJECTION, SPIRIT PROJECTION AND ENERGY PROJECTION

The phenomena of Soul Projection, Spirit Projection and Energy Projection is known and accepted as a natural part of existence in almost every culture in the world. The holy men and women, shamans, and energy healers of many primitive societies were required to prove their powers by exercising these spiritual and energetic abilities.

Tibetan Buddhism (influenced by the energetic practices of Indian cosmology) contains elaborate doctrines about Soul Projection (also known as Astral Projection), Energy Projection, the Astral Body, and also describe the feats individuals can perform while out of their physical bodies. Some of these doctrines are quite similar to the traditional Daoist teachings which are evident in advanced Daoist Shengong training.

All Chinese systems used for inducing Shen and Qi projections use visualization, concentration, willpower and the individual's innate skill. The three types of external projections are: Soul Projection, Spirit Projection, and Energy Projection.

- Soul Projection occurs when the body's Eternal Soul is externally projected out of the body, while still attached to the Middle Dantian through a Silver Cord;
- Spirit Projection occurs when the body's Shen is externally projected outside of the body as

an energetic vehicle of light;

- Energy Projection occurs when the body's Qi is externally projected out of the body like an energetic vapor (Figure 13.22).

In Soul Projection, Spirit Projection and Energy Projection, the effects of time are not acknowledged outside of the physical realm. Within the Astral Plane, time is omnipresent, there is no past or future, only the individual's perception of it.

The body has an established relationship to both the physical and spiritual world. The physical world of the living is considered a Yang state of existence, while the supernatural-spiritual world is in a Yin state of existence (see Chapter 19). As the Qigong doctor's Shen reaches a high state of sensitivity, he or she can transcend the ordinary senses and normal conscious perceptions. These abilities enable the doctor to observe, communicate and even travel within the "higher" and "lower" spiritual Yin world. There are nine energetic levels of Heaven (i.e., the higher astral planes), and nine energetic levels within the Earthly spiritual realm (or lower astral plane).

It is important to note that the term "higher" and "lower" astral realm has nothing to do with the actual space, but with the energetic and spiritual vibrational levels. The higher and lower astral planes overlap and exist within the same space as the physical plane. This blending between the higher planes, lower planes and the physical plane creates energetic dimensions (or places) where the separation between these worlds is thin. In these energetic dimensions, lower beings can reach and attach onto an individual -- even though the individual is not directly within the astral regions.

The energetic frequency of each astral being determines the spiritual level wherein it exists. Beings of higher frequency, for example, vibrate at a faster rate and reside in the higher, less dense astral dimensions; whereas beings of lower energetic frequency can only dwell in the dense lower astral levels.

Negative feelings (e.g., worry, fear, anger, etc.) produce a lower vibrational rate that can not only keep an individual's spiritual vibration at a lower level, but can also attract lower level astral beings to that individual.

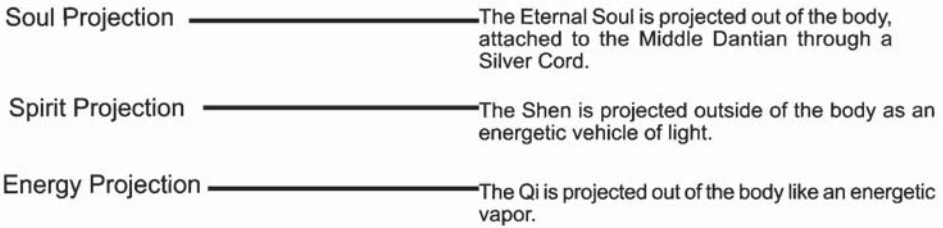


Figure 13.22. Soul Projection, Spirit Projection and Energy Projection

SOUL PROJECTION

Soul Projection is the skill of sending the body's Eternal Soul (at will) to other places, times and dimensions (or worlds) in order to retrieve knowledge and experiences that assist the individual in his or her spiritual evolution. It is a non-physical world in which time and space have no meaning or influence. The astral dimensions form a parallel universe that exists both within and outside ourselves.

The Eternal Soul is a fluid energetic form that can disengage from the physical body and travel about as a disembodied apparition taking the human consciousness along with it. It can pass through walls, travel to higher dimensional worlds, and encounter nonhuman creatures and mystical masters. Many Qigong masters use Soul Projection to seek spiritual knowledge, travel through time to view the past, explore other spiritual dimensions, engage in astral sex, or view the "infinite knowledge" (i.e., Messages) contained within the Wuji.

When the Eternal Soul begins to leave its energetic chamber, the brain wave patterns slow to a theta pulse. The body may feel paralyzed, and begin to vibrate as if an electrical current were passing through it.

There is also an odd roaring sound heard in the ears before the Eternal Soul separates from the body's tissues, or sometimes buzzing noises, musical notes, humming sounds, or chattering voices can be heard. When leaving the physical body,

sometimes a swaying sensation can be felt as the astral body separates from its physical shell. The astral body can either spin out or float out of the physical body. When traveling in the astral body individuals may observe streaks of light flashing behind them as they travel.

As the Eternal Soul travels, a silver energetic cord is attached from either the top of the head (at the Baihui area) or at the Lower Dantian (at the umbilical area). This energetic cord is the media through which an individual retains his or her awareness of the physical self while projecting. This energetic cord is constructed of subconscious spiritual energy and maintains the individual's protective perceptual awareness of his or her physical body. It is believed by some that if this cord is severed the individual will die.

When the Eternal Soul (in its astral form) approaches someone, there is a feeling of electricity and coolness that is general felt. While in its phantom form, the Eternal Soul can display telekinetic powers (e.g., knocking on walls or tables, closing a half open door, etc.).

Warnings and Contraindication

Do not practice Soul Projection just before, or during, thunderstorms as the electromagnetic buildup in the atmosphere can hamper your ability to leave or return to the body. Also avoid approaching any kind of power-line during Soul Projection, there is a risk of getting caught by the power-line and becoming "stuck" (like a fly in a spider web).

- 1. A Body of Light** — This energetic form resembles an energetic duplicate of the individual's physical self. It involves creating a near exact energy body duplicate of oneself (often with improvements, e.g., no wheelchair, or the elimination of other physical challenges).
- 2. An Animal Form** — This energetic form resembles that of an animal (known as Shape Shifting). It is an ancient Daoist Shamanistic skill used to transcend the astral plane, and to take on the consciousness and energetic behavior, skills and perceptions of the animals the shamans assumed.
- 3. A Ghost or Saint** — This energetic form resembles that of a Ghost or Saint (also known as an Invocation). It involves energetically taking on the image, form, and personality characteristics of a departed individual or spiritual deity.
- 4. The Immortal Observer** — This energetic form resembles that of an All Seeing Eye (also known as The Astral Eye). It involves creating an energetic ball of light in the Upper Dantian at the Yin Tang (Third Eye) area. The large eye surrounded by a sphere of light is released from the Yin Tang area to gather psychic impressions via a long energetic cord attached to the Upper Dantian. As the eye returns, its energetic form is absorbed back into the individual's Upper Dantian. These gathered images are then analyzed and the information is assimilated before the energy is dispersed into the individual's Lower Dantian (and then down the legs and into the Earth).
- 5. The Element Body** — This energetic form usually resembles that of different elements of nature, such as wind (as vaporous mist), Water, Earth (the terrain) or Fire. The ancient Daoist would use these elemental forms of nature as a disguise in order to obtain information or spy on hostile intruders.

Figure 13.23. Types of Spirit Bodies Used in Spirit Projection

Do not practice Soul Projection while recovering from an acute sickness (the drain on your energetic reserves can make you more susceptible to further illness).

SPIRIT PROJECTION

Spirit Projection is the skill of sending the body's Shen (at will) to other places, times and dimensions (or worlds) to retrieve knowledge and experiences to assist the individual in his or her spiritual evolution.

Spirit Projection (also known as mind projection, remote viewing, mind travel or traveling clairvoyance) can entail a combination of "genuine" observation with an extrasensory perceptual ability to gather information. When individuals perform traveling clairvoyance in the form of Spirit Projection, they can send their consciousness anywhere in the world. Awareness is not physical in nature, it is experiential, totally nonmaterial and cannot be limited to, or fully contained within the body.

Spirit Projection is practised through the creation of an energetic vehicle for the spirit body, such as a body of light, an energetic form of an animal, or a ball of light. An energetic shape is formed through the imagination and intention. The individual then transfers the energetic consciousness from his or her physical body into the energetic vehicle. This energetic form can resemble various patterns shapes and sizes to serve the individual's purpose (Figure 13.23).

As the individual thinks about a person or place, his or her body will be pulled to that object like a magnet, followed by a flood of images. The spirit body can fly over various terrains as it travels (e.g., oceans of water, deserts, mountains, forests, etc.). Once the spirit body arrives at its destination, the individual is able to feel and experience the area's environmental Qi (e.g., the humidity, wind, cold, heat, light, darkness, etc.).

After traveling in the spirit body the individual must reabsorb the energetic body back into his or her physical body to retain a clearer memory of the experiences.

Warnings and Contraindication

Do not perform too many Spirit Projections

within a relative short time span. Excessive Spirit Projection has a tendency to weaken the Kidneys and drains the body's Wu Jing Shen.

While traveling, be careful of what your intentions are, as like begets like. Any negative projection, emotion or evil intention brought into the astral plane will quickly rebound back to the individual, or may attract negative entities that feed off of these lower vibrations.

ENCOUNTERING ASTRAL BEINGS

Within the subtle realm of the spiritual world, the existence of spiritual entities and ghosts are divided into Yin and Yang. While traveling in the astral realm, an individual can encounter either type of spiritual entity.

1. The Yang Beings native to the higher astral realm vibrate at a faster energetic rate, and are associated with more advanced, highly evolved beings, such as angels, guides, beings of the light, and enlightened masters.
2. The Yin Beings native to the lower astral realm vibrate at a slower energetic rate, and are associated with lower, less evolved beings, such as devils, demons, spirits of darkness, evil spirits, and other similar negative spiritual manifestations.

In all truth, the astral body cannot be hurt the same way that the physical body can. The astral body can, however, carry back to the physical body mental, emotional, and spiritual scars, or hitchhiking negative astral beings, all of which can negatively affect the physical body.

All actions and reactions on the astral plane, whether productive or destructive, are a product of the individual's belief system (you bring about each condition according to your faith).

ENERGY PROJECTION

Another type of life-force energy that the body can project outside its physical structure is Qi. Qi Projection is emitted outside the body like a fine vaporous mist, enveloping and sensing everything that it touches. Similar to Soul Projection and Spirit Projection, Qi Projection is directed according to the individual's intention, imagination, will, and faith. Distance therapy, pertaining to Qi emission, can be observed as energy leaving the doc-

SECTION 2: THE THREE TREASURES: HEAVEN, EARTH, AND MAN

tor's hand like heat waves emanating towards an external object. Within this emitted life-force energy is contained the doctor's Shen (Spirit), as well as the energetically encoded "Messages" that the

doctor sends to his or her patient. This constitutes the energetic foundation for Medical Qigong therapy.

SECTION III

DAO YIN TRAINING

CHAPTER 14

INTRODUCTION TO DAO YIN TRAINING

Qigong developed into a systematic healing art for health preservation during the “Warring States” period in Chinese history (476–221 B.C.). Records from that time contain documentation of symptoms, treatments, and specific points of attention given within the body and energy channels, by doctors practicing Medical Qigong, as well as details of the effects of these Qigong exercises.

The Huang Di Nei Jing (*The Yellow Emperor’s Classic of Internal Medicine*) states, “to treat diseases it is important to use both Dao Yin and An Qiao.” These are two names given to Medical Qigong therapy in ancient times.

“Dao” refers to physical movements, which are guided by the strength of the mind to stimulate the body’s Qi and bring about a state of relaxation. “Yin” refers to the fact that with the aid of physical movements the body’s Qi can reach the extremities (feet, fingers, and head). Dao and Yin together mean to lead and guide the energy through both motion and quiescence. This therapy includes mental, respiratory, and postural exercises.

“An” has two meanings, “massage” and the

“up and down movement of the wrists.” “Qiao” means “to lift up.” An Qiao refers to the methods of the postural Dao Yin exercises. The basic hand and body methods of postural Dao Yin training are as follows:

- Kai (Opening)
- Fen (Separating)
- He (Closing)
- Tui (Pushing)
- Rou (Rubbing)
- Xuan (Rotating)
- An (Pressing)

These are the foundational movements a Qigong doctor will use in order to purge, disperse, gather, tonify, emit and guide Qi. The training of energy is achieved and implemented primarily through a combination of dynamic (active) and static (quiescent) exercises and meditations. Although Medical Qigong schools are diverse and complex in their form and content, they can all be divided into two main branches of energetic cultivation: Static Qigong and Dynamic Qigong (Figure 14.1).

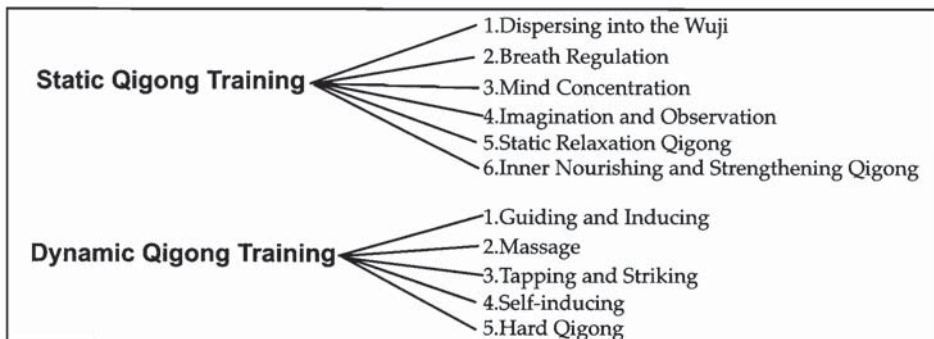


Figure 14.1. Two Main Branches of Energetic Cultivation: Static Qigong and Dynamic Qigong

STATIC QIGONG TRAINING

This training involves bringing about and keeping a quiescent state of mind and breath. In fixed postures (lying, sitting, or standing) the practitioners can train to accumulate substantial Qi in their Lower Dantian, while circulating it through their bodies. Static Qigong training is further divided into six different schools of practice: Dispersing into the Wuji, Breath Regulation, Mind Concentration, Imagination and Observation, Static Relaxation Qigong, and Inner Nourishing and Strengthening Qigong.

1. Dispersing into the Wuji requires the practitioner to dissolve his or her energy into infinite space, or the Void, without focusing or directing their attention on any object from the external environment.
2. Breath Regulation requires moving Qi internally or externally while inhaling, exhaling, or swallowing the breath, etc.
3. Mind Concentration requires concentrating the mind on one fixed internal or external point.
4. Imagination and Observation require disciplining the imagination with vivid, colorful visualizations.
5. Static Relaxation Qigong requires the relaxation of both body and mind, keeping them in a constant state of quiescence.
6. Inner Nourishing and Strengthening Qigong require the use of multiple Static Qigong modalities (for example; Breath Regulation combined with Imagination and Observation).

DYNAMIC QIGONG TRAINING

This involves training the body, mind and Qi simultaneously, to promote the functional activities of Qi and to enhance its free flow throughout the body's channels. These exercises often require standing or walking, and affect muscular tension, weight distribution, Blood and Qi circulation, as well as the functional activities of the major organs. These exercises are differentiated by various kinds of body movements and can be divided into five different schools of training: Guiding and Inducing, Massage, Tapping and Striking, Self-inducing, and Hard Qigong.

1. Guiding and Inducing requires physical movements such as dancing, mimicking animal movements, and gymnastics.
2. Massage focuses on both the manipulation of specific points and channels, as well as on the knowledge of muscles, tendons, and bone structure.
3. Tapping and Striking focus on using patting, slapping, tapping, and striking techniques with the fingers, palm, fist, wooden stick, or material in a cloth bag.
4. Self-inducing training encompasses small to large physically strenuous Qigong movements.
5. Hard Qigong focuses on martial arts training in Iron Palm Training, Iron Body Training, etc.

The incorrect employment of dynamic or static principles of Qigong exercises and meditations can cause energetic deviations which are capable of either hindering, or harming, the individual's health. There are two purposes for Medical Qigong development: To Protect and Strengthen the Body's Health, and To Treat Diseases.

1. To protect and strengthen the body's health: Medical Qigong exercises are prescribed in accordance with the individual's physical constitution, state of health, emotional constitution, climate, and different seasons.
2. To treat diseases: Medical Qigong exercises are prescribed in accordance with the individual's symptoms, pathological condition, and degree of severity, complications, and the constitution of the patient.

PRINCIPLES OF YIN AND YANG IN DAO YIN TRAINING

Both static and dynamic Qigong methods supplement each other when combined equally. No matter which static or dynamic method is practiced, one of the four principles of Yin and Yang will always be adhered to: Quiescence in Motion, Action within Motion, Motion in Quiescence, and Stillness within Quiescence.

1. Quiescence in Motion is referred to as a Yin within Yang technique, and requires being quiet, calm, and still on the inside while being active on the outside.

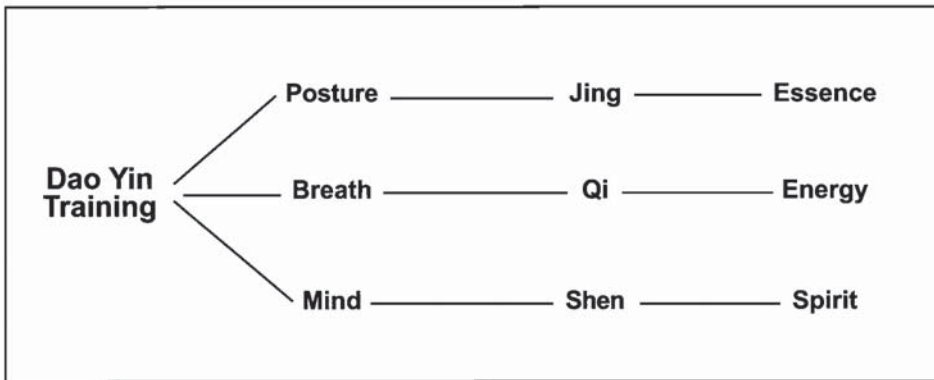


Figure 14.2. Dao Yin Chart

2. Action within Motion is referred to as a Yang within Yang technique, and requires being active both on the inside and on the outside.
3. Motion in Quiescence is referred to as a Yang within Yin technique, and requires being active on the inside while being quiet, calm, and still on the outside.
4. Stillness within Quiescence is referred to as a Yin within Yin technique, and requires being quiet, calm, and still both on the inside and on the outside.

THREE FOUNDATIONAL METHODS OF DAO YIN TRAINING

The diverse methods of practicing Medical Qigong exercises fall within three categories of Dao Yin training: Posture Dao Yin training, Respiratory Dao Yin training, and Mental Dao Yin training.

1. Posture Dao Yin consists of posture training for Medical Qigong therapy. It is divided into six specific types of training: walking, standing, sitting, kneeling, lying, and massaging.
2. Respiratory Dao Yin consists of breathing exercises for Qigong training, and therapy that includes various techniques of inhaling, exhaling, aspirating, blowing, and holding the breath.

3. Mental Dao Yin training requires that the thoughts be concentrated on one object, placing the cerebral cortex into a special inhibitory state. In various Medical Qigong circles in China this method is commonly referred to as "the internal keeping of the mental state."

The Dao Yins are taught in a postnatal energetic progression of Jing (posture) to Qi (respiration), to Shen (mind and emotion). In this way, the body regulates and supports the production of energy, which in turn regulates and supports the production of Spirit (Figure 14.2).

Despite the fact that many postures and movements may vary according to the specific styles of each Medical Qigong school, the primary benefit of each exercise will:

- improve and strengthen the patient's metabolism,
- smooth the Qi of the channels and collaterals,
- strengthen the body and mind,
- emotionally detoxify the internal viscera, and
- facilitate the increased flow of Righteous Qi (the Qi that fights the pathogenic invasion of Evil Qi) within the body.

SECTION 3: DAO YIN TRAINING

CHAPTER 15

POSTURAL DAO YIN TRAINING

The goal of Postural Dao Yin training is to promote the regulation and circulation of Qi. Part of this training involves learning the techniques to guide the internal energy to flow using the movements and changes in the electromagnetic fields of the hands and body.

Success in Medical Qigong training is directly related to the correctness of the body's alignment. Correct posture regulates the Heart, and results in a calm mind; with a relaxed mind it is easy to lead the flow of Qi downward, to affect the Blood circulation and pulse. When the body is incorrectly aligned, it disturbs the smooth flow of Qi; energy then becomes obstructed or deviates, resulting in a restless Mind (both the thinking mind and the whole body consciousness).

The proper sequence of relaxation and energy circulation within the body is as follows:

1. the muscles are first to relax,
2. followed by the tendons and ligaments,
3. next, the nerves relax, and
4. finally the bones.

Once the muscles, tendons, and ligaments relax, the Qi can circulate freely through the channels and collaterals. The skin and muscles are generally the first level of awareness cultivation. The sensations of Qi and Blood circulation are usually experienced by the practitioner as heat, tingling, fullness, and expansion. The Chinese call these sensations the Eight Energetic Touches, which are known as the first of three transformations of energy (also known as the Subtle Wonders, see Chapter 29).

The next level of awareness involves the deeper flows of Qi within the nerves; this feels like an electric vibration, or an energetic current traveling through the body. Sometimes, due to an energetic surge released from within the body's organ system or channels, an electric shock is felt

through the extremities or through the entire body.

The final level of Qi circulation awareness involves the Qi circulation within the bones and the Marrow. In the beginning stages it sometimes feels cold and arthritic in the joints (especially within the extremities). These sensations will later develop into a vibrational resonance which is felt deep within the bones.

The main point of Postural Dao Yin is to seek a state of physical and energetic balance. Postural Dao Yin is also divided into two distinct methods of treatment: Static Posture and Dynamic Posture training.

STATIC POSTURE DAO YIN TRAINING

This method includes quiet movement while in the position of lying, sitting, standing, or walking, and is used to accumulate and strengthen the practitioner's internal Qi. Before performing the static posture forms for Medical Qigong therapy, it is important to note that static posture training is divided into three basic modalities: Choosing the Proper Beginning Posture, the Inhaling and Exhaling Methods, and Opening and Closing the Lower Dantian.

1. The purpose of the choosing the proper beginning posture is to calm the Heart and relax the mind, and focus on a specific goal for training the body's life-force energy.
2. When the energy begins to flow freely, the practitioner focuses his or her attention on each inhalation and exhalation for the specific goal of tonification, purgation or regulating the life-force energy.
3. The purpose of the "opening and closing" of the Lower Dantian ending postures is to bring the body's energy back down into the Lower Dantian and to root the Qi. Rooting the Qi in the Lower Dantian after Qigong practice

avoids creating Excess conditions within the body's internal organs.

CHOOSING THE PROPER POSTURE

Medical Qigong meditations and prescriptions are not limited to sitting practice alone. Each of the different lying, sitting, standing, and walking postures has its own specific form of meditation.

The lying, sitting, and standing postures create the foundational base for Static Posture Dao Yin training. Each static posture can induce the body's energy to descend quickly into the Lower Dantian. The selection of the appropriate technique and body position is determined by each practitioner's body type (structural formation) and the condition of the individual's physical health. The length of time that a practitioner focuses on the Medical Qigong prescription is also determined by the individual's specific disease as shown in the following examples.

- Patients with digestive problems, gastroptosis, or prolapse of the internal organs should begin their training while lying supine (on their back), with their knees pointing upward, their buttocks elevated 4 inches off the ground, and their feet flat on the floor.
- Patients with gastrointestinal diseases should begin their training lying flat on their backs. As the condition improves, they should combine lying and sitting meditations to promote the digestion and absorption of food.
- Patients with Heart disease, hypertension, or nervous disorders should begin training from a sitting position. Later, they should combine sitting and standing meditations in order to direct their Qi and Blood downward.

- Patients with Lung diseases, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders should begin their training from a semi-reclining position (usually a 45 degree angle) to help respiration flow smoothly and to alleviate stress on the Lungs.

In the hospital, each pillow that the patient uses for elevation represents the degree of strain that is placed on the Lungs. The patient is said to have strong Lungs, for example, if he or she is reclining and breathing comfortably on one pillow. If however, it takes three pillows before the patient is reclining comfortably, the Lungs are considered weak and congested (e.g., in cases of dyspnea).

- Patients with severe physical weakness (e.g. chronic fatigue syndrome and fibromyalgia) should begin their training from a lying or sitting position. Later, they can combine sitting and standing meditations as their constitution improves.

PRIMARY AND SECONDARY POSTURES

Patients are taught a primary and a secondary posture to prevent fatigue, and increase the healing effect of the Medical Qigong prescriptions. A primary standing posture is performed, for example, in the morning when the patient is strongest, and the energy is cleanest. A secondary sitting posture is performed in the afternoon, or evening when the patient is tired, with a focus on quiet regulation.

After a patient has learned a particular lying, sitting, or standing meditation, he or she can be taught the secondary posture without the risk of depleting his or her Qi.

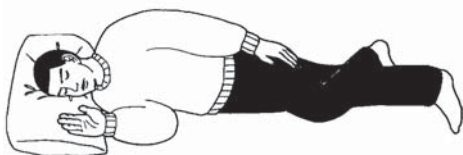


Figure 15.1. Sleeping Dog Posture

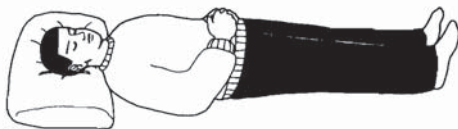


Figure 15.2. Supine Posture (Hibernation Posture)

LYING POSTURES

The Chinese saying, “The body should lie like a bow,” is a perfect description of the curled position of the patient’s body, while in the Sleeping Dog posture (Figure 15.1). This particular position is beneficial for aiding digestion and the absorption of food.

In prescribing the Sleeping Dog posture, the patient should lie on their right side with the left knee bent and the right leg extended straight. To avoid compressing the Heart, do not allow the patient to lie on their left side. Keep the patient’s head raised slightly to allow the Blood to flow downward into the torso. Have the patient bend the right arm at the elbow.

When the patient is chronically ill, however, an exception is made. In this case it is important that the patient lie on the “healthy side” and not the side of the diseased organ (e.g., in cases of Liver disease, patients might lie on their left side). Remember to always adjust the patients’ postures as needed and encourage them to practice “natural breathing.”

Another popular posture is called the Hibernation posture. By lying supine in the Hibernation posture, the patient will regulate the functional activities of the central nervous system (Figure 15.2). Lying supine is also suitable for patients with serious diseases who are debilitated (this is also a sleep inducing method of training).

SITTING POSTURES

The Chinese saying, “The body should sit like a bell,” describes the secure (or rooted) position of the patients’ body, especially the lower legs and torso. Sitting is the most commonly used position for Medical Qigong therapy. This position helps the patients to relax and focus their mind’s intent.

There are several sitting postures used in Medical Qigong therapy, and are prescribed according to the patient’s flexibility: sitting upright on a chair (Figure 15.3), a cross-legged posture called the Full Lotus, another called Half Lotus, or with the legs loosely crossed (Figure 15.4-6). Make sure the patients sit on a raised cushion in order to keep their buttocks slightly higher than their knees.



Figure 15.3. Upright Sitting Posture



Figure 15.4. Cross-Legged Zi Wu Posture



Figure 15.5. Cross-Legged Buddhist Greeting Posture



Figure 15.6. Cross-Legged Buddha's Warrior Attendant Posture

SECTION 3: DAO YIN TRAINING

One of my Medical Qigong instructors in China suggested elevating the hips at least four inches off the floor when meditating, to avoid undue stress on the lower back, spine, and leg circulation. This elevation of the hips forms a triangle between both knees and the Lower Dantian, establishing a firmer connection to the Earth energy. This allows the Earth Qi to easily flow from the patients' knees and coccyx into their body.

When sitting in a chair meditating, the feet should touch the ground firmly, instead of being suspended in midair. This allows the Earth Qi to flow easily from the patients' feet into their body. Otherwise patients may develop swollen feet and lumbago due to Blood stagnation, or even hallucinations.

Keep the patients' spine straight by aligning the tip of the nose on a vertical line with the navel, to release pressure and tension on the cervical nerves.

STANDING POSTURES

The Chinese saying, "The body must stand like a pine tree," describes a relaxed position of the body's structure, standing with the bones stacked on top of each other, from the ground up. Standing meditations are particularly tonifying in nature, and are absolutely essential for accumulating Qi. The advantage of the standing position is that the flow of energy can be easily regulated and promoted. This posture helps to normalize blood pressure, and calm the Heart. Standing meditations also produce a unique psychophysiological change within the patients, allowing them to shed energetic obstructions, and to create a healthier body, mind, and spiritual awareness. Standing meditations are also essential for the Qigong doctors, as it facilitates the accumulation of Qi that is necessary for the emitting of energy.

Standing meditations, however, are not suitable for patients who are extremely ill or in poor health. Therefore, exercises in the standing postures should only be prescribed for minimal durations during convalescence, to build up the patients' constitution, promote health and to enhance their strength slowly.

The body should be held in an upright posi-



Figure 15.7. Wuji Posture



Figure 15.8. Immortal Posture



Figure 15.9. Buddhist Greeting Posture



Figure 15.10. Extending Palm Posture



Figure 15.11. Embracing Posture



Figure 15.12. Square-Round Posture

tion, with three points connected in a straight line: Baihui GV-20 point at the top of the head, Huiyin CV-1 point at the bottom of the perineum, and the Yongquan K-1 point at the bottom of the feet. The patient's posture should be kept relaxed, still, solid, and rooted like a tree. The patient should also imagine their feet growing roots deep into the ground, to absorb the Earth's energy from the soil.

Standing exercises are usually accompanied by a variety of hand positions (Figures 15.7–15.12). The most popular are (1) Wuji: hands hang down by sides, (2) Immortal Post: hands embrace an invisible ball, (3) Buddhist Greeting: both hands press together at the solar plexus level, (4) Extending Palm: both hands press downward, (5) Embracing the Dantian: folding the hands and resting them on lower Dantian, and (6) Square-Round: left palm's heel rests inside the right palm's center.

In each posture, whether lying, sitting, or standing, the function and flow of body energy shifts and changes in relationship to, and as a manifestation of, the patient's mental belief structure.

If, for example, the patient while standing, shifts his or her weight and mental focus onto the balls of the feet, the energy will naturally flow through the front of the body via the front Yin channels. If the patient shifts his or her weight and mental focus onto the back on the heels, the energy will naturally flow through the back of his or her body via the back Yang channels. The center of the feet connect the patient's flow of energy to the Taiji Pole and can be used either to transfer the energy forward or backwards.

Generally, before beginning standing meditations, patients are encouraged to relax, sink, and shift their body weight back and forth between their heels and their toes. This practice massages their internal organs and disperses any blockages by stimulating the corresponding organ areas at the bottom of the feet as described in the therapeutic use of the Lower Hexagram Yaos (see Chapter 3).

Patients should inhale while shifting their weight backwards and exhale while shifting forwards. Their attention should be placed on their internal organs and the body's surrounding field

of energy. The patients' awareness is also focused on the body moving back and forth, like the rhythm of an ocean tide.

Women are generally encouraged to practice meditation in the standing position (especially around the time of their menstruation), as the sitting position tends to decrease energy circulation, and may cause energy blockages in their lower abdominal area.

THE EIGHTEEN RULES OF PROPER MEDICAL QIGONG STRUCTURE

The most important basic techniques of Medical Qigong training are guided by eighteen rules of proper form and structure. The main point of Postural Dao Yin training is to relax and seek quiescence while in the various postures. Tension in any area of the body restricts the whole structural system, since the body seeks to balance its structure naturally by shifting its energy and weight. The general function of the muscles is to guide the flow of energy through the channels.

The following is a list of the Eighteen Rules for proper standing postures, these rules apply to every school of energy cultivation:

1. Stand with the feet flat,
 2. Bend the knees,
 3. Relax the hips,
 4. Round the perineal area,
 5. Close the anal sphincter,
 6. Pull in the Stomach,
 7. Relax the waist,
 8. Tuck the chest in,
 9. Stretch the back,
 10. Relax the shoulders,
 11. Sink the elbows,
 12. Hollow the armpits,
 13. Relax the wrists,
 14. Suspend the head,
 15. Tuck the chin,
 16. Close the eyes for inner vision,
 17. Close the mouth and turn your hearing inwards, and
 18. Touch the tongue to the upper palate,
- Each of these eighteen rules is described in detail as follows.

RULE 1—STAND WITH THE FEET FLAT

Stand with the feet flat, parallel to the outside of the shoulders. Weight should be distributed evenly on both feet about an inch and a half inward (anterior) from the heels, and perpendicular to the tibia. Focus on dropping the weight down behind the legs, not down the front. This action takes the pressure away from the knees and places it in the center of the feet (Figure 15.13).

Stretch the feet and let the toes softly grasp the ground to keep the body firmly rooted as you tuck the sacrum under (Figure 15.14). Relaxing is important. Rigid, contracted feet disrupt the flow of energy from the Earth into the body. The Kidney energy flowing within the bone can be accessed by shifting the weight onto the heels. The Heart energy can be accessed by shifting the weight onto the balls of the feet. The weight in the center of the feet accesses the Taiji Pole.

While training, the feet may vibrate or feel hot, as if on fire. This is a normal reaction to correct postural training and is beneficial because it dissolves the calcium deposits stored within the extremities of the feet. If, however, the Fire in the feet is too intense (due to Excess Liver Fire), hit the heels on the ground and rub the lumbar spine, using the mind's intention to send more of the Kidney Yin (Water) down to the feet to cool the Fire.

RULE 2—BEND THE KNEES

The knees should be slightly bent and facing the same direction as the feet. The knee caps should be directly aligned and extended no further than the tips of the middle toes. Do not allow the knees to twist inward.

To secure the structure, imagine holding a large beach ball between the knees. Many patients develop knee problems because they extend their knees too far forward or allow their knees to twist to the side, rather than aligning them with the toes. If pressure is felt on the sides or front of the knees, check the positioning. Knees that are unable to point in the direction of the toes are most often the result of tight hip joints (Figure 15.15). If the energy in the legs is tightly constricted around the knee area, Qi flow will be severely limited. A relaxed knee-joint, on the other hand, will increase

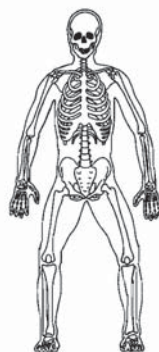


Figure 15.13. Stack the bones on top of each other from the bottom of the feet to the skull.

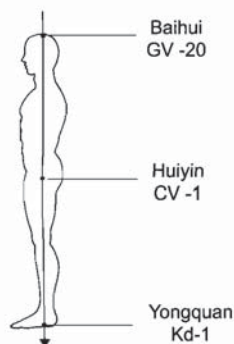


Figure 15.14. The three points (Baihui, Huiyin, and Yongquan) can be connected by a straight line.

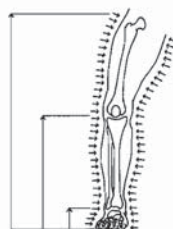


Figure 15.15. Keep the center of the body's weight aligned to the center of the knees, to relax the connective tissue surrounding the knees.

the Qi and Blood flowing through the legs, making it easier to relax the hip and to round the perineal area.

Relaxing the knees also permits free flow of energy through the three descending Yang channels on the outside of the leg, and the three ascending Yin channels on the inside of the leg (Figure 15.16). The techniques for relaxing the knees will vary according to the emotional and structural pattern of each individual, as emotions of fear, etc., have a tendency to gather and pool behind the knees.

RULE 3—RELAX THE HIPS

Drop the buttocks slightly while sinking the Qi from the upper torso into the Lower Dantian, and relax the hips. Keep the hips facing forward. The buttocks should be gently tucked under the body to facilitate straightening of the spine and the keeping the Qi in the Lower Dantian.

Imagine a weight of a thousand pounds hanging from the coccyx (Figure 15.17). As the weight pulls down, tilt the sacrum under the body. When the hip-joints are relaxed, the lower limbs will be able to move freely.

RULE 4—ROUND THE PERINEAL AREA

There are three parts to rounding the perineal area. First, set the knees apart, turning them both outward. This allows the groin and hips to shift to an anterior tilt. Second, bring the knees back together and turn them inward, while also relaxing the hips. This allows the groin and hips to shift to a posterior tilt. Third, suspend the perineal area to lift the perineum and the anus slightly. This allows the groin and hips to come to a center balance and to sink. Rounding the perineal area keeps the perineum free from pressure, yet sealed. This ensures better functional activities of the Qi, and allows the “lower door” (the anus) to remain closed to avoid leakage of vital energy.

RULE 5—CLOSE THE ANAL SPHINCTER

The anus is called the Lower Bridge and it is where the Yang and Yin channels meet and combine. The anus is considered the door of the Seven Corporeal Souls (Po). Although the anal sphincter is held closed, it is important that the perineum remain relaxed. There are three stages in controlling the anal sphincter:



Figure 15.16. Relaxing the knees also permits the free flow of energy through the ascending Yin channels and descending Yang channels of the legs.

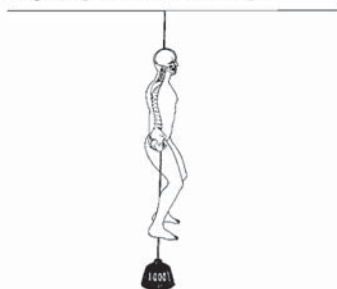


Figure 15.17. Imagine a 1000-pound weight hanging from the coccyx and a heavenly cord suspending the head.

1. In the first stage, the anus is contracted with slight muscle control, and the energy is directed into different energy centers along the Microcosmic Orbit. When first beginning, inhale and expand the abdomen while imagining that the anus is connected to the navel and is pulling up towards it. On the exhalation, contract the abdomen and draw the energy from the navel back down towards the anus. Next, inhale and create a connection between the anus and the Mingmen. On the exhalation, draw the energy from the Mingmen back down towards the anus. It is important to synchronize the drawing up of the anus towards the navel and Mingmen area with the expansion and contraction of inhalation and exhalation. This will facilitate a

sacral-cranial rhythm throughout the body.

2. In the next stage of training, the constriction of the anus is used to lead the energy up the Governing Vessel in the Microcosmic Orbit (Figure 15.18). Upon inhalation, draw the mind's intention from the navel towards the anus and then down to the tip of the spine (the coccyx), allowing the Qi to flow up the spinal column towards the Mingmen, past the Shendao to the base of the skull. Upon exhalation, roll the eyes back into the head and use the intention to meet the energy at the base of the skull. Next, lead the energy over the Baihui at the top of the head and down the Conception Vessel and back down to the navel.
3. At the third stage, imagine twisting the energy of the anal sphincter, spiraling the Qi up the center of the body, to connect with the Baihui area at the top of the head. Close the anal muscle gently, inhale and imagine the energy vibrating and spiraling in a counterclockwise direction up the body's Taiji Pole. This connects the Lower, Middle, and Upper Dantians through the Taiji Pole. Upon exhalation, lead the vibrating Qi down the Taiji Pole in a clockwise spiral ending within the Lower Dantian area. Continue this meditation until the entire body pulses with the rhythm of the Taiji Pole.

The anus is divided into five regions: Front, Middle, Back, Left, and Right. By contracting the anus in different parts, you can bring more Qi to the various organs and glands.

1. The Front region opens the gate to the sexual organs, as well as to the Conception Vessel when it is contracted.
 - For Men, this will affect the prostate gland, Bladder, Small Intestine, thymus gland, thyroid gland, parathyroid gland, mouth, nose and front part of the brain (Figure 15.19).
 - For Women, this will affect the vagina, uterus, vena cava, aorta, Stomach, thymus gland, thyroid gland, parathyroid gland, mouth, nose, pituitary gland, and front part of the brain (Figure 15.20).
2. By contracting and pulling the middle region of the anus, more Qi is drawn into the Thrusting Vessel and Taiji Pole, as well as to the geni-

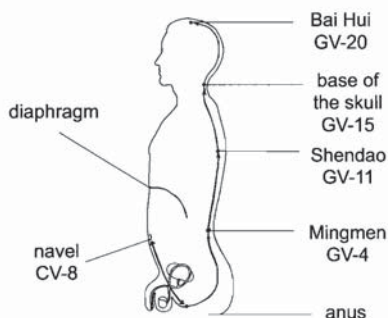


Figure 15.18. The anus is used to draw the Qi from the navel into the Lower Dantian and lead the Qi up the Governing Vessel.

tals, aorta, vena cava, Stomach, Heart, thyroid gland, parathyroid gland, tongue, pituitary gland, pineal gland, and Baihui area (Figure 15.21).

3. By contracting the back region of the anus the Qi is connected to the Governing Vessel, as well as the sacrum, lumbar, thoracic and cervical vertebrae, and the cerebellum (Figure 15.22).
4. By contracting the left side of the anus the Qi connects to the left side of the body.
 - For Men, this affects the left testicle, Large Intestine, left Kidney, left adrenal gland, Spleen, the left side of the Heart, left Lung, left ear, left eye, and left hemisphere of the brain (Figure 15.23).
 - For Women, this affects both ovaries, both Kidneys and both adrenal glands, Spleen, Liver, Heart, both Lungs, thyroid gland, parathyroid gland, and both hemispheres of the brain (Figure 15.24).
5. The Right Side. By contracting the right side of the anus the Qi connects to the right side of the body.
 - For Men, this affects the right testicle, Large Intestine, right Kidney, right adrenal gland, Liver, Gall Bladder, right side of the Heart, right Lung, right ear, right eye, and the right hemisphere of the brain (Figure 15.25).

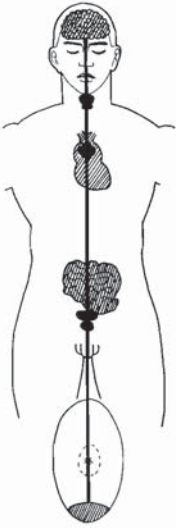


Figure 15.19. The Front of the Anus

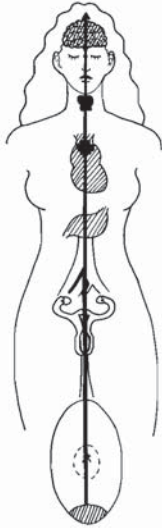


Figure 15.20. The Front of the Anus

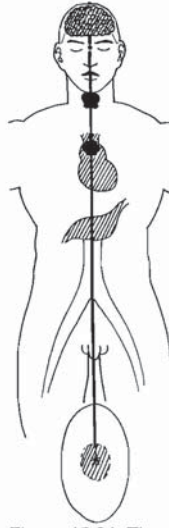


Figure 15.21. The Middle of the Anus

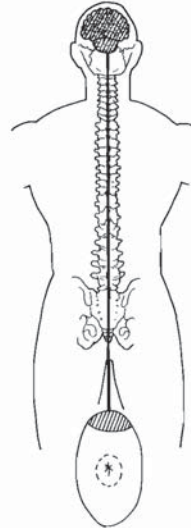


Figure 15.22. The Back of the Anus



Figure 15.23. The Left Side of the Anus

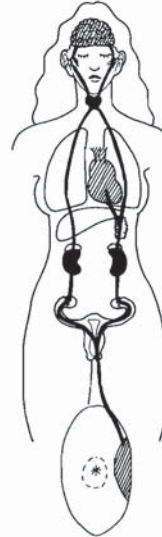


Figure 15.24. The Left Side of the Anus

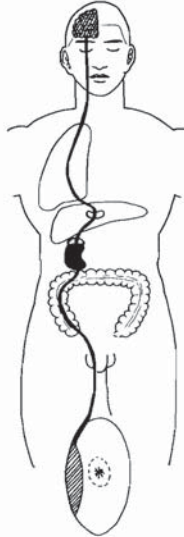


Figure 15.25. The Right Side of the Anus

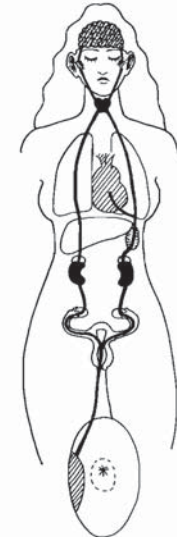


Figure 15.26. The Right Side of the Anus

SECTION 3: DAO YIN TRAINING

- For Women, this affects both ovaries, both Kidneys and both adrenal glands, Spleen, Liver, Heart, both Lungs, thyroid gland, parathyroid gland, and both hemispheres of the brain (Figure 15.26).

RULE 6—PULL IN THE STOMACH

Pull the stomach in above the pubic bone, and avoid tensing of the abdominal muscles. This helps to restrain the Yuan Qi, thereby increasing the internal pressure and promoting the flow of internal Qi throughout the whole body.

RULE 7—RELAX THE WAIST

If the waist is not relaxed the Qi can not sink back to the Lower Dantian. Relax the waist by relaxing the hips and bending the knees. When the waist is relaxed, the spine will stand upright, yet remain relaxed.

The waist and the abdomen are two important areas in training and guiding Qi. The abdomen is considered to be the furnace for refining Qi. The waist is the residence of the Kidneys and Mingmen Fire and is an important junction for Qi and Blood circulation.

The waist is considered the master of the body and must be kept sunken and relaxed (Figure 15.27). As the buttocks tuck under and the waist sinks, small pockets should form on the inner thighs where the pelvic bones meet the femur bones of the legs. Most people usually keep the pelvis area tight and immobile, as it is associated with shock, fear, and sexual trauma (when this area becomes loosened, such emotions are often released).

The specific actions to relax the waist are as follows: lift both shoulders in order to stretch the back, then release them downward immediately as you exhale, relaxing the waist. To achieve genuine waist relaxation, you must also relax and tuck the sacrum, this action opens the sacrum. When the sacrum is opened, the Lower Dantian will expand and the storehouse of Yuan Qi will be enlarged. Be sure that the waist and hips face forward in the same direction as the knees and feet.

RULE 8—TUCK THE CHEST IN

The chest should relax inward so that air flows freely and the Qi sinks down into the Lower

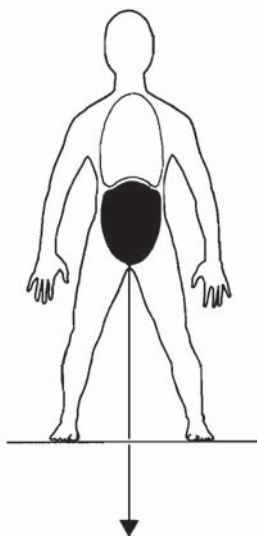


Figure 15.27. Relax and sink the waist, allowing the hips to drop.

Dantian. Fill the abdomen with air while relaxing the chest inward. The back should be open and expanded. Relax the scapulae and allow them to sink to their lowest point, this will help the shoulders to sink. Rounding the scapulae (pushing to the sides and forward) will help open and expand the back.

Do not thrust the shoulders inward, nor intentionally close the thoracic cavity. The intentional tucking in of the vertebral area requires the outward opening of the ribs and expansion of the intercostal muscles. The action of opening the chest outward, then tucking the chest inward, helps to relax the thoracic cavity and avoids tension in the thoracic muscles.

RULE 9—STRETCH THE BACK

The key point to stretching the back is to hang the shoulders and “open the scapulae.” When the two shoulders drop evenly, the lumbar vertebrae straighten out. The function of tucking the chest and stretching the back calms the Heart and Lungs.

The Heart controls mental and emotional activities, and also directs Blood circulation. When the thoracic cavity is spacious and the back is upright, the Heart and mind will be calm, and the Lungs will be clear and free from Heat. Tucking the chest and stretching the back allows the chest and back to relax, permitting the Conception and Governing Vessels to communicate with each other and improve energy movement.

Imagine a weight hanging from the coccyx and a rope pulling up on the crown point of the head. Feel the elongation of the spine with each inhalation and exhalation. Remain relaxed (Figure 15.28), do not hold yourself unnaturally erect and avoid contracting the abdomen to straighten the lower back. The abdomen must remain relaxed. When sinking the body's weight, try to feel the spine press into the heels of the feet.

RULE 10—RELAX THE SHOULDERS

If you relax the shoulder joints and let them hang naturally, the shoulders and neck will relax. If you elevate your shoulders when you are standing or sitting, the energy will not sink and you will begin to feel tired, the shoulders will be stressed, and the flow of Blood and Qi will become blocked.

When the shoulders are encouraged to relax and are allowed to drop and roll forward, this action facilitates the hollowing of the chest and the expanding and opening of the back, allowing the energy to flow into the arms (Figure 15.29). Try to feel your arms link up with the scapulae as the clavicles press downward. Your shoulders should remain very loose and free.

RULE 11—SINK THE ELBOWS

When practicing the Immortal Post posture (refer back to Figure 15.8), and the hands are positioned by the Heart, it is important to bend the elbows slightly at the elbow joint, holding them lower than the hands.

While in a Wuji posture, imagine that a weight is hanging from the elbows, or a sensation of compression will be felt at the shoulder and elbow joints. The elbows should be slightly bent and relaxed, remaining structurally correct and not weak. This will help to roll the shoulders forward

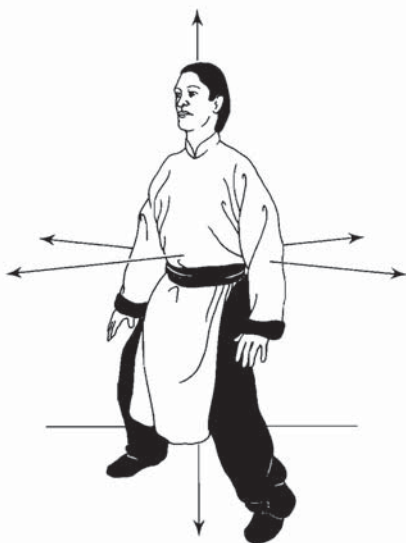


Figure 15.28. By imagining a rope pulling on the head and coccyx, the spine is allowed to naturally stretch, expanding the body's Qi in all directions.



Figure 15.29. When the shoulder (here viewed from above) relaxes, the Qi flow into the arm increases.

and open up the back. If the elbows are not bent, there will be decreased energy flow (Figure 15.30).

RULE 12—HOLLOW THE ARMPITS

Hollow the armpits as if each one is holding an egg, this allows the Qi and Blood to flow freely in the upper limbs. To relax the shoulders, move the tips of the elbows outward to the left and right. Avoid sloping or squaring the shoulders.

When practicing the Immortal Post Posture (refer back to Figure 15.8), the arms must embrace inward as if holding a large ball or barrel. Do not push the elbows out so far that you lose the curve in your arm, this is of extreme importance. Your arms should not bend inward more than 45 degrees. The energy flowing in your arms is like water running through a hose. If you bend it too sharply, much of the supply will be cut off.

RULE 13—RELAX THE WRISTS

This includes hollowing the palm, and the comfortable curling of the fingers. Relaxation of the wrist allows the Shu-Stream points in the wrist to communicate with the fingers (see the Five Antique Shu Points in Chapter 8). Hollowing the palm and curling the fingers allows for the natural stretching and curving of the hand, which prevents the Qi from diffusing. It is important to avoid being rigid and purposefully bending the fingers, as all hand postures effects the brain and the body's Qi flow.

Relaxing the wrists helps to regulate the three Yang and three Yin channels of the hands so that Qi and Blood can flow freely. The wrist must form a line with the shoulders. Do not bend the wrists, but hold them straight so that the middle finger forms a line with the forearm, allowing the hands and fingers to hang relaxed but not limp.

RULE 14—SUSPEND THE HEAD

The classics say that "the head is held aloft not by force, but as if it were placed there by a ruling power." Hold the head as if it were suspended, keeping the Baihui point pointed to Heaven (Figure 15.31). This produces space in the body by elongating the spine. When suspended, the head must be kept upright, positioned in the middle of the chest and shoulders. This helps to set the whole body in the upright position, and

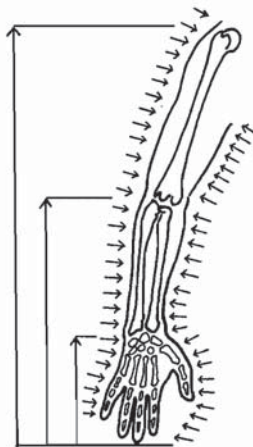


Figure 15.30. Allow the bones in the arms to feel heavy, naturally stretching the tissues and increasing Qi flow to the extremities.



Figure 15.31. Suspending the head allows the body to become sensitive to the surrounding environment and external fields of Qi.

also directs the Qi and Blood to flow upward to nourish the brain and the mind. The Shen will be reinforced while the Jing and the Qi will be invigorated (it is the Shen which controls all the physical activities). An effective visualization is to imagine your head lifting high into space, your waist positioned in the clouds, and your feet sunk deep into the Earth.

RULE 15—TUCK THE CHIN

The head cannot be properly suspended if the chin is not tucked in. Only then can the Baihui point on the top of the head be correctly positioned and the nasal respiration kept free.

Tuck the chin and slightly lean forward to stretch and straighten the spine. You should feel the stretch all the way down into the coccyx. Next, slowly shift the weight backwards, stacking each vertebra on top of the next, starting from the bottom of the coccyx and sacrum and moving upwards.

RULE 16—CLOSE THE EYES FOR INNER VISION

The Chinese have a saying: "close the curtain." This refers to dropping the eyelids to facilitate inner-vision, and focusing on any specific areas where Qi is being trained or circulated. The eyes are of great importance in Medical Qigong exercises. It is said that the functional activities of Qi are determined by the eyes, and that the eyes are the messengers of the mind, and the mind is the residence of the Shen.

Completely closed eyes induce an absolute Yin state which is generally used in meditations for tonifying any Deficiencies. However, when used excessively (with all Yin and no Yang energy), the Qi can become too inactive.

Completely open eyes induce an absolute Yang state which is generally used in meditations for dispersing any Excesses. However, if over-used, or if the patient has an Excess Yang condition, this type of meditation can make the practitioner too restless.

When the goal is to regulate the body's energy, slightly open the eyes in order to leave a small thread of light inside the eyes. This will keep the Yang (light) within the Yin (dark), so that the Qi will be more balanced. Because energy leaves

the body through the eyes, after performing various Medical Qigong exercises, or prescriptions, allow your eyes to close halfway to continue the cultivation of life-force energy.

Tightly shutting the eyes causes tension in the upper and lower eyelids. Closing the eyelids gently, however, will restrain the vision, which helps to calm the Shen and the mind.

When meditating, if the eyes look to the distant horizon, they should not be focused but stare into infinity, this technique is also called the One Thousand Yard Stare, and it helps in regulating the venous pressure in the cranial cavity.

Strive for balance. Each eye has its own specific responsibility and energetic function.

- The right eye is generally used to project intention and extend emotion, energy, and spirit out from the body. The right eye relates to Water, the Kidneys, Qi, moon, Yin, Earth, Metal, and the Po.
- The left eye is generally used to receive, drawing in images, emotion, energy, and spirit into the body. The left eye relates to Fire, the Heart, Shen, sun, Yang, Heaven, Wood, and the Hun.
- If both eyes look upwards towards the Upper Dantian, the body's energy will draw up into the infinite space of the Wuji and merge with the divine.
- If both eyes look towards the tip of the nose, the Middle and Lower Dantians are linked together for transforming Yuan Qi.
- Crossing the eyes results in the union of the Wood and Metal, the elements of alchemic transition, for increasing the development of psychic energy. This intensification of psychic development is due to the union of the Hun and Po within the body, and is said to connect the meditator with his or her Yuan Shen.
- After meditation, store the Qi of the eyes behind the posterior orbital surface of the eyeballs themselves. This prevents the eyes from overheating and drying out.

RULE 17—CLOSE THE MOUTH AND TURN YOUR HEARING INWARD

In order to enhance the Yang during Medical Qigong exercises, close the lips with the teeth gen-

tly touching. Closing the lips will prevent the internal Qi from flowing out.

The Chinese use the expression: "Stopping the ears," which means to focus the hearing inward so as to be free from outside interference.

RULE 18—TOUCH THE TONGUE TO THE UPPER PALATE

When the tongue touches the upper palate, it forms what is called the Bird's Bridge. The connection of the tongue links both the Governing Vessel (which ends at the nose and upper palate) and the Conception Vessel (which ends in the mouth). As the tongue touches the upper palate, the body's field of Wei Qi expands. This can help to eliminate diseases and prolong life. The belief is that when someone has a disease, the Governing and Conception Vessels are to some extent disconnected.

Some Qigong doctors test their patients' progress by having them meditate with their tongue suspended in their mouth. Upon command, they connect the tongue to the upper palate. The suddenly increased expansion and strength of the patients' Wei Qi, observed by the doctor, indicates the degree of their progress.

1. The technique called "Gathering the Saliva," begins when the tongue touches the upper palate, causing the saliva secretion to be increased. Saliva contains many enzymes, which not only aid digestion, but also benefit the patient's physiology. In ancient China, this practice was called Gathering the Immortal's Water or the Juice of Jade to create the Immortal Pill.

There is an exchange of Yin and Yang energy within the saliva, as Heaven Qi and Earth Qi are gathered within man's Fluid Essence in order to create the Immortal Pill.

Before swallowing the saliva, it is important to tilt the head slightly forward (after inhaling). Swallow the saliva three times with three big gulps, using the breath as a cork to enclose the saliva. Send the Immortal Pill, i.e., the combined saliva and air down the Conception Vessel, bathing the Five Yin Organs, and ending at the Lower Dantian. Next, draw the energy up the

Governing Vessel into the brain to replenish and nurture the Upper Dantian.

2. There are Five Elemental Tongue Positions. Each tongue position is related to one of the Five Yin Organs and can be used to direct the Qi to that specific organ. Sometimes, while practicing Medical Qigong prescriptions, if too much Heat is created, the patient will be instructed to "change the tongue position" as well as meditation. These Elemental tongue positions are described as follows.
 - a. The Earth (Spleen) position requires that the tongue be placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line (Figure 15.32).
 - b. The Metal (Lungs) position requires that the tongue be placed between the maxilla and mandible bones, suspended, behind the teeth (Figure 15.33).
 - c. The Fire (Heart) position requires that the tongue be placed on the hard palate, at the front of the upper palate, behind the teeth and gum line (Figure 15.34).
 4. The Wood (Liver) position requires that the tongue be placed on the hard palate, at the middle of the upper palate at the center of the roof of the mouth (Figure 15.35).
 - e. The Water (Kidneys) position requires that the tongue be placed on the soft palate, at the back of the upper palate (Figure 15.36).

DYNAMIC POSTURE DAO YIN TRAINING

While Static Qigong exercises accumulate and strengthen the Qi internally, Dynamic Qigong exercises train the channels, collaterals, muscles, and bones externally. The more dynamic movement a patient makes, the more the energy will be converted and transformed inside the body. When dynamic movement is discontinued, some of the accumulated energy will begin to dissipate, while the remainder will flow through the channels and increase the patient's Qi circulation.



Figure 15.32. For the Earth position, which is related to the Spleen, the tongue is placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line.



Figure 15.33. For the Metal position, which is related to the Lungs, the tongue is placed between the maxilla and mandible bones, suspended, behind the teeth.



Figure 15.34. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.



Figure 15.35. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

The lymphatic system is pumped by normal muscular contraction. When a patient performs Dynamic Postural Movements, the lymphatic system is flushed, thus freeing the body of toxins.

Dynamic Qigong is divided into two methods of training: The Yun (Yin) Method and the Dong (Yang) Method.

1. The Yun Method is a more Yin approach, and employs slow, even, graceful movements. The focus of the mind's intention is placed on the internal organs, resulting in emotional relaxation.
2. The Dong Method is a Yang approach, and employs intense physical movements. Focus is placed on the movement of the body's ex-



Figure 15.36. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.



Figure 15.37. Hands Rise, Leading to the Ascending of the Qi.

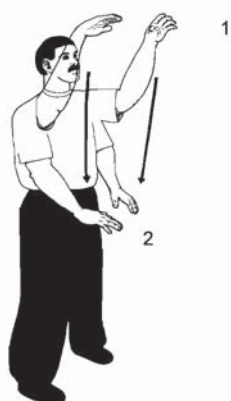


Figure 15.38. Hands Fall, Leading to the Descending of the Qi.

tremities, resulting in tissue regulation.

Both Yin and Yang (Yun and Dong) training methods must be balanced when prescribing proper Medical Qigong exercises. With the Yin method, the patient will experience external quietness with internal energetic movement. With the Yang method the patient will develop internal quietness with external, physically active movement.

USING THE ENERGY OF THE HANDS TO LEAD QI

Dynamic Postural training is performed by the extensive movements of the hands and torso. Because the palms have a stronger electromagnetic field than any other part of the body, the hands are used for leading and guiding the Qi. These movements are in harmony with the rotating, bending and stretching movements of the head, neck, torso, and limbs. Any change of the body's position or movement can change the direction or position of the electromagnetic fields of the hand. Likewise, any change or movement of the hands or palm positions, also changes the direction and flow of the electromagnetic field of the body. In Medical Qigong therapy the Dao Yin Hand Techniques have the following four functions:

- Hands Rise—Qi Ascends (Figure 15.37)
- Hands Fall—Qi Descends (Figure 15.38)
- Hands Open—Qi is Spread (Figure 15.39)
- Hands Close—Qi is Restrained (Figure 15.40)

The positions of these hand techniques can be further divided into three ranges: upper, middle, and lower. These ranges can relate to either the position of the body's Triple Burners, or the body's three Dantian areas, depending on the specific Medical Qigong prescription, and the doctor's intention for the exercise. The directions of these hand movements can further divide a posture into four front and four oblique types of Qi regulations. Moreover, depending on the arm movements, each posture can be divided into Yin (palms facing down) or Yang (palms facing up), as well as half Yin or half Yang regulations (Figure 15.41).

The actions of these methods supplement, regulate, smooth, and reinforce the vital Qi. Using these techniques will improve Blood and Qi circulation, as well as sharpen the sensory nerves. Since all hand postures relate to the brain and the function and flow of the body's energy, they also have a psychological and physiological affect on the nervous system.

When training, posture and Qi movement are

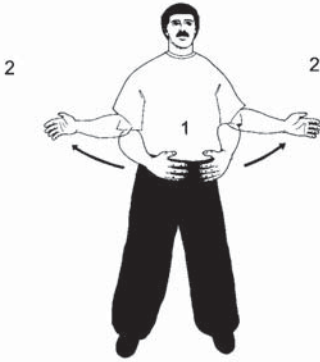


Figure 15.39. Hands Open, Leading to the Spreading of the Qi



Figure 15.40. Hands Close, Leading to the Restraining of the Qi

sometimes in unity, and at other times proceed in opposite directions. Raising the arms, for example, causes the energy to rise; if the torso also rises, the rising power of the energy increases. This is an example of synergistic promotion of Qi regulation.

The following are three examples of the use of each separate hand action, and demonstrate how the body's reaction to energy can be used to treat patients with Medical Qigong therapy.

1. If you have hyperactive ascending Qi (e.g., hypertension) place your hands, palms facing downward, at the side of your body. Inhale quickly and move your hands quickly upward. Allow the middle fingers on each hand to touch each other, connecting the Pericardium Channels. Exhale, while slowly moving the hands downward along the front and side of the body. Purge and guide the Toxic Qi to descend the Liver and Gall Bladder Channels down the

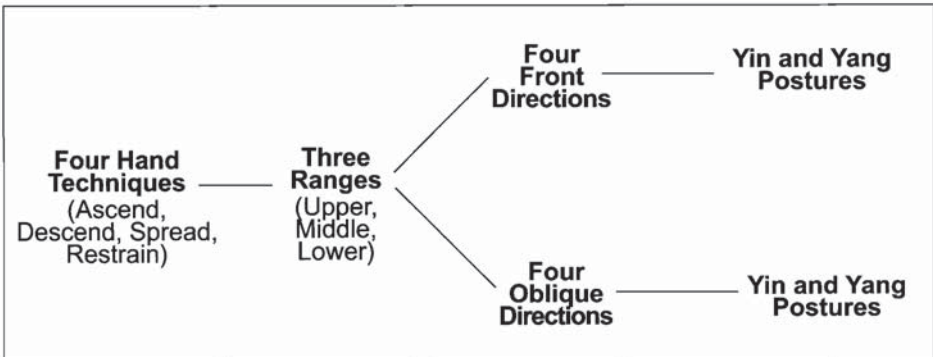


Figure 15.41 Hand Position Techniques

torso to the hips (GB-30), and then to the outside of the legs (Figure 15.42).

2. If you have a Yin and Yang imbalance (e.g., chronic illness) place your palms facing your Lower Dantian and slowly raise them upwards to the chest. At the level of the Heart, turn the palms away from the body as you move your arms outward. Once the hands are extended away from the body begin moving them downward. Regulate the speed of motion of the hands and breath in order to guide and induce the Clear Yang to ascend (as you raise your arms), allowing the Turbid Yin Qi to descend (as you lower your arms). This balances the body's Yin and Yang Qi (Figure 15.43).
3. If you have a Deficiency of ascending Qi (e.g., hypotension or prolapse of the viscera) begin with the palms facing upward, in front of your Lower Dantian. Slowly inhale while gradually raising the palms close to your body. When exhaling, move the hands downward quickly away from the body to avoid any excessive downward flow that would counteract the tonifying upward flow (Figure 15.44).

MEDICAL QIGONG WALKING THERAPY

Dynamic postural training can be performed by keeping the feet stationary and rocking the weight between the heels to the balls of the feet, or by walking. The Chinese saying, "The body must walk like the wind," describes the relaxed placement of the feet and supple stepping techniques used in Medical Qigong Walking therapy. Walking, or Toe-Raised Stepping, as it is commonly called in China, is excellent in treating the diseases of the Five Yin Organs. It can stimulate the Qi of the Spleen and Liver (due to their channels originating on the big toes), and can cause the body's internal Qi to rise and flow vigorously, thus reinforcing the function of Qi and Blood.

With each step of the Walking Meditation, the patient should practice tranquil mind and body balancing. This is the same imaginative technique as is used in standing, sitting, or lying meditations. The inner stillness and outer motion are in harmony. Touching the heel to the ground, with the

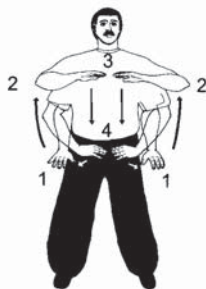


Figure 15.42. With palms facing downward (1), move the hands quickly upward (2). As the hands move slowly downward (3), allow the middle fingers on each hand to touch (4).

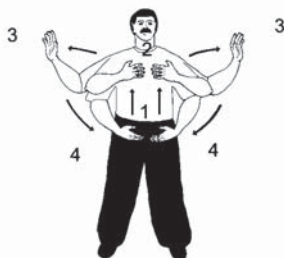


Figure 15.43. With palms facing the body (1), move the hands upward (2). Face the palms away from the body (3) as the hands move downward (4).

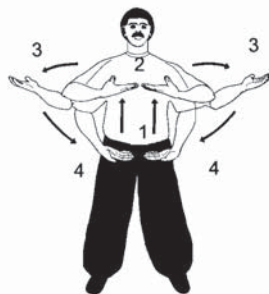


Figure 15.44. With the palms facing upward (1), raise the hands slowly close to the body (2). When moving the hands downward (3) in order to start again, quickly move them away from the body (4).

toes raised can also activate the Yin and Yang Heel Vessels (which originate from the center of the heel), and allow the energy to flow between both vessels so that the internal energy, exiting from the Yin Vessel, can enter the Yang Vessel, and vice versa. This allows the vessels to be dredged and the Yin and Yang energies to be regulated.

The heel is also stimulated when stepping, thus increasing the flowing action of the Bladder and Kidney Qi (due to their channel placement on the ankle). While stepping, focus the intention on the Lower Dantian to guide downward any abnormal rising of Lung Qi, which can cause shortness of breath, and affect the Heart and blood pressure. Each step is placed deliberately, with intention, and without collapsing of the feet. This stepping action relieves any Excess Qi syndrome of the upper torso and coordinates the balance of both the upper and lower portions of the body's Qi. Medical Qigong walking therapy consists of three training methods.

1. The Preparation (before walking), consists of the following steps:
 - The Opening and Closing of the Three Dantians, and
 - The Stationary Qi Strengthening and Regulating Exercises.
2. The Walking Therapy, consists of one or several prescriptions of the Toe Raised-Stepping techniques.
3. The Ending (after walking), consists of the following steps:
 - Leading the Qi back into the Lower Dantian,
 - Kneading the abdomen, and
 - Closing the Dantians and self-massage.

THE FUNCTIONS AND BENEFITS OF THE PREPARATION STAGE (THE OPENING AND CLOSING OF THE THREE DANTIAN)

Before beginning Medical Qigong Walking Therapy, the Opening and Closing of the Three Dantians must be practiced. In Medical Qigong training there is a saying, "When the body is Open, the Evil Qi will be expelled. When the body's surface is free from Evil Qi, it is better to Close it." The terms "opening" and "closing" refer to the purification of the body by means of Opening

(purging) and Closing (sealing) specific areas of the body. The Opening and Closing of the Three Dantians can regulate either an Excess or Deficiency syndrome that is caused by an imbalance between the upper and lower, or interior and exterior parts of the patient's body. The purpose of the preparation stage is to:

- Eliminate the body's Evil Qi,
- Descend the Turbid Yin Qi, and
- Circulate the Clean Yang Qi through the organs and channels before walking.

The focus of this particular technique opens and closes the Upper Dantian (at the Yintang point), the Middle Dantian (at the Shanzhong CV-17 point), and the Lower Dantian (at the Qihai CV-6 point).

The Opening and Closing technique utilizes four specific disciplines:

- Using the Mind's Intention,
- Dividing the Yin and Yang Energy (ascending the Clear Yang Qi and descending the Turbid Yin Qi),
- The Hand Postures for Opening and Closing the Dantian, and
- The Focus on the Breath.

The Opening and Closing of the Three Dantians also requires multiple soft focusing that becomes easier with each practice session. Arm movements and the breath need to be perfectly coordinated; the expelling of Toxic Qi from the internal organs needs to be visualized; and the abdomen needs to be contracted while inhaling, and expanded while exhaling. The mind's intention must assist in the Opening and Closing of each Dantian, the coordinated movements alone do not suffice.

1. When focusing the mind's intention while performing the Opening and Closing techniques, imagine a dark Turbid energy from deep inside the body exiting through the body's pores. As the energy leaves, seal off the tissues to prevent it from returning to the body. Imagine the dark Turbid energy being absorbed into the ground, and being purified by the Earth.
2. The Dividing the Yin and Yang Energy refers

to separating the Yin and Yang energy within the body for healing. The Yin Qi stores the substance of vital energy, and the Yang Qi guards against pathogenic Evils and protects the body.

- a. Ascending the Clear Yang Qi. When the Upper Dantian is Opened and Closed it allows the Clear Yang Qi to ascend to the upper orifices. The increased circulation of Clear Yang Qi through the channels and organs of the body stimulates and energizes the body's surface, as well as strengthens the four extremities. When the Clear Yang Qi moves upward its pure nature helps to tranquilize the Shen.
 - b. Descending the Turbid Yin Qi. When the Middle and Lower Dantians are Opened and Closed, it allows the Turbid Yin Qi to descend and facilitates the storing of the Clear Yang Qi.
3. The hand postures for Opening and Closing the Dantian is described as follows. The action for the Opening of Qi is directed by the outward movement of the hands and arms, and the mind's intent on Opening (or expanding) the abdomen.

The Closing of Qi is directed by the inward movement of the hands and arms towards the abdomen, and the mind's intent on Closing (or contracting) the abdomen.

The function of the Dao Yin Posture training, while regulating the breath and reinforcing the body's Qi, relies primarily on the movement of the hands and arms to arouse and invigorate the Qi circulating in the Large Intestine and the Lungs' channels. The action of opening and closing the Upper, Middle and Lower Dantians causes the Turbid Yin Qi to descend and be expelled, while the Clear Yang Qi ascends to the upper orifices of the body.

4. The focus is placed on the breath. The Opening and Closing exercise uses Reversed Breathing, i.e., the abdominal muscles contract while inhaling and relax and expand during exhalation (Figures 15.45 and 15.46).

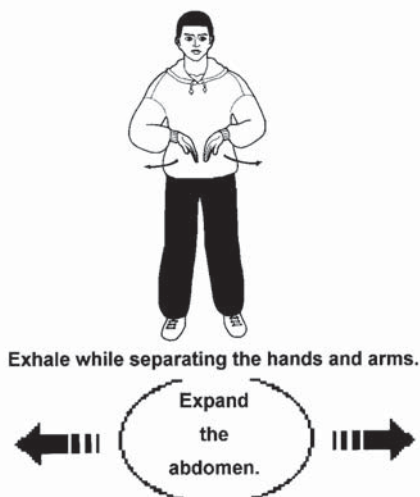


Figure 15.45. The Opening of Qi is directed by the outward movement of the hands and arms and an opening (or expanding) intention in the abdomen.

This method of breathing is also referred to as Daoist breathing. The action of abdominal compression acts as a bellows to purge any Toxic (Yin) Qi from the body. These contractions and expansions of the abdomen are combined with the mental focus on the Lower Dantian. The nerve plexuses in the Lower Dantian area are considered, in modern Medical Qigong theory, to connect the Tai Yang Channels (Major Yang channels). If the mind is concentrated on the Lower Dantian for a long period of time, a conditioned reflex will occur that causes the nerve plexuses to produce bioelectricity, which spreads into the surrounding areas of the Tai Yang channels. This reflex causes the small blood vessels and capillaries to dilate. This reaction reduces the pressure in the blood vessels and improves Blood circulation to the Heart.

- **Contraindications:**

It is important to note that Reversed Breath-

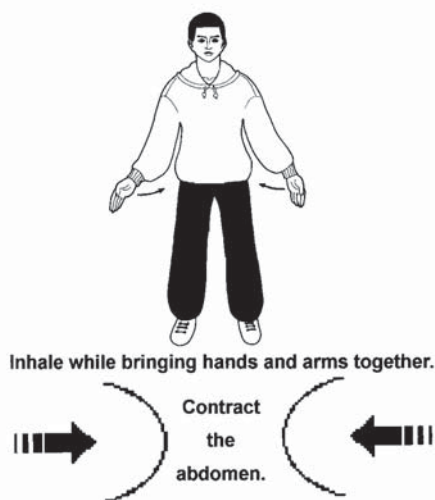


Figure 15.46. The Closing of Qi is directed by the inward movement of the hands and arms toward the abdomen for a closing (or contraction).

ing is contraindicated for young children, older patients and for people suffering from high blood pressure, stroke, or Heart diseases. In these cases, the Reversed Breathing techniques should be replaced with Natural Breathing. When practicing with Natural Breathing, the patients imagine Heavenly Qi descending into their body, filling and expanding the Lower Dantian, as they inhale. This expansion of the abdomen (upon inhalation) allows their Lower Dantian to Open, causing the Heavenly Qi to naturally purge the body of Toxic Qi. Upon exhalation, the patients contract their lower abdominal muscles to Close and seal their Lower Dantian.

THE OPEN AND CLOSE THE THREE DANTIAN METHOD

Normally an exercise begins with an equal number of inhalations and exhalations receptively, as the arms move toward the body, and away from the body. In this particular exercise, however,

when approaching each separate Dantian, the first Open and Close action is to be performed by inhaling through the entire movement, without any exhalation. This action stimulates the opening of the Dantians. For the second through fourth Open and Close movements, the patients exhale when Opening and inhale when Closing. Practice the Opening and Closing of the exercise, step by step.

- Begin from Wuji posture. Raise your arms and hands to face the Upper Dantian. As you inhale, separate your arms outward away from the body as you contract the abdominal muscles, then while still inhaling, bring the arms back to the Dantian. Exhale as you separate the arms away from the Dantian, allowing the abdomen to expand, inhale and contract the abdomen as you bring the hands back together. Repeat this action two more times.
- Place your arms and hands in front of your Middle Dantian. As you inhale, separate your arms outward away from the body as you contract the abdominal muscles, then while still inhaling, bring the arms back to the Dantian. Exhale as you separate the arms away from the Dantian, allowing the abdomen to expand; inhale and contract the abdomen as you bring the hands back together. Repeat this action two more times.
- Place your arms and hands in front of your Lower Dantian. As you inhale, separate your arms outward away from the body as you contract the abdominal muscles, then while still inhaling, bring the arms back to the Dantian. Exhale as you separate the arms away from the Dantian, allowing the abdomen to expand; inhale and contract the abdomen as you bring the hands back together. Repeat this action two more times.

STATIONARY REGULATING EXERCISES (PREPARATION FOR WALKING)

This next preparation exercise is good for the patient's general tonification and for increasing respiration for Lung cancer patients.

- Start from a Wuji posture, inhale and exhale through the nose. Place your palms facing your lower abdominal area and begin extend-

ing Qi into the naval. Imagine the energy flowing into your navel, extending deep into your Mingmen and Lower Dantian area (Figure 15.47).

- Next, face your palms toward the ground and absorb the Earth Qi into your Lower Dantian (Figure 15.48). Absorb the Earth's energy for a few minutes.
- Turn your palms upwards, towards the Heavens, and begin absorbing the Universal Qi for several minutes (Figure 15.49). Finally, begin to close the exercise by allowing your palms to turn back towards your navel, absorbing and rooting the Qi back into the Lower Dantian

WALKING COMBINED WITH COLOR THERAPY

In China, to help visualize specific colors for therapeutic use, patients will carry brightly colored silk ribbons while walking. The colors and their affect on the internal organs are matched in accordance with the Five Elemental colors.

WALKING COMBINED WITH SOUND THERAPY

In China, in order to help the patients step with a structured rhythm, coordinate breathing patterns, and improve mental intention, Medical Qigong practitioners beat large wooden drums, click wooden sticks, and clang large metal cymbals. These rhythmic wooden and metal sounds resonate the walking area with an energetic field vibrating with Yin and Yang Qi. The patients, while walking in a circle, naturally absorb the Yin and Yang energy resonating from the instruments and seek to naturally regulate their internal organs.

THE THERAPEUTIC EFFECTS OF MEDICAL QIGONG WALKING THERAPY

The purpose of "raising your toes when stepping" is to invigorate the Yin and Yang channels and vessels of the legs. The energetic nature of the Spleen necessitates walking slowly during this exercise. The Spleen is the source of Postnatal Energy and is responsible for the activity of the



Figure 15.47. Begin by placing the palms toward the navel, in order to stimulate the Lower Dantian Qi.

muscles and extremities. The movements of the four limbs therefore strengthen the Spleen; this is why "toe-raised walking" and the "hand swaying" methods have both been adopted into the exercises and postures of most Medical Qigong therapies.

Waist rotation plays a leading role in regulating the Liver Channels, as well as invigorating the circulation of Kidney Qi. This is achieved through all activities that initiate the actions of dropping, bending, relaxing, and turning the waist.

The opening and closing actions, combined with the rising and falling movements, and the swaying action of all four limbs, promote a pumping action within the muscles. This action is further intensified with the bending and leaning of the upper body, squatting and crouching of the lower body, and the alternate weight shifting when stepping. This pumping action greatly benefits the circulation of the lymphatic system.

Clinically, the Medical Qigong walking exercises result in increased appetite, strengthening

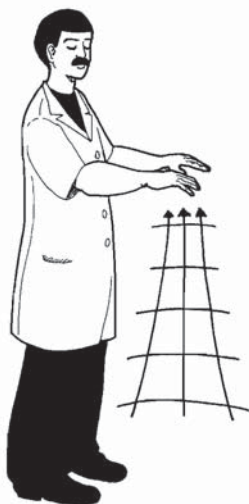


Figure 15.48. Next, begin to absorb the Earth energy into the Lower Dantian and Mingmen areas.

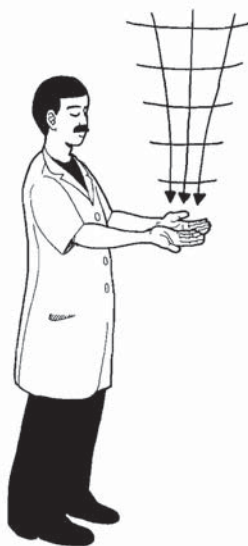


Figure 15.49. Turn the palms up to absorb Heaven Qi into the Lower Dantian Area.

of the patient's body, tonification of the Kidneys, Lungs, Liver, and Spleen, and the strengthening of Heart function.

Cancer patients need to regulate the function of their tissues and Yin and Yang organs to increase their healing potential. The initial goal in treating cancer with Medical Qigong, is to have the patient focus on the condition of the tumor, and its collection of energy. The patient imagines that the tumor area is beginning to soften, and the tissues are gradually transforming back into insubstantial energy. This technique is used to gradually dissolve tumors and certain types of less aggressive cancer.

The following are examples of Toe-Raised Slow Walking therapeutic exercises and prescriptions used in Medical Qigong therapy:

- Dynamic Regulation Walking Therapy
- Lung Tonification Walking Therapy
- Kidney Tonification Walking Therapy
- Liver and Spleen Tonification Walking Therapy
- Heart Tonification Walking Therapy

• Cancer-treatment Prescriptions

The explanation of these walking and breathing exercises and prescriptions are described as follows:

1. Dynamic Regulation Walking Therapy is a good exercise for regulating the Yin and Yang Qi of the patient's entire body. It can be prescribed for general tonification and nourishing of the patient's body, as well as strengthening the "anti-pathogenic" or True Qi. The Dynamic Regulation Walking Therapy is the primary walking exercise used to treat cancer patients.

In every exercise the patient starts and ends with the Opening and Closing the Lower Dantian method. When stepping, the toes should be raised with the heels touching the ground (rocking back and forth), stimulating the Yin and Yang Heel Vessels of the legs, to strengthen the Kidney and Bladder Channels. As you step forward with the heel of the right foot, the Kidney and Bladder Channels open

up. Swing your left hand up to the center of your Heart (CV-17 point) while your right hand swings to your right hip around and near the GB-30 point (Figure 15.50).

It is important to utilize the mind's concentration in conjunction with the breath. The breathing pattern is as follows:

- First step—inhale through the nose
- Second step—inhale through the nose
- Third step—exhale through the mouth
- Fourth step—hold the breath

The same details of stepping and hand movements apply to stepping forward with the left foot.

2. Lung Tonification Walking Therapy is a good exercise for tonifying the Qi of the patient's entire body. It can be prescribed for nourishing the patient's skin, as well as strengthening the True Qi. It is used for treating Lung Qi Deficiencies, bronchitis, tuberculosis, asthma, emphysema, and sinusitis.

The heel stepping pattern is similar to the Dynamic Regulation Walking exercise, however, when stepping, the hand postures will now switch from a normal relaxed position to the thumbs and first fingers touching at the tips (Figure 15.51).

Some Medical Qigong hospitals encourage the patients to rub their thumb and index fingers together when practising the Lung Tonification Walking Therapy. This rubbing action causes friction to develop between the Shaoshang Lu-11 and the Shangyang LI-1 points, which in turn stimulates and invigorate the flow of Qi along the Lung and Large Intestine Channels, strengthening the Lungs.

The breathing pattern is as follows:

- First step—inhale, inhale
 - Second step—inhale, inhale
 - Third step—exhale
 - Fourth step—no breath
3. Kidney Tonification Walking Therapy. This exercise will purge the Liver Fire and tonify the Kidney Yin. It can be prescribed for patients who suffer from Kidney Qi Deficiencies, edema, blood diseases, gynecological diseases, and cancer of the Kidneys.



Figure 15.50. With each step, the opposite hand swings up to the Heart and Middle Dantian area.

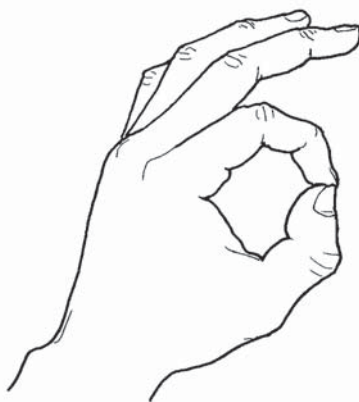


Figure 15.51. Tonification Hand Position for the Lungs

Begin this exercise with the palms embracing an imaginary ball at the naval and Lower Dantian area. This walking therapy causes the Qi to tonify your Lower Dantian.

Step forward so that the toes of the right foot touch the ground first, followed by the heel. This stepping action will open up the Yang Channels on the outside of your foot. Next, step with the left heel and point the toes up. This stepping pattern should be toe, heel, then step with heel (Figure 15.52).

On the first step, inhale through the nose while imagining the Qi filling your thorax. On the second step, sound the tone “Xu” (pronounced Shu) as you exhale. This particular sound is used to purge Toxic Liver Qi out the patient’s body, allowing the Kidneys to fill with the rising Earth Qi.

- First step—inhale
- Second step—exhale “Shu”

The breathing pattern is as follows: inhale for the toe and heel, step and exhale on the heel step (all three actions equal one set). After walking in a circle for nine complete rotations, pause and begin again, starting with the left foot as the downward foot that makes the toe heel step as you exhale.

While stepping, keep both palms on your Lower Dantian. Regulate your breathing, while drawing the Earth Qi upward from the Yongquan Kd-1 point at the bottom of each foot. Press the Mingmen area backwards while breathing in the Earth Qi; this reinforces the Kidneys’ Yuan Qi.

When ending the Kidney exercise, place both hands at the center of your chest at the CV-17 point. For men the right hand is on the outside, the left hand is on the inside, touching the chest. The hand position is opposite for woman. Make the sound “Shu” three times. End with the Opening and Closing of the Lower Dantian.

4. Liver and Spleen Tonification Walking Therapy activates the Liver’s function of storing Blood and the Spleen’s function of transforming Blood. It is used to treat digestive and blood diseases, hepatitis, Liver cancer, scler-



Figure 15.52. The Kidney Strengthening Step is as follows. While stepping, place both palms on the Lower Dantian, regulate your breath and draw the Qi upward from the bottom of each foot. Press your Mingmen area backwards while breathing in the essence of the Qi.

rosis of the Liver, and Gall Bladder stones.

The starting position is similar to the exercise for tonifying the Kidneys with the toes pointing down, except that you step forward with the left toes. Step forward so that the toes of the left foot touch the ground first followed by the left heel. While this step is taken inhale twice through the nose. Then step out 45 degrees with the right heel while inhaling twice more through the nose. Next, step out with your left heel 45 degrees, exhale through your nose twice, then step out with your right foot with the toes pointed down as you exhale once.

- First step—inhale, inhale
- Second step—inhale, inhale
- Third step—exhale, exhale
- Fourth step—exhale

When walking with the toes raised, let the big toe touch the ground to stimulate the Yinbai Sp-1 and the Dadun Lv-1 points on the big toe. This promotes the ascension of the Qi

flowing upward along the Liver and the Spleen Channels. The internal energy of these two channels is then reinforced, and the Liver and Spleen are strengthened.

After walking in a circle for nine complete rotations, pause and begin again starting with your right foot. Spleen and Liver Channels are activated when the toes pull up and the heel steps down.

The hand postures are as follows:

- a. For Spleen problems the thumbs touch your ring fingers only when you step out to the fourth step (Figure 15.53).
 - b. For Liver problems the thumbs continuously touch your ring finger.
5. The Heart Tonification Walking Therapy calms the mind while tonifying the Qi and Blood. It is used for treatment of coronary Heart diseases, arthritis, palpitations, and angina pectoralis.

The starting position is the same as for the Liver and Spleen Walking therapy. The stepping is exactly like the last exercise, with the exception of the hand positions. In this exercise, the hands are opened and relaxed until they reach the chest (CV-17 point) at which point the middle fingers of each hand touches the Pc-8 point at the center of each palm (Figure 15.54).

When breathing, focus your Mind on inhaling the Qi upward from the Earth. When exhaling, imagine that the Qi within your chest is flowing downward.

- First step—inhale
- Second step—exhale

This walking exercise is practiced at a slightly slower speed than the previously described exercises. On the third step, the middle finger of each hand touches the center of your palms. This stimulates the Zhongchong Pc-9 point on each finger and is used to invigorate the flow of internal energy along the Pericardium Channels.

THREE STEPPING METHODS USED TO TREAT CANCER

These supplementary Medical Qigong Step-



Figure 15.53. Hand Position for Tonification of the Liver and Spleen

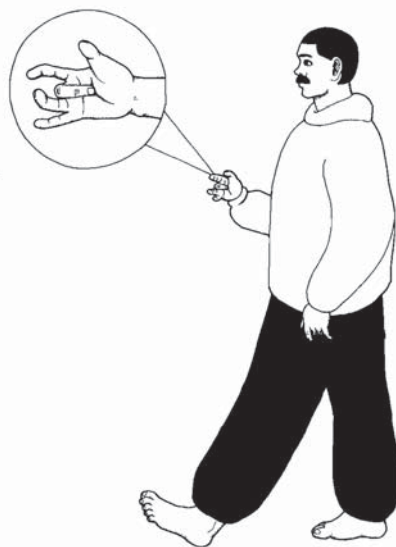


Figure 15.54. The Heart Strengthening Step is practiced at a slightly slower speed. On the third step, the middle finger of each hand touches the center of the palm.

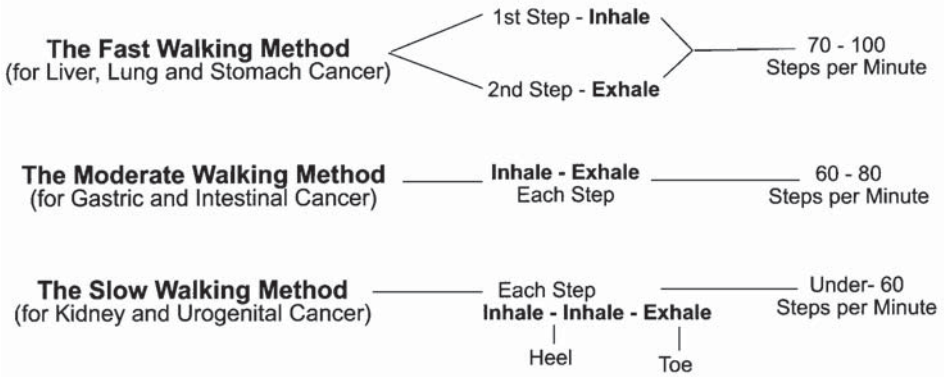


Figure 15.55. Cancer Walking Therapy

ping exercises are given to cancer patients for breath regulating and Qi reinforcement. These breathing methods are applied with the Dynamic Regulation Walking therapy (the first walking exercise taught in this section). These walking methods use the “exhaling method” to strengthen the Kidneys, increase oxygen intake and enhance the patients’ immune system.

The stepping methods are performed at three different speeds depending on the patients’ symptoms (Figure 15.55). The patients are encouraged to walk at least once a day for 15-20 minutes. These walking exercises are classified into three kinds of prescriptions according to the following breathing rates.

THE FAST EXHALING METHOD

This walking method is mainly prescribed for patients in the early stages of cancer and is especially suitable for patients with Liver, Lung, and Stomach cancer. This exercise is practised using even breathing, inhaling for one step, followed by exhaling for another step. The patient steps out with the left foot, while inhaling through the nose. Then steps out with the right foot, and exhales through the nose. Both hands swing naturally up to the chest, while walking.

The main point to remember while stepping,

is that the head leads the waist in turning and swinging the arms. The speed should be 70-100 steps per minute. When practicing the Fast Exhaling method it is important not to overexert yourself, as this would be counterproductive, and would lead to depleting the immune system.

THE MODERATE EXHALING METHOD

This walking method is mainly prescribed for patients in the early stages of cancer and is especially suitable for patients with gastric and intestinal cancer. The patient breathes in and out through the nose with each step taken. When taking each step, focus is on the respiratory rhythm. The speed should be between 60-80 steps per minute.

THE SLOW EXHALING METHOD

This walking method is mainly prescribed for patients with Kidney and urogenital cancer. The patient steps out with the left foot first and then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps out with the heel while taking two inhalations and then touches the ground with the ball of the foot, while exhaling. Because one step involves three breathing movements, the walking speed should be a bit slower, under 60 steps per minute.

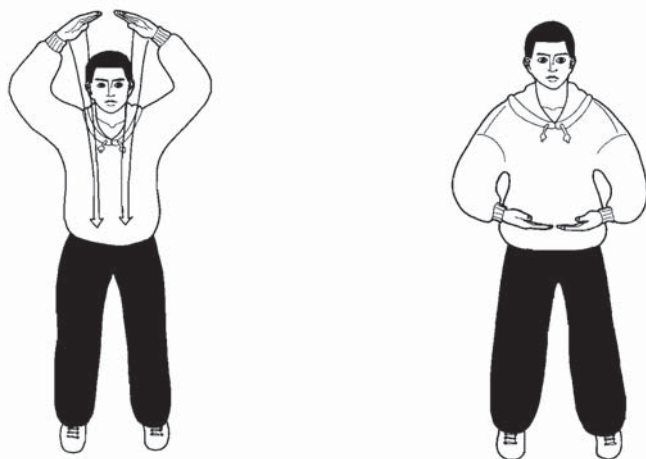


Figure 15.56. Secure the Upper and Middle Dantians in order to come to a tranquil state of relaxation.

ENDING AND CLOSING THE WALKING THERAPY

To end the Medical Qigong Walking therapy, the following exercises are taught to the patients in order to bring their Qi back into their Lower Dantian and to return to a state of quiescence. The Ending and Closing procedures are divided into three forms of practice: (1) Leading the Qi back into the Lower Dantian; (2) The official Closing of the prescription; and (3) Self-massage Regulation. These three ending procedures are described as follows.

LEADING THE QI BACK INTO THE LOWER DANTIAN.

This particular exercise is divided into four separate stages: (1) Securing the Three Dantians, (2) Kneading and Rooting the Lower Dantian, (3) Circle Massaging the Lower Dantian, and (4) Rooting the Qi.

1. The Securing the Three Dantians exercise has three purposes: to initiate a tranquil state of relaxation, to secure a harmonious balance of the body's Yin and Yang organs, as well as to bring the Qi back into the Lower Dantian.

From a standing Wuji Posture, imagine em-

bracing a ball of energy at the Lower Dantian (hold this posture for several breaths). After exhaling, separate the hands without inhaling, moving, and massaging the Qi along the hub of the body's Belt Vessel (at the waist).

Inhale and begin raising the palms above the head. Imagine inhaling the Earth Qi into the body while the palms are facing the ground. At hip level, rotate the palms to face the sky, and begin inhaling Heaven Qi into the body. Continue raising the palms until they are positioned above the Baihui area on top of the head (left hand on top, opposite for women).

Exhale and imagine the combined Earth and Heaven Qi flowing into the Taiji Pole, connecting all Three Dantians together. Descend the palms in front of the body, facing the Yintang, throat, Heart, upper abdomen (at the Yellow Court), and navel, then end by embracing the Lower Dantian. Begin again and repeat this exercise nine times (Figure 15.56).

2. Kneading and Rooting the Lower Dantian fills the Liver and Spleen with Blood and Qi, helping to further detoxify these organs.



Figure 15.57. Knead the abdomen 36 clockwise then 24 counterclockwise.

After performing the Securing the Three Dantians exercise, secure the Qi in the Lower Dantian and knead the abdomen until it is sufficiently stimulated.

3. Circle Massaging the Lower Abdomen combines the body's organ energy together, thus forming the One True Qi. This allows the body to alleviate any Excess or Deficient conditions which may be caused from the excessive accumulation of Qi, due to the previous Qigong Walking exercises.

Begin at the navel and start to circle massage the lower abdominal area thirty-six times in a counterclockwise direction (the movement should be directed against the flow of Qi in the Large Intestine). Begin with small and end with large circles, completing the movements at the base of the Lower Dantian. Next, reverse the direction of Qi flow by circle massage twenty-four times in a clockwise direction (with the flow of the Large Intestine), starting with big and finishing with small circles that end at the base of the Lower Dantian (Figure 15.57).

4. Rooting the Qi is sometimes referred to as "leading the Qi back to its origin." Rooting, extending, and stabilizing the energy into the Lower Dantian will facilitate the regulation of the Conception Vessel, Lower Burner, and Water pathways. Rooting the Qi also tonifies the Kidneys, Qi, Blood, and Yuan Qi, and allows the Toxic Qi to be easily expelled from the body.

Leave the hands on the Lower Dantian and push the Mingmen backwards while inhaling the Qi and heat from the hands into the Lower Dantian (right hand on outside, opposite for women).

THE CLOSING

The closing procedure should be initiated after each practice period. After three deep breaths, click your teeth together thirty-six times (to stimulate the Kidney Qi), then circle the tongue eighteen times in each direction (to stimulate the Spleen Qi). Circle thirty-six times from the bottom of the teeth to the back of the throat. Tilt your head forward slightly, then swallow the saliva three times while imagining the Clear Qi of Heaven and Earth mixing with the saliva and flowing down to the Lower Dantian.

SELF-MASSAGE REGULATION

This method shifts the attention slowly off the area of concentration, while leading the Qi back down to the Lower Dantian. After the mind disengages from the specific point, relax the body, slowly open the eyes and perform self-massage.

Self-massage includes rubbing the hands, bathing the face (rubbing the face with the palms), combing the hair with the fingertips, and dredging the Twelve Primary Channels.

1. After rubbing the hands to heat the palms, place both hands on the face, cup the eyes, and draw the heat in through the eyes, into the Upper Dantian.
2. Next, comb the hair with your fingertips and drain the Excess Qi from off the head and neck area (Figure 15.58).
3. Then, rub from the feet to the abdomen to dredge the three Yin channels of the feet (Figure 15.59).



Figure 15.58. After rubbing the hands to heat the palms, place both hands on the face and draw the heat in through the eyes and into the Upper Dantian (1). Next, comb the hair with the fingertips (2), and drain the excess Qi from the head and neck area (3).

4. Rub from the chest to the hands to dredge the three Yin channels of the hands (Figure 15.60).
5. Rub from the hands, shoulders and lateral sides of the head, down the sides of the chest and abdomen to dredge the three Yang channels of the hands (Figure 15.61).
6. Rub from the waist and hips to the feet to dredge the three Yang channels of the feet (Figure 15.62).

These closing and self-massage procedures should be performed seven times each, followed by stretching to end the exercise.

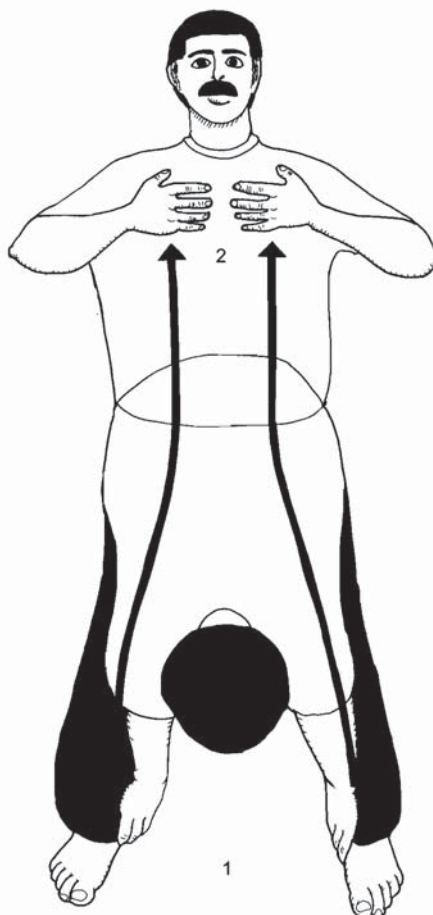


Figure 15.59. Rub from the feet to the abdomen (1–2) to dredge the three Yin channels of the foot.

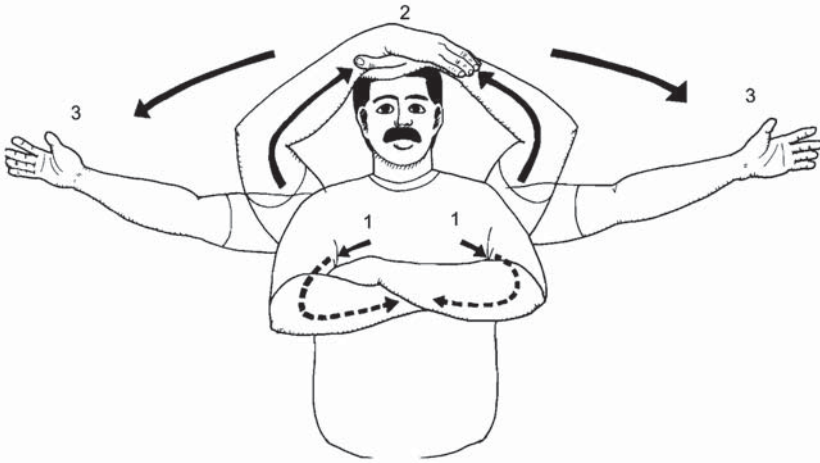


Figure 15.60. Rub from the chest (1) to the hands (2-3) to dredge the three Yin channels of the hand.

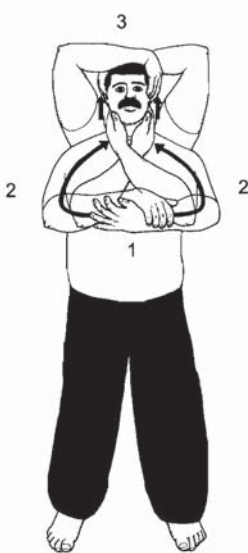


Figure 15.61. To dredge the three Yang channels of the hand, rub from the hands (1), shoulders (2), and lateral sides of the head (3).



Figure 15.62. Continue down the sides of the chest (1) and abdomen (2). Next, rub from the waist and hips (3) to the feet (4) to dredge the three Yang channels of the foot.

SECTION 3: DAO YIN TRAINING

CHAPTER 16

RESPIRATORY DAO YIN

THE PURPOSE OF RESPIRATORY DAO YIN

Respiratory Qigong therapy is often called Tu Gu Na Xin which means “expelling the old, drawing in the new.” The purpose of Respiratory Dao Yin is to increase the intake and absorption of Clear Qi through regulating the breath. The extra absorption of Qi enhances the body’s vitality, and harmonizes the Blood and Qi to promote health and eliminate disease.

Because the breath is also the link between the body and mind, by controlling the pace and quality of the breath, individuals can affect deep changes in their physiological functions. Breathing exercises have proven to be effective in reducing anxiety, depression, irritability, muscle tension, and fatigue. These techniques are also used in the treatment and prevention of agoraphobia, hypertension, hyperventilation, shallow breathing, and cold hands and feet.

THE ROLE OF THE LUNGS IN QI CULTIVATION

The Lungs control the body’s Qi, although the Kidney Qi is responsible for aiding the Lungs by regulating the respiration (i.e., upon inhalation, as the Qi descends into the thorax, the Kidneys hold down and stabilize each breath). The Yuan Qi stored in the Kidneys must be continuously supplemented by the Gathering Qi derived from air, food, and water.

The internal absorption of air, food, and water rely on the smooth circulation of the Lungs’ energy. Because of the significant role the Lungs play in absorbing universal and environmental Qi, the ancient Qigong masters placed a great deal of importance on breathing exercises. They believed that a patient’s health and emotional condition were deeply affected by their breathing patterns,

and by the amount of oxygen consumed in proportion to the amount of carbon dioxide released.

Through the study of these ancient Qigong observations, modern research confirms that relaxed and natural breathing patterns cause every tissue and cell to decrease its consumption of energy, while increasing its storage of Qi.

The ancient Qigong masters recommended that “vigorous breathing,” in the form of Dynamic Breath Regulation, should be used when training Qi, and “gentle breathing,” in the form of Quiescent Breath Regulation be used after training practice for nourishing and replenishing the Qi. Each breathing regulation exercise has long been considered a powerful prescription used to balance the patient’s health.

DEEP INHALATION AND EXHALATION BREATHING METHODS

In breathing regulation exercises and prescriptions, the patient’s inhalation is used to gather universal and environmental Qi into the body for tonification. Exhalation is used to eliminate Turbid or Toxic Qi from the body through purgation. Once the patients are in the prescribed posture, relaxed and free from distractions, they should, for example, exhale and imagine releasing Turbid Qi from out the mouth, nose, and pores of the body.

Clinical studies show that the Deep Inhalation of Medical Qigong prescriptions can have the following effects on the patient’s body:

- increase stimulation of the sympathetic nervous system,
- cause the blood vessels to contract,
- raise the blood pressure, and
- increase the pulse rate.

On the other hand, the Deep Exhalation methods of Medical Qigong prescriptions can also have the opposite effects on the patient’s body:

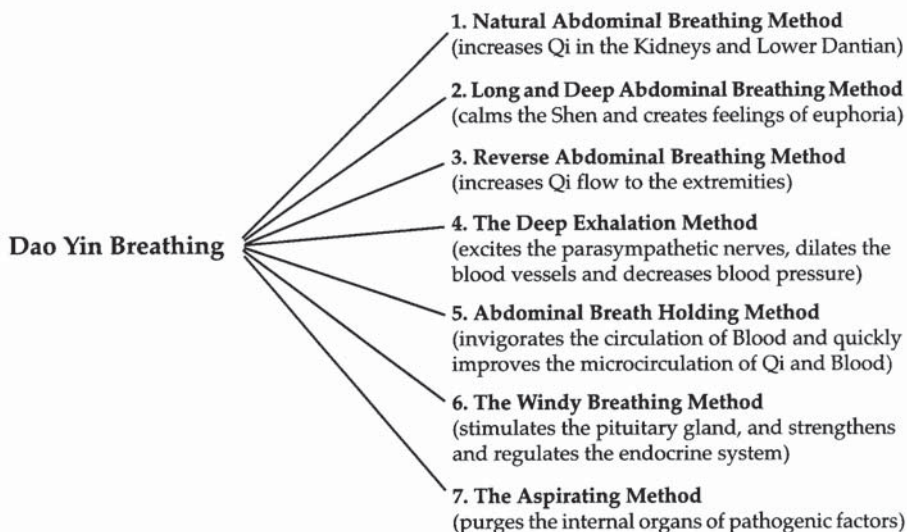


Figure 16.1. The Seven Dao Yin Breathing Techniques

- increase the stimulation of the parasympathetic nervous system,
- dilate the blood vessels,
- lower the blood pressure, and
- decrease the pulse rate.

Deep exhalation helps to keep the body's Yin energy moving downward, and so has a downward regulating action on diseases caused by Yang Qi domination. Deep inhalation helps to keep the body's Yang energy moving upward, and has the effect of sustaining the Yang and tranquilizing the mind.

Students beginning Medical Qigong practice should focus their mind's intention primarily on the method of exhalation, to simultaneously stimulate the parasympathetic system and to relax. Once health is regained, patients will begin to alternate between deep inhalation and deep exhalation. This alternation produces a diastolic and systolic action of the blood vessels that also enhances the elasticity of the blood vessels' walls.

SEVEN DAO YIN BREATHING TECHNIQUES

The Seven Dao Yin Breathing Techniques are intended to regulate the symptoms caused by the Excess of Yang and Deficiency of Yin, which are characterized by too much energy in the upper part of the body and a weakness in the lower portion of the body.

Today, in China's Medical Qigong clinics, the breathing regulation exercises employ seven types of Dao Yin breathing techniques (Figure 16.1). Normally, all inhalation is done gently through the nose and exhalation is released slowly through the mouth. Inhalation and exhalation through the nose is also important, but should only be used when a higher state of "stillness" is obtained by the patient. This is to prevent the patient from falling back into his or her old shallow breathing patterns, until the Deep Abdominal Breathing method has been perfected.

1. The Natural Abdominal Breathing Method is also called Natural Breathing, and is used in

conjunction with mental concentration. In this method the abdomen expands upon inhalation and contracts upon exhalation. It naturally increases the body's peristaltic action, massages the internal organs, invigorates and increases the movement of Qi from the Kidneys into the Lower Dantian. Because of the differences in energetic physiology between men, women, and the breathing habits of each individual, Natural Breathing is further divided into Natural Thoracic Breathing, Natural Abdominal Breathing, and a combination of the two.

2. The Long and Deep Abdominal Breathing Method is also called Wen Huo Breathing. It is a gentle breathing method that consists of natural, deep, and full breathing. This results in a relaxed and comfortable feeling of euphoria. This method of breathing is performed as follows:

- a. At the beginning of the breath, inhale all the way down into the perineum, feeling the lower abdomen expanding in all six directions:
 - from the bottom - at the base of the perineum,
 - from the front - to the pubic bone and navel,
 - from the back - to the coccyx and Mingmen,
 - from the right - to the hip and lower ribs,
 - from the left - to the hip and lower ribs, and
 - from the top - at the base of the diaphragm.
- b. While continuing to inhale, feel the oxygen expanding and filling the upper thoracic cavity completely. The entire torso, from the perineum to the collar bones is expanded in six directions:
 - from the bottom - at the top of the diaphragm
 - from the front - to the solar plexus, Heart, and collar bones,
 - from the back - to the base of the ribs, spine and top of the shoulders,
 - from the right - to the rib area,
 - from the left - to the rib area, and
 - from the top - to the throat and neck area (Figure 16.2).
- c. Upon complete expansion, tuck the pelvic bowl under to increase the capacity of storing more energy. On the inhala-

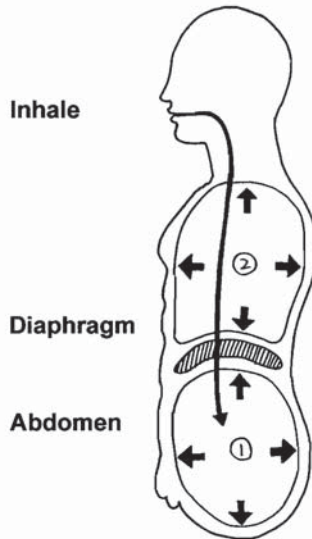


Figure 16.2. Inhale all the way down to the perineum. Make sure that the anal sphincter is closed in order to keep the Qi full and expanded in the Lower Dantian.

tion the pelvis performs a slight posterior tilt, on the exhalation the pelvis tilts slightly in the anterior direction. These actions will naturally ripple the spine. Exhale the breath from the upper thoracic cavity downward, to the lower abdomen.

3. The Reverse Abdominal Breathing Method is an example, and subcategory of Long and Deep Abdominal Breathing. This method is performed by contracting the abdomen (and anus) when inhaling and expanding the abdomen upon exhaling. This is the primary breathing method used in Qigong training for guiding and emitting Qi, because the quality of air pressure and exertion of energetic pressure is greater. The Reverse Abdominal Breathing method results in superior efficiency in leading Qi to the extremities and has a much greater effect in raising the Qi from the legs into the brain.

However, when prescribing Medical Qigong therapy to treat diseases and alleviate physical stress, the Reverse Abdominal Breathing Method is prohibited except for very specific conditions. The reason it is not encouraged in Medical Qigong prescriptions is because patients with clinical hypertension or Heart disease often practice Reversed Breathing automatically. Scientific studies confirm that 90% of these patients practice reverse breathing chronically, as do most individuals with anxiety problems. Reverse Abdominal Breathing can also cause a constriction of the blood vessels and thus exacerbate problems such as cardiac diseases (i.e., angina) and migraine headaches.

4. The Deep Exhalation Method is often referred to as Wu Huo, which means "vigorous breathing." It is conducted with strong conscious intent. It can excite the parasympathetic nerves, dilate the blood vessels and decrease blood pressure.

When practicing the Deep Exhalation method, the patient expels the Qi through the mouth, followed by a shallow inhalation.

5. The Abdominal Breath Holding Method invigorates the circulation of Blood and reduces swelling within the tissues, quickly improving the microcirculation. This method is also used to deepen the breath by stopping or holding the respiration for a short period of time.

One Abdominal Breath Holding Method, known as Two Breaths, consists of inhaling through the nose, deep into the Lower Dantian, with one breath, pausing, then exhaling out through the mouth. The pause should be sustained for as long as possible without feeling tension (although a feeling of slight pressure building up is normal). After practicing deep abdominal breath holding, the breath will begin to develop its own stopping patterns. This stage involves the discipline and interdependence of the Heart and mind (Emotion and Spirit) with the breath.

6. The Windy Breathing Method consists of inhaling and exhaling through the nose. It is of-

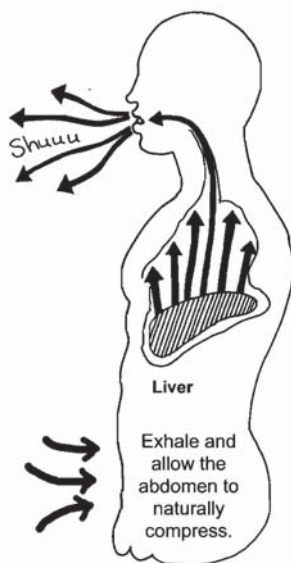


Figure 16.3. An example of tone resonance by aspirating the body's Excess Heat from the Liver is by using the sound "Shu."

ten referred to as "Windy" because it employs shallow breathing which resonates in the nasal passages. This kind of breathing purifies and warms the air as it passes through the nasal tract, resulting in air oscillation which stimulates the pituitary gland, thus strengthening and regulating the endocrine system. This method is designed to be used by patients with Lung disease because "the Lung energy opens at the nose."

7. The Aspirating Method refers to the method of drawing out by suction. This popular method can be used with healing sounds (or "tones") to purge pathogenic factors, or to regulate the body's internal organs. The pronunciation is based on resonating the sounds to stimulate specific organs such as the Heart, Spleen, Lungs, Kidneys, Liver and Triple Burners (Figure 16.3). There are two primary

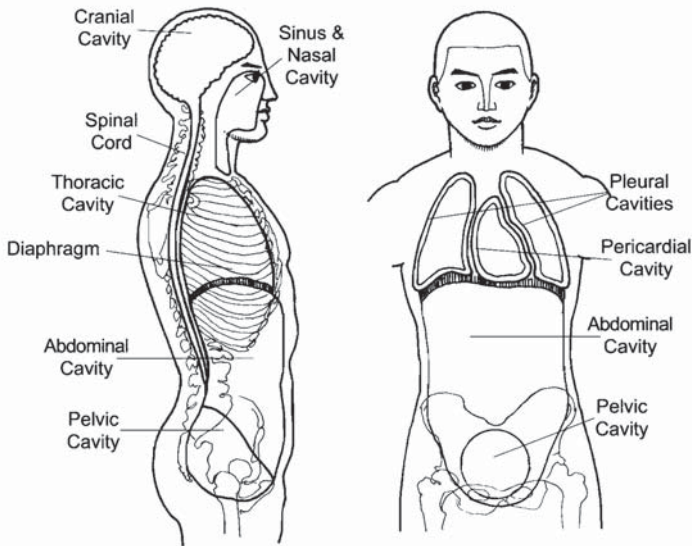


Figure 16.4. The body has seven main spatial cavities, as well as individual spatial cavities that surround the Yin and Yang organs.

sound systems of tone resonance used in Medical Qigong therapy, The Six Healing Sounds and the Tumor and Cancer Tone Resonations. These two healing sound methods are described as follows.

- The Six Healing Sounds are used to regulate, strengthen or detoxify the body's Yin and Yang Organs. This healing sound system is generally prescribed for patients with acute, or less serious conditions such as indigestion, insomnia, or Excess Heat in the organs, etc.
- Tumor and Cancer Tone Resonance Therapy is used to vibrate and destroy malignant tissue and cell growth in patients with chronic and serious organ diseases (see Chapter 40). This healing sound system is prescribed for diseases such as cysts, tumors, and cancer.

The choice of organ, and the number of times to pronounce each sound or character,

is determined by the physical and energetic constitution of each individual. Each sound vibrates a specific organ or organ system, and surrounding set of involuntary muscles. Through repetition, the muscles acquire a kinesthetic memory of the vibrational sound. The doctor, or patient, can then trigger this memory by mental concentration alone to produce the desired results. As the patient performs the Sound Therapy, not only are the channels and organs cleansed, but also the spatial cavities (or Orbs) which surround the specific organs (Figure 16.4). For more information on Sound Therapy, see Chapter 40.

RESPIRATORY GUIDING AND REGULATING

There are four Respiratory Dao Yin methods the Qigong doctor can prescribe to regulate the

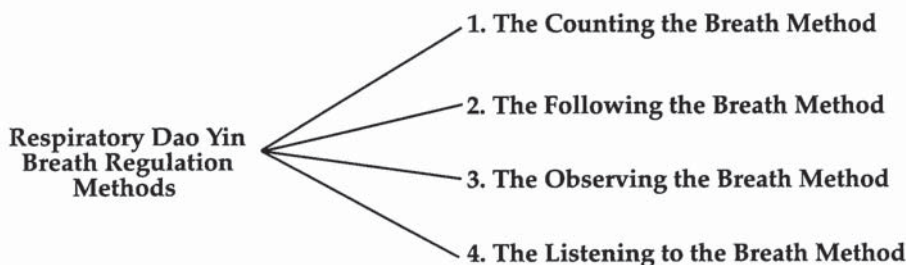


Figure 16.5. The Four Methods to Prescribe Respiratory Dao Yin For Breath Regulation

patient's breath (Figure 16.5): Counting the Breath, Following the Breath, Observing the Breath, and Listening to the Breath.

1. The Counting the Breath Method can be utilized to eliminate distractions of the mind during Walking Qigong Therapy by having patients silently count the number of their breaths. This method is also performed silently to regulate the body. In this particular method, one inhalation and one exhalation equals one breath.
2. When practicing the Following the Breath Method, the patients will contemplate each inhalation and exhalation of breath without counting. The patients mind, free from distractions or thoughts, follows each breath into and out of the body.
3. When practicing the Observing the Breath Method, the patients will observe their body's tissues conforming to the tranquil mental images from their subconscious imagination (e.g., relaxing, sinking, etc.).
4. When practicing the Listening to the Breath Method, patients are encouraged to listen to the "sounds" of their breathing (used in the Windy Breathing Method) to achieve a state of tranquillity.

RESPIRATORY TONIFICATION AND PURGING METHODS

Medical Qigong Respiration Therapy has its own unique methods and techniques for tonify-

ing and purging the body's Qi. The primary technique used is focused concentration on the breathing. Through breath regulation, syndromes of Excess and Deficiency may be brought into balance either through tonification or through purgation.

1. Inhalation is used for tonifying the Qi in cases of Deficiency. The duration of the patient's inhalation should be longer than that of the exhalation. Tonification or Qi reinforcement patterns are created by applying the following methods:
 - more inhalation, and less exhalation
 - long inhalation, and short exhalation
 - focusing the mind on the inhalation
2. Exhalation is used for purging and reducing the Qi in cases of Excess. The duration of the exhalation should be longer than that of the inhalation. Purgation or Qi reducing patterns are created by applying the following methods:
 - more exhalation, and less inhalation
 - long exhalation, and short inhalation
 - focusing the Mind on the exhalation

BASIC ESSENTIALS OF RESPIRATORY TRAINING

Medical Qigong Respiratory training consists of the regulating, tonifying or purging exercises practiced in accordance with the doctor's treatment and specific homework prescriptions. There are four basic essential guidelines used to assist

the patient in achieving maximum results in respiratory therapy, these guidelines consists of: Ensuring the Correct Posture Before Beginning, Purifying and Cleansing the Body's Qi, Tonifying and Purging the Qi, and Regulating the Body's Qi.

1. Before beginning Respiratory Dao Yin training, it is important that the doctor make sure the patient's posture is correct. When prescribing dynamic and static Medical Qigong therapy, it is best to start with a solid foundation and proper structure. Breath training should only begin when the patient becomes proficient in Postural Dao Yin, otherwise adverse effects may occur, (i.e., emotional trauma, headaches, chest stuffiness, or respiratory distress).
2. After their posture has been corrected, have the patients open their mouth and focus on their exhalation. As the patients exhale, they imagine all of the obstructed channels and collaterals being simultaneously purged of Turbid Qi. Each time the patients exhale they are to relax their body, more and more.

Next, the patients close their mouth, and focus on inhaling clean, fresh Qi in to their body (through the nose). Have the patients practice this method using Natural Breathing. Each time the patients inhale and exhale they are to continue to relax the body.

3. After the body's Qi has been cleansed, the patients will focus their intention on any and all internal organs that specifically need to be purged. Breathing exercises used for purgation include focusing the patients' intention on the exhalation, as well as exhaling specific healing sounds. The patients continue to purge their body in this manner in accordance to the doctor's instructions.

Having completed the purgation exercises, the patients are free to begin their tonification prescriptions. Breathing exercises used for tonification include the focus of the patients' intention on the inhalation, as well as visualizing specific colors being ingested into certain internal organs.

4. After practicing the tonifying or purgation prescriptions, the final goal of respiratory training is to achieve a long, natural, even and deep respiration. Urgent respiration causes the body's internal Fire to escape into the pores, resulting in uncontrolled Heat, feverish conditions and irritability. Normal breath regulation consists of even inhalation and exhalation patterns. The patient must avoid speeding up their breath, as this will also interrupt the breathing rhythm and lead to deviations of Qi.

BREATHING PATTERNS FOR COLLECTING AND REGULATING QI

The following are examples of exercises used for regulating and collecting Qi in the Lower Dantian. The doctor or patient will perform the breathing patterns as follows:

1. Collecting Qi in Lower Dantian is used to tonify and increase the collection of Qi gathered in the Lower Dantian.
 - a. Inhale through the nose, filling the lower Dantian (expanding the abdomen), pause, then exhale through the mouth. Repeat and continue this breathing pattern for three times then proceed to b.
 - b. Take three partial inhalations through the nose, filling the lower Dantian, pause, then complete one exhalation through the mouth. Next, inhale 50% of the breath into the Lower Dantian (expanding the abdomen), hold for three heartbeats, inhale remaining 50% into the Lower Dantian and hold for five heartbeats, relax and slowly exhale. Repeat and continue the pattern for thirty minutes a day (for three months), or until it becomes effortless.
2. Regulating Qi in Lower Dantian is used to stabilize the energetic balance of the Lower Dantian.
 - a. Inhale through the nose, filling the lower Dantian (expanding the abdomen), exhale through the mouth, and

then pause. Repeat and continue this breathing pattern for three times then proceed to b.

- b. Inhale through the nose, then perform three partial exhalations through the mouth, pause, then one complete inhalation through the nose. Next, exhale 50% of the breath out of the Lower Dantian (contracting the abdomen), hold for three heartbeats, exhale remaining 50% out of the Lower Dantian and hold for five heartbeats, relax and slowly inhale. Repeat and continue the pattern for thirty minutes a day (for three months), or until it becomes effortless.
3. The Mysterious Pass is the pause between the inhalation and the exhalation. The ancient Qigong Masters believed that in the pause was the realm of infinite space (Wuji), existing between the Earthly Heaven (the congenital form of energy) and the Later Heaven (the acquired form of energy) where time and space stands still.

For clinical practice, the Qigong doctors train in the method of accessing the Mysterious Pass in order to extend Qi through the entire body and to access the energy of the Wuji (Infinite Space). In the clinic, the training is divided into two stages (a and b).

- a. Begin this training by holding the breath from three to twelve counts (known as the "Small Count Breathing Regulation").
- b. Eventually increase to the "Big Count Breathing Regulation," which consists of 120 counts. This method enriches the Yuan Qi by breathing in more and exhaling less, and is sometimes used in Medical Qigong prescriptions to cure specific types of illness. When used with a strong intent, breath holding can constrict the blood vessels and raise the blood pressure; it is therefore sometimes prescribed for patients with hypotension. This Qigong method is,

however, contraindicated for patients or doctors with hypertension.

THE FOUR PROGRESSIVE STAGES OF RESPIRATION

There are four progressive phases of difficulties that patients may experience during the beginning stages of their Medical Qigong Respiratory training: The Wind Phase, The Gasp Phase, The Unbalanced Air Phase, and The Quiescent Phase.

1. During the Wind Phase, the breathing is audible and may prove distracting to a beginner. The goal of focused concentration is to allow the energy to become gathered and collected. If the goal of the breathing prescription is to focus on a Deficient internal organ or specific tissue area, for example, and the patient's concentration becomes diverted (shifting to the noise of their own breath), it may disrupt the patient's mind. This can result in the patients collected Qi being dispersed instead of gathered.
2. During the Gasp Phase, the breathing is no longer audible, but any stagnant air, or obstructed air in the throat may disrupt the mind's concentration. Focused concentration on the stagnant air or obstruction may cause a sense of physical obstruction and mental anxiety, resulting in Qi stagnation in the throat (known as Plum Pit Qi).
3. During the Unbalanced Air Phase, the breath remains silent and there is no sensation of obstructed air in the throat. The patient's breathing, however, may be uneven, or unbalanced. Focused concentration at this phase may cause strain in the patient's mental awareness. If the mind becomes overstrained (trying to balance the inhalations and exhalations) the result will be fatigue.
4. During the Quiescent Phase, patients are able to achieve a long, natural, even and deep respiration without sound or stagnation, resulting in a state of extreme quietness. Concentration on this phase will result in a restful peace of mind.

DURATION TIME FOR RESPIRATION THERAPY

Patients in relatively good health should practice for about five minutes a day in the first week, when seeking to regulate their body's internal energy. In the second week patients should increase to ten minutes a day, and in the third week, fifteen minutes a day. Thereafter, five more minutes each day should be added until the patients reach a minimum of twenty minutes and a maximum of forty minutes per day for optimal Qi development.

When treating patients (for general tonification) using multiple standing meditation postures, have them begin by counting up to sixteen breaths per each posture. As the patients progress, the respiratory rate during meditation begins to slow down naturally. Normally, within a few months of training, respiratory rate drops from an average of sixteen breaths per minute, to three or five breaths per minute. This naturally increases the time spent in each posture, extending each posture from one to five minutes in duration.

Qigong doctors, on the other hand, should practice a minimum of forty minutes of standing posture each day to recharge and increase the efficacy of their treatments.

EMOTIONAL EFFECTS ON BREATHING PATTERNS

Breathing patterns are directly related to both the patients' thoughts and emotions. Any shift in one will affect the other. Each of the five primary emotions is associated with a specific breathing pattern as follows.

1. An angry patient's exhalation will be much stronger than the inhalation.
2. A grieving or sad patient's inhalation will be much stronger than the exhalation.
3. A fearful or scared patient's breathing will be fast, held high in the Lungs, and shallow because of the Kidneys' inability to hold the Lung Qi down.
4. A happy patient's inhalation and exhalation will be moderate, and irregular, with quick bursts.

5. When worried or deep in thought, the patient's inhalation will be shallow and weak, sometimes held for long periods of time, followed by a long gulping burst of inhalation and exhalation. The patient may also experience spontaneous sighing for prolonged periods of time.
6. When a patient experiences fright or shock, the breath immediately stops as the Qi attacks the Heart.

RESPIRATORY DAO YIN CANCER PRESCRIPTIONS

Respiratory prescriptions such as the Deep Relaxed Breathing Method described below, are used in treating cancer, and require the patient to combine the use of two methods of exercise and treatments:

1. The Opening and Closing Methods of Qi regulation (see Chapter 41), and
2. The Deep Relaxed Breathing methods for purgation, rather than tonification purposes.

The purpose of these treatment methods is to purge Excess Qi from the body, remove Blood stasis, and disperse Qi stagnations.

THE DEEP RELAXED BREATHING METHOD

The function of this exercise is to purge the channels and collaterals and to promote the circulation of Qi. It is also used to harmonize the ascension of Yang and the descending of Yin. Calming the Yin and suppressing the Yang promotes the flow of Qi and Blood through the organs, and has the effect of eliminating Evil pathogenic factors, and supporting healthy energy.

The Deep Relaxed Breathing method requires the patient to inhale through the nose and exhale through the mouth. The main points to remember in this method are as follows:

1. The patients inhalation and exhalation should be gentle, thin, even and long. They should focus their mind on the Hibernation Breathing Method. This method requires inhaling and exhaling through every pore on the body's surface while lying supine. The patients should not focus on their lower abdomen or the expansion of the upper chest and

SECTION 3: DAO YIN TRAINING

Lung region. Instead, they should imagine inhaling through the pores into the Taiji Pole, and exhaling out from the Taiji Pole through the tissues and out the pores.

2. When breathing, the patients' whole body

should stay relaxed; the key part to relaxing the whole body is to relax the waist.

Through training in these respiratory methods, the patients' immune system is enhanced and their vital Qi is nourished.

CHAPTER 17

MENTAL DAO YIN TRAINING

INTRODUCTION

There are two divisions of the Mind (Yin and Yang), each consisting of three different levels. The Yin part belongs to the energy of the Earth and is a more body-oriented type of mind. The Yang part of the Mind belongs to the energy of Heaven and is a more consciousness-oriented type of mind. The three levels of the Mind are as follows.

1. The first and deepest level exists within the Jing and the Shen, and represents the Original (Yuan) and primordial form of the mind.
2. The second or middle level exists within the Seven Corporeal Souls (Po) and Three Ethereal Souls (Hun) and represent the moving and active aspects of the mind (e.g., body movements, reflexes, instincts, drives, and astral projection - when accompanied by the Yuan Shen).
3. The third and superficial level exists within the Will (Zhi) and Intention (Yi) and represents the mind's everyday function (i.e., cognitive thinking). The Zhi is considered the "thinking body," while the Yi is considered the "thinking mind" (for more information refer to the Five Yin Organ components of Shen in Chapter 13).

These different levels of energies create the body, as well as activate the mental and emotional transitional states of the Mind. All three levels of the Mind are interactive and interdependent (Figure 17.1).

Traditional Chinese Medicine believes that the Heart stores the Spirit (Shen). The Shen is further divided into Yuan Shen (the intuitive congenital spirit) and Zhi Shen (the analytical acquired spirit). The Shen is responsible for feeling and controlling the body's mental and emotional activities. The Zhi Shen is generally strong and can be stubborn and suspicious, therefore, it must be led

| Energetic Division (Qi) | Yin | Yang |
|--------------------------|------------------------------|------------------------------|
| Energy of the Mind | Earth | Heaven |
| First Level of the Mind | Essence (Jing) Kidneys | Spirit (Shen) Heart |
| Middle Level of the Mind | Corporeal Soul (Po) Lungs | Ethereal Soul (Hun) Liver |
| Third Level of the Mind | Will (Zhi) Kidneys | Intention (Yi) Spleen |

Figure 17.1. Mental and Emotional Transitional States of the Mind

by a master; the Yuan Shen must be that master, and must lead the Heart's Shen as one unit.

The brain is considered the house of the Yuan Shen, and the seat of mental function. It is believed that the senses and control of the body's physical movements are related to the brain. If the Heart has any functional disorder, the mental activities of the brain, and the emotional activities of the Heart also become disorganized. The Heart, which is the seat of all emotions, controls not only the Shen, but also the blood vessels, therefore Blood circulation is also influenced by the emotions.

The preservation of Jing depends on the cultivation of Qi, which in turn depends on the mental focus of the Shen. The mental focus of the Shen is to Qi as a mother is to her child. Mind concentration must combine with Qi; without the Shen

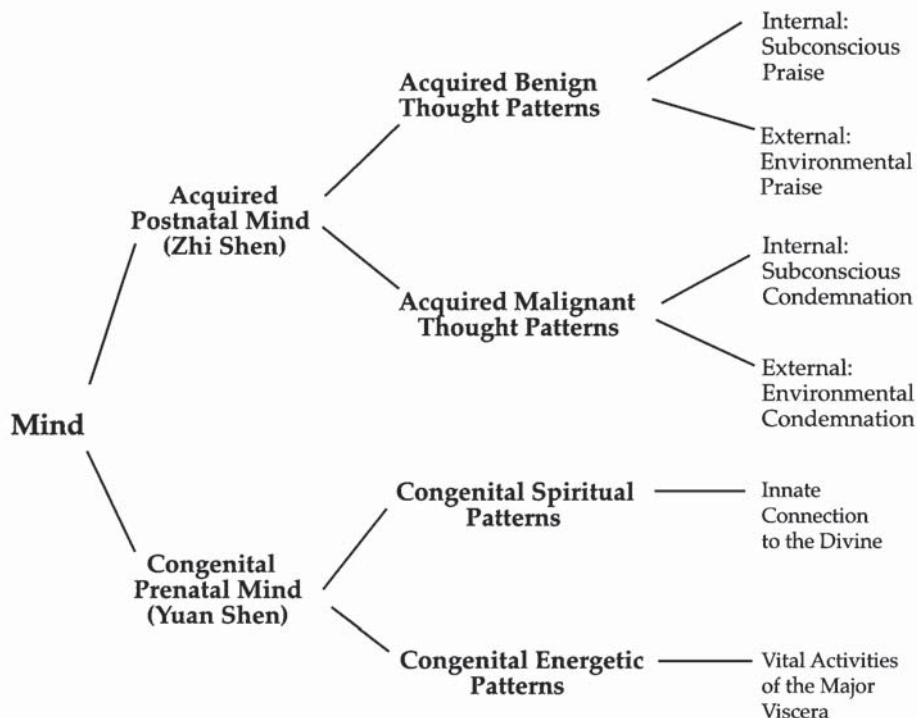


Figure 17.2. The Differentiation Between the Prenatal and Postnatal Patterns of the Mind

guiding it, the body consumes the energy. The concentration of the Shen and Yi (intention) causes Qi to consolidate, while any distraction to the Shen and Yi causes Qi to disperse.

This concept is considered similar to that of regulating the emission of light, because Qi is emitted similar to the wave patterns of rippling water, and Shen is emitted similar to the wave patterns of light. When the Mind begins to focus concentration on the projection of Qi, both Qi and Shen unite, enabling the Qigong doctor to regulate the emitted Qi, changing its form from an expanded energy field to a finely honed beam.

THE PRENATAL AND POSTNATAL MIND

In Traditional Chinese Medicine, it is believed that the cerebral activity of the mind falls into two distinct categories: the Prenatal (Yuan Shen) Mind, and the Postnatal (Zhi Shen) Mind.

1. The Prenatal Mind (Yuan Shen) is inherited from the Jing of both parents and dominates the vital activities of the major viscera, as well as the function of the body's entire energetic organism and spiritual matrix.
2. The Postnatal Mind (Zhi Shen) is developed through interaction with people and the en-

vironment after birth. It dominates thought and interaction, and engages in unlimited mental activity.

The Yuan Shen and Zhi Shen are interactive and interdependent. If the Zhi Shen is active and chattering (sometimes called the Monkey Mind), it is difficult for the Yuan Shen to convey its perceived information. Regulating the Mind is therefore needed to harmonize the analytical and intuitive aspects of the Mind.

BENIGN AND MALIGNANT THOUGHT PATTERNS

Mental activity and thought processes can also be categorized into two clinical syndromes: benign and malignant thought activity (Figure 17.2).

BENIGN EMOTION AND THOUGHT ACTIVITY

This is a gentle or favorable belief structure of the subconscious mind, resulting in relaxed, pleasant thoughts. This thought pattern will both improve and regulate the excitation and inhibitory processes of the cerebral cortex. These positive thoughts and beliefs help to restore strength to the Yin and Yang organs, and thus promote health. Benign emotional thought activity can be further divided into internal and external influences:

1. Internal benign thought activities stem from the inner Hun's influences over the subconscious mind. These positive thought patterns tend to enhance self-esteem, by complementing and encouraging our thinking and actions.
2. External benign thought activities consist of praise and encouragement received from others (parents, friends, co-workers, etc.), which have been accepted and believed. These positive thought patterns promote confidence and self-esteem.

MALIGNANT EMOTION AND THOUGHT ACTIVITY

This is a harmful belief structure causing excited, nervous, stressful, and unpleasant thought patterns that interfere with the performance of the cerebral cortex, resulting in internal organ dysfunction and disease. Malignant emotional thought activity can be further divided into inter-

nal and external influences.

1. Internal malignant thought activities are the thoughts stemming from the subconscious mind, which tend to destroy self-esteem, cause obsessions, and discourage productive thoughts and actions. This thought pattern extends from the influences of the Po.
2. External malignant thought activities are internalized negative cynical beliefs and criticisms that originated from the surrounding environment (work, parents, teachers, friends, mate, etc.). External malignant thought activities cause thought distortions that destroy our self-esteem and discourage us.

THE IMPORTANCE OF MIND CONCENTRATION

An essential requirement for training the Qi is the training of mind concentration. If the concentration is forced, the Qi from the Lower Dantian rises up to the head causing the Stomach to become nauseated. If the Qi continues to ascend to the head, the result will be dizziness, headaches, and Qi deviations.

Thoughts and mental activities are reflexes of the brain and cerebral cortex. A Mind (whole body consciousness and awareness) agitated or depressed over a long period of time causes a long-term disorder to the whole nervous system, and leaves the body vulnerable to various kinds of chronic diseases. Long-term anger, for example, leads to the contraction of the blood vessels, sclerosis of the arterioles, gastric ulcers, and hypertension. Long-term emotional disturbances disrupt the endocrine system, and lead to a weakened immune system.

Psycho-neuro immunological research confirms that the Mind (whole body consciousness and awareness) can both cause and cure diseases. Healing visualizations sometimes act as a catalyst, increasing the rate of chemical reaction within the tissues. Improper concentration, however, can transform good Qi into Toxic Qi, and can lead to chemical imbalances that perpetuate the diseased condition. This is especially true when guiding and emitting energy.

According to medical statistics in China, with certain types of cancer, patients whose worry and

anxiety were the main cause of their disease made up about 52% of the patients. These patients had been emotionally upset for half a year before becoming sick. The focus of the patients' mental concentration was directed on detrimental thoughts. It is a fact that chronic diseases are closely related to the patients' thoughts, emotions, and mood swings. To treat chronic diseases, it is necessary for the Qigong doctor to first relieve the patients' depression, irritability, and resentment and then place the patients, when possible, in a quiet comfortable environment.

It is important for the patients to relax their Mind (i.e., mind and body). Relaxation can be achieved through tissue manipulation (massage), or by inducing meditations, or trance states. To relax the Mind the Heart must be regulated. To regulate the Heart means to adjust the agitated or depressed Mind and place it into tranquility. One of my teachers in China, Qigong Master Zheng Zhan Ding would often say, "When the spirit, like a lake, is undisturbed, it mirrors the Heavens perfectly." Meaning that, the clarity of the Mind emerges gradually (or slowly) when entering into stillness, much like mud slowly settling in water. This allows ones true inner nature to be revealed.

According to research published by Dr. Karl Lashley, specific memory is not located in any one place in the brain. He found that destroying a portion of the brain does not destroy the memory assigned to that specific area, and also that memory could not be located in specific brain cells. His observation is that memory is distributed all over the brain as an energy field. Other researchers have made similar observations that support the conclusion that the human brain functions as a hologram, collecting and reading information from a holographic universe.

REGULATING THE MIND

Mental Dao Yin training involves regulating the Mind. This requires the Qigong doctor to diminish the mental activities (or judgements) of the Zhi Shen to prevent interference with the intuitive understanding of the Yuan Shen. The diminished mental activity allows for true relaxation, peace, and inner tranquility.

If the Zhi Shen is allowed to become unbridled through excessive internal chatter, it can become injured by the Excess accumulation of energy attributed to the Seven Internal Emotions: anger, worry, joy, fear, fright, sorrow, and grief; as well as the Four Desires that become pathogenic when in Excess: sex, money, fame, and power. These Seven Internal Emotions and Four Desires engage the mind, robbing the body of its life-force energy by depleting the Yin and Yang organs, disrupting their balance, and causing obstruction in Qi and Blood circulation that results in disease.

All thoughts carry within them emotional reactions, these in turn have a significant physiological as well as psychological effect on an individual's health. The degree of intensity as well as the frequency of returning thoughts determines the extent of the internal transitions experienced in the individual's body.

To illustrate this difficulty, when I began my initial Qigong training, my instructor informed me that the internal training would keep me warm in the winter and cool in the summer. Excited about the possibility of possessing my own internal air conditioner, I practiced diligently.

After three years of difficult training I had not yet developed this ability. I slowly began to lose trust in my instructor, and approached him to inquire about the promised skill. He informed me that it was the "imagination" that changes our thoughts and belief structures, enabling the body's tissues to feel what the mind directs. Stating that, "The Imagination leads the mind, the mind leads the Qi." My teacher further stated, "Whenever training in the summer when the heat is unbearable, focus your mind on the coolness of the sweat and imagine the air around your body as a cloud of cold air. In the winter time, when the cold is severe, focus your mind on the heat that your body is producing and imagine the air around yourself as a circle of hot fire." After applying these principles to my training, I experienced both the warmth and cool sensations that I was trying to achieve, and regained trust in my teacher.

Thoughts and emotions create electromagnetic waves in the brain. Your breath can also create or control these waves and cause your mind to take

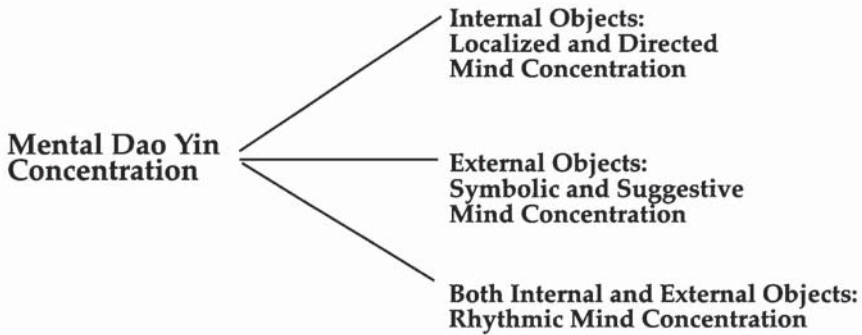


Figure 17.3. The Three Categories of Mental Concentration

on the thought wave patterns of specific emotions. When the mind is tranquilized after certain Medical Qigong exercises, all disturbances stop, there is a quiet and comfortable feeling sensation (produced by the deep inhibitory state of the cerebral cortex) that facilitates the expansion of consciousness and awareness throughout one's entire being. This state of being is referred to as the Mind.

THE THREE CATEGORIES OF MENTAL CONCENTRATION

Mental Dao Yin training can be summarized by the following three foundational modalities: concentrating on internal objects, concentrating on external objects, and concentrating on both internal and external objects (Figure 17.3).

These three modalities of mental concentration encompass regulation of both the benign and malignant emotional thought activities which influence our everyday lives. People focus their mental concentration everyday on either benign or malignant internal objects (inner thoughts and feelings), external objects (outer thoughts and feelings), or engage in both internal and external thoughts and feelings through conversation.

CONCENTRATING ON INTERNAL OBJECTS

In China, the method of concentrating on internal objects is called "localized" and "di-

rected" mind concentration. In this type of training, the mind is absorbed in concentrating on a specific area of the body. Patients, for example, are directed to focus their eyes downward along the nose in the direction of their navel, while simultaneously using inner-vision to concentrate on their Lower Dantian. Patients can also focus their concentration on other external or internal areas of the body such as:

1. The palms or feet to lead Excess Qi away from the head or torso.
2. A specific channel point (called "energetic point therapy") or pathway, to direct Qi into or away from specific areas of the patient's body, or
3. A Yin or Yang organ to direct Qi into or away from specific internal organs.

The ancient Qigong Master Li Shizhen once said, "When the mind is concentrated upon the inner channels, the practitioner is able to look within his own self." Qigong doctors and patients who are energy sensitive can feel the channels along which their own vital energy flows. This sensitivity is experienced in the more advanced stages of tranquility.

CONCENTRATING ON EXTERNAL OBJECTS

In China, the method of concentrating on ex-

ternal objects is called "symbolic" and "suggestive" mind concentration, and is focused through vivid imagery. In this type of training the patient's mind is absorbed in concentration on some form of object outside of the body. As the mind enters a state of tranquility, it focuses through vivid imagery, or energizes through sound vibrations. Some excellent examples of external objects are: music, the sound of rain or water flowing, a calm ocean, the sky, clouds, light, sound vibrations, mantras, a golden or white glowing ball, specific colors, trees, etc. In this type of concentration, the patient's internal vibration connects with and matches the external form of some object in nature or some specific symbol (such as a lit candle).

When focusing on external objects, it is important for patients with high blood pressure to choose low lying objects, such as a meadow, quiet stream, flower, etc. Patients with low blood pressure should choose objects that are eye level, such as a small pine tree, to balance the energy of the Heart.

When practicing this particular method of mental concentration it is important to focus on external objects that can be physically observed without straining. This way if distracting thoughts interfere with the concentration, the patients can return to the real image, or sound, to reestablish their concentration. The focus should never be forced or too intense. Dr. Xu, of the Xi Yuan Hospital in China, once stated, "In the state of emptiness you will see an image through your imagination. This image will arouse your emotions. These emotions help you to form a more colorful image. From these colorful images you will obtain a deeper state of emptiness. This is the state of Mind sought after in order to obtain emptiness and maintain tranquility." In this particular case the patient's mind is like still water, free from expectations or desires. In quietness you become the observer of images, allowing what will unveil itself to occur naturally.

CONCENTRATING ON BOTH INTERNAL AND EXTERNAL OBJECTS

These methods employ "rhythmic Mind concentration" and are the primary methods used in

Medical Qigong therapy. They are simple, easy, safe, and effective. In this type of mental training, the patient's body responds to their thoughts. Patients focus their attention on the breath as it flows in and out of the body, listening to the sounds of their breathing and sensing the expanding and contracting movements of their abdomen. During this type of mental concentration the patients are sometimes given a mantra, such as thinking the word "quiet" during the inhalation and "relax" during the exhalation, or they are instructed to silently count numbers. Sometimes, the patients are also directed to imagine the feeling of quietness, like a mist, flow from their feet into their head (absorbing quiescent Earthly Qi), or from their head down into their feet (absorbing quiescent Heavenly Qi).

When first teaching patients the methods of mind concentration, keep the images simple. When the patients have recovered from their illness, they can begin to concentrate on either an internal or external object to further strengthen their health.

ESSENTIALS OF TRAINING MIND CONCENTRATION

These three mental Dao Yin techniques can be utilized to their full potential once the Qigong doctor understands the essentials of training the mind, the three stages of mental tranquility, and the skill of regulating the mind.

Mental activities should be coordinated naturally with respiration and posture. In Dynamic Qigong Dao Yin exercises, for example, mental activities must be adapted to the posture and the lifting, opening, and closing manipulations of the hands. When using an active (Yang) posture (if the goal is to regulate the patients' Qi), the inner concentration should be motionless (Yin). The ultimate goal is to combine both physical and mental activities that promote harmony in the body's energetic fields. The Qigong doctor should monitor their patients' mental concentration, making sure that they comprehend the following three concepts: Relaxing the Mind, Being Self-Confident, and Being Mentally and Emotionally Stable.

1. The purpose of relaxing the mind is to allow all mental activities to be carried out (without straining) in a composed state of mind. The mind should be kept clear and all distracting thoughts expelled gently. During concentration, the mental focus should never be forced. Mental concentration can be either strong (active) or mild (motionless).
2. Self-Confidence is a prerequisite, for without it, the training of mind concentration cannot happen. No matter what kind of mental activity the patients train in, they should be confident that they can reach their goal. This establishes a strong faith, which is the root of all mental Qigong projection abilities. Patients should also be realistic about not expecting quick results. Although miracles do happen, healing often takes time. The dynamic or active postures and exercises train the body's Qi, while quiescent or motionless exercises sustain and nourish the patients' Qi.
3. The purpose of being mentally and emotionally stable is to assist patients in not becoming overjoyed or frightened if something unexpected happens, or is perceived, during the Qigong exercise. It is important that patients take advantage of this time to keep their mind concentrated and the Qi consolidated. If patients feel weary, remind them that sleep and food can reinforce their mind and Qi.

CONCENTRATIVE MEDITATION AND INSIGHT MEDITATION

When Medical Qigong practitioners begin their meditative practices, they are generally encouraged to keep their mind focused and under control, this is known as "concentrative meditation." Concentrated power is manifested through silence; when the mind is noisy (distracted by physical sensations and chatty), the internal power becomes diffused. When Qigong doctors reach the place of silence in their Mind, they can connect with the divine power, a place of true power, and a place where "all is one." Through concentrated intention, Qigong doctors can bring all of their energies to bear on one point of focused power or force. At the same time, they contact and connect

with the divine in silence (the hookup), and become one with the divine healing power.

This transition and conscious union with the divine occurs only when the Qigong doctors turn from the chaotic external world of sensory input (sight, hearing, smelling, etc.), to the quiescent state of silence. This divine energy is then manifested as power, substance and true intelligence, flowing through the Qigong doctors for healing.

Contact with the divine is only obtained in the deepest part of silence. Within oneself, and within this silence abides a state, or dimension, where the true "Gate of Heaven" can be opened and enlightenment obtained. Ideas conceived in this divine state of consciousness come into expression and can manifest as form. All Jing, Qi, and Shen can be transformed and transmuted into form, through this change in consciousness. When the doctor's Intention (Yi) and Will (Zhi) are aligned with the Dao (or divine will) all things are possible. The doctor is in direct contact with the universal Mind, and can manifest in physical form, that which is needed through faith. The divine energy resides within the body's Eternal Soul as power, substance, and intelligence and is brought into form and expression through consciousness. The degree to which the doctor can tap into and utilize the consciousness imbedded in the infinite Mind of the divine, is determined by the concept, or belief, that is held in the doctor's as well as the patient's conscious and subconscious mind.

In the silent state of quiescence, when the Qigong doctor sees a mental pattern or mold, a template is created into which will flow the substance (Qi) needed to bring it into being. The pattern will manifest into the form intended by the doctor's consciousness. Through the power or process of faith and thought, the doctor (or patient) can transmute and evolve the body or outer conditions and surroundings, by recognizing the divine consciousness within themselves.

As the practitioners advance in ability, they are encouraged to focus their attention indiscriminately on all sensual stimuli they receive, this is known as "insight meditation." In practicing insight meditation, practitioners are encouraged to

reevaluate their experiences and world views according to the cause and effect of their disease(s). Patients are also taught to use this type of insight to observe their physical and mental processes. This self-observer is used as a vehicle through which to observe, scrutinize, and carefully examine the fundamental energy transformations within the body for spiritual growth.

THE THREE STAGES OF MENTAL TRANQUILITY

Before the mind surrenders to a state of tranquility, it must first transition through three stages. The Qigong doctor must experience all three of these stages in his or her effort to become effective when treating patients. In China, Qigong masters have a saying, "When you root the Mind, the Heart will open up to ten thousand voices." This means that when the Mind is removed from all distractions and excess chatter, the Yuan Shen is free to receive intuitive perceptions. This state of "tranquility" or "stillness" also dissolves time perception, allowing time to disperse into nothingness (Wuji). The three stages of mental tranquility are described as follows:

STAGE 1

In the first stage, the doctor's four extremities and Lower Dantian may experience heat and tingling as the mind slowly eliminates distracting thoughts and begins to withdraw from the external world. The doctor's mental focus and concentration, however, is not consistent. While emitting Qi, distracting thoughts still emerge, and the doctor must patiently wait for the chattering mind to subside.

In this stage of training, especially in male Qigong doctors, the cognitive, analytical thinking and speaking may sometimes become sporadically impeded. This is due to the thin energetic field within the corpus callosum that separates the right (intuitive) from the left (analytical) hemispheres of the brain. This makes it more difficult for men to access both hemispheres simultaneously. Men should therefore train to rely more on their intuitive perceptions instead of analyzing (they must feel the energy, and not think it).

This however, is not a problem in female

Qigong doctors, as the energetic field which separates the corpus callosum is much wider and already active. This allows female Qigong doctors to easily access both sides of their brain simultaneously, enabling them to draw upon the perceptive, intuitive as well as cognitive, analytical thinking and speaking hemispheres of their brain.

STAGE 2

In the second stage, there is an increase in heat to all four of the doctor's extremities from the Lower Dantian. Through intention, the connection to the Lower Dantian is strengthened and the body's Qi feels like a rushing wind flowing throughout the doctor's torso.

While diagnosing and treating, the doctor experiences one or several of the patient's "eight manifestations of Qi" (also called the Eight Energetic Touches). These manifestations consists of the following physical and sensory phenomena of energy: shaking, rippling, heat, coldness, sinking, floating, itching, and heaviness. As the doctor focuses on extending energy, he or she will be able to remove internal distracting thoughts, but will still hear the distracting sounds from the external world.

STAGE 3

In the third stage, all of the doctor's sensory input (seeing, hearing, tasting, touching, smelling, and perceiving) is sealed from outside distractions. The doctor's Yuan Shen and Zhi Shen are now relaxed and in a state of mental tranquility. The Qigong doctor can now approach the patient free of chattering thoughts, judgments and all outside distractions. This enables the doctor to intuitively perceive and sense the patient's energetic traumas, stagnations, deviations, and energetic clusters.

THE THREE PROCESSES OF THE MIND

The mind can be divided into three separate but interdependent processes, which are responsible for our everyday actions, responses and health (Figure 17.4). Thoughts, ideas, and feelings are constantly being implanted, influencing and affecting the spiritual, emotional, mental, energetic, and physical process of healing. The heal-

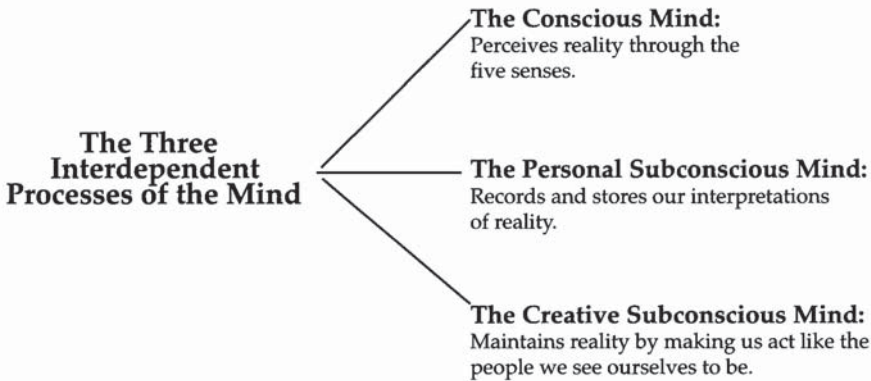


Figure 17.4. The three interdependent processes of the Mind, which are responsible for our everyday actions.

ing process includes reprogramming and regulating the conscious, personal subconscious and creative subconscious mind.

1. The Conscious Mind perceives reality through the five ordinary senses. It evaluates reality by investigating and interpreting the data through the filter of the past experiences. The conscious mind makes decisions based on personal goals, and manifests conscious thinking patterns. It is considered to be the Postnatal Mind (related to the Zhi Shen).
2. The Personal Subconscious Mind records and stores the conscious mind's interpretations of reality. It consists of the personal, perceptual data that were received through our five senses. The personal subconscious mind shares responsibility for how we think, what we say and imagine about ourselves and our emotional and behavioral reactions to those experiences. It is also responsible for the automatic function of the living mechanism (i.e., heartbeat, breathing, digestion, etc.) through its energetic connection to the autonomic nervous system. It is considered to be influenced by the spiritual aspects of the Wu Jing Shen (especially the Hun and Po).
3. The Creative Subconscious Mind maintains

our reality by making us act like the people we see ourselves to be. It solves problems and provides the drive and energy to succeed or fail, heal or become sick. It is the center core energy of our innate spirit or soul consciousness. It is considered to be influenced by the spiritual aspects of the Yuan Shen.

CREATING THE BRIDGE OF LIGHT

The Bridge of Light is an energetically patterned wave frequency which consists of three main components of the body's energetic field. Its energetic connection to the body's tissues functionally envelops the conscious, personal subconscious and creative subconscious mind, and is considered to be the bridge between the three processes of the mind. It consists of three separate but intertwining threads: the thread of life, the thread of consciousness, and the thread of creativity.

1. The thread of life comes directly from the Eternal Soul and is rooted in the Heart during conception. It is connected to all feelings that stem from the divine higher energy field and is considered the "seat of life."
2. The thread of consciousness also comes directly from the Eternal Soul and is rooted in the pineal gland within the brain. It embod-

Personal Subconscious Mind:

Records and stores our interpretations of reality (Related to the Zhi Shen).

Creative Subconscious Mind:

Maintains reality by making us act like the people we see ourselves to be (Related to the Wu Jing Shen).

Conscious Mind:

Perceives reality through the five senses (Related to the Yuan Shen).

Thread of Consciousness:

Rooted in the brain (pineal gland)

Thread of Life:

Rooted in the Heart

Thread of Creativity:

Rooted in the throat

Bridge of Light

Figure 17.5. The Bridge of Light

ies portions of the energies of consciousness and is considered to be the “seat of consciousness.”

3. The thread of creativity is rooted in the throat and is unique in that it is created and specifically constructed by each individual. It is also an extension, or synthesis, of the thread of life and thread of consciousness.

The thread of creativity is in itself made up of three main components. These three components, or additional threads, intertwine as one unified thread of creativity and are explained as follows.

- a. The first portion of this thread extends from the physical Heart to the Spleen, and is connected from the body to the first external field of Wei Qi.
- b. The second portion of this thread extends from the solar plexus to the Heart and eventually extends and connects from the body to the second external field of Wei Qi.
- c. The third portion of this thread extends from the Yintang (Third Eye) through

the brain, ascending through the Baihui region and beyond. This energy field is connected from the body to the third external field of Wei Qi.

After all three threads of creativity have been activated, energized, and developed, the next goal is to align and integrate the Qi of the thread of life and the thread of consciousness, with the frequencies of the thread of creativity.

Because the thread of life is connected to the Eternal Soul, the integration of the three threads allows an individual the direct connection to his or her core self (Figure 17.5). This enables the individual the ability to consciously access his or her true inner voice (the voice of his or her soul) and receive information and guidance from the divine. The goal in accessing the Bridge of Light is to unite these three energetic threads into one powerful and functional energy field.

When all three major threads (which compose the Bridge of Light) are connected as one harmonious cord of light (extending upward through the Taiji Pole), a spiritual gateway is opened that enables access to the Pure Heavenly Sound (also

known as Hearing the Sounds of the Universe) (see the Six Transportations of Shen in Chapter 13).

REPROGRAMMING THE MIND TO HEAL

The mind holds specific energetic patterns which maintain a patient's physical, mental, emotional, and spiritual belief structures. These patterns are maintained by the dictates of the personal subconscious mind and can only be changed when the creative subconscious mind is engaged.

To change specific destructive patterns, the personal subconscious mind must be reprogrammed. There are three things that are needed in order to reprogram the personal subconscious mind: imagination, visualization, and positive affirmation. Imagination combines with vivid pictures, sounds, sensations, etc., and creates a new reality on a creative subconscious level. It is the awakening to this new reality that reconnects the individual to the creative subconscious mind.

If patients do not use imagery and affirmations to change their present personal subconscious representation of reality, the patient's personal subconscious mind will automatically seek to correct any newly made change. The personal subconscious mind views any new deviation from the normal energetic pattern as a mistake, and will automatically resist, or sabotage, any change of pattern, returning the patient back to his or her original state of mind and body sickness.

It is a simple fact that "we bring about what we think about," and act in accordance with the truth that we have come to believe. If we act out of a particular new state of mind and feeling over a sufficient time period, it will become a permanent reality of the self. In using the mind to make transitions, it is important to note that words, images, and sensations have tremendous power, and the spirit behind the intent is the key to any permanent transformation.

Because patients trust their doctor, it is the doctor's responsibility to direct the patients into a healing mental state for the purpose of restoring health. The doctor must never be guilty of "clinical hexing." Clinical hexing occurs when a patient (who completely trusts the doctor) is told by that doctor, that there is no hope. The patients,

believing the doctor, may give up their desire to change and heal. Thus, through accepting the inevitability of death, they suppress their desire to live. Qigong doctors are therefore taught to always encourage their patients on their recovery, and to never destroy their hope.

Through positive affirmation and reinforcement, it is possible for the patients to turn around the progression of their disease. Scientific studies in China have proven, for example, that through imagination, visualization (which include using all of the five senses) and positive affirmation, the rate of phagocytosis (the ability of the immune cells to engulf and destroy invading germ cells) greatly increases and enhances the body's immune function.

USING THE IMAGINATION

The Yi (which consists of the imagination and intention) leads the Shen (composed of the thought, emotion and spirit) which in turn leads the Qi (the body's life-force energy). The power of the imagination has a strong influence on health, and can be used to help cure diseases, or to further complicate the condition. If, for example, patients imagine that their immune cells are effectively destroying the cancer cells, Western medical treatments such as chemotherapy or radiation can become more effective. Research from China reveals that patients with a positive belief structure produce certain physical transformations, which manifest in the increased production and release of hormones and immune cells. The imagination is the inner form of all things, the primal inspiration from which reality later manifests. In a sense, patients bring about what they think about. While treating disease, Qigong doctors encourage their patients to imagine healing energy from the divine being directed into the diseased area. Once the treatment is finished, the patients are instructed to imagine that their disease has become completely healed.

During the state of relaxed meditation, the foundational aspect of the patients' disease, which is normally hidden from consciousness, reveals itself in the form of images and impressions. After a Medical Qigong treatment, or meditation, the patients

may describe to the doctor any unusual thoughts, images, or feelings that they may have experienced while in the deep state of relaxation. The doctor then helps the patients find the origin of the image (a past incident, unhealthy belief structure, or trauma, etc.) through the doctor's ability to trace the images and emotions associated with it to the patients' internal organ or organ systems involved in the creation of the illness. Once the connection is made to the patients' disease, and the Medical Qigong homework is prescribed.

Medical Qigong prescriptions initiate energy movement. This energetic movement brings about the release of trapped emotion and energetic feelings. As the emotions unravel, a new level of awareness surfaces that allows the patients to become cognizant of certain mental functions that were previously unconscious. This awareness in turn allows patients to access their creative subconscious Mind to change the conditioned programming of their Zhi Shen (Figure 17.6).

Through creative imagination, the patients' spirit is expressed and the patients' body is spiritualized. The imagination is an energetic world founded on the interrelation of various levels of spiritual, imaginative and physical realities. These energetic dimensions lie between what the Chinese call the "realm of the unfathomable hidden mystery" and the "world of animated physical forms." The imagination is an energetic and spiritual world that exists between the reality within oneself, and the reality outside of oneself. This energetic and spiritual world seems imaginary, but in fact it is very real, in that the patients live in it, and through it create a new belief system and self.

TWELVE STAGES TO TRANSCEND AND TRANSFORM

During the Ming Dynasty there began to surface twelve specific poems accompanied with twelve pictures, describing the twelve stages to enlightenment through contemplation. In this series there are ten pictures which describe the first ten stages of mental, emotional, and spiritual transcendence, and two additional pictures which describe the last two stages of mental, emotional,

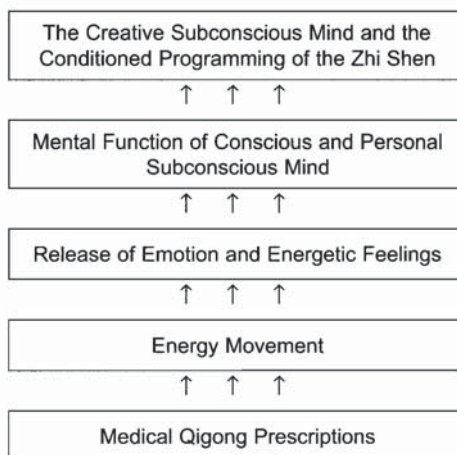


Figure 17.6. Five stages of transition and energy awareness allow patients to access their creative subconscious energy in order to reprogram their initial belief structures.

and spiritual transformation. These pictures and poems use the image of the ox (water buffalo) to describe man's animal nature, which in the first stage of spiritual training is identical to man's spiritual nature. The image of a young man is used to depict human intention and will. The interaction of the ox and young man reflects the idea that by coming to terms with our own animal nature, we can move toward transformation and arrive at a new way of being.

The images of the ox changing from dark, Turbid Yin, to bright, white Yang, represent the field of consciousness transforming through the controlled deliberate intention of one's Zhi (Will). Such metaphors as capturing and controlling the ox represent an explanation of the difficulties and dangers of transforming one's self, as well as the inner changes of alchemical purification and the reconciliation with one's darker side. These pictures suggest the combination of both the sacred and the natural within Man.

These stages of controlling the mind are described as follows.

1. In the wild, the first stage of training is divided into three separate phases:

- a. The Searching for the Ox phase depicts the state in which the young man is unaware of his own true nature. Although he is not sure what he is seeking, he has begun searching for something he is desperately missing within his life. He is in a state of omnidirectional searching, without an instinctive direction.
- b. The Finding the Tracks phase depicts the young man undergoing the first traces of mental, emotional and spiritual transformation. Realizing that other people have walked along this path, the young man begins to rediscover his own spiritual instincts. He is in the beginning phase of achieving focus and direction.
- c. The First Glimpse of the Ox phase depicts the young man experiencing his first "awakening." He has the first glimpse of the true union of nature and spirit in the form of a spiritual vision. The animal nature, however, is still uncontrollable and in the wild state (due to its connection to the painful memories of the past). The young man must chase after and entice the ox, which displays its horns, bellows aloud, runs away, and is overshadowed by a dark cloud (anger, despair, grief and fear). It tramples the wheat seedlings (beginning moments of spiritual insight) wherever it goes. In this phase the ox is unruly, Yin, and pure black in color (Figure 17.7).

2. The Initial Training Begins with this next stage. The ox is controlled by a rope through its nose, and runs swiftly under the young man's whip. The young man struggles hard to control the ox's willful temper. He begins talking and listening to the ox, matching its consciousness with his own. At this stage the ox is still Yin, and pure black (Figure 17.8).

3. The Ox Comes Under Control through con-



Figure 17.7. The Ox is in the Wild



Figure 17.8. The Initial Training Begins

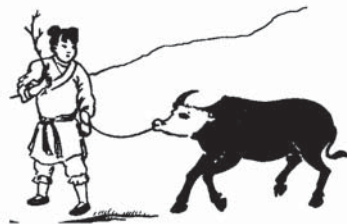


Figure 17.9. The Ox Comes Under Control

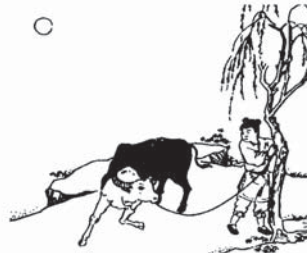


Figure 17.10. A Time of Transition

stant training. The ox stops its dashing about, and begins to follow the young man. In spite of his fatigue, the young man tends the ox all day long, not daring to loosen his control of the whip or his grip on the rope. Gaining control of the ox requires the young man to also become more vulnerable and honest, using less force to control the situation. In this stage only the ox's head, which is under control, is Yang and white, the rest of his body is Yin and black (Figure 17.9).

4. During the Time of Transition, the young man feeds and takes care of the ox with respect. He also does not abuse it. At this stage, the natural strength of the ox harmonizes with the will of the young man. A long time has passed and the restless temper of the ox gradually has turned gentle. However, still not trusting the ox, the young man maintains control of the rope. The ox is one third Yang and white and two thirds Yin and black (Figure 17.10).
5. The Ox Is Now Tamed and moves in harmony with nature. It follows the young man, who no longer uses a rope to lead the ox, but still maintains control of the whip. The ox is half Yang-white and half Yin-black (Figure 17.11).
6. The Ox Is Freed of Worldly Hindrance. The ox no longer needs the whip for control. The young man can begin to experience and enjoy the inherent rhythm of life, because he now has the ox's undivided attention. The ox is three quarters Yang-white and one quarter Yin-black (Figure 17.12).
7. The Ox Is Under Complete Control. After a long stage of struggling against its instincts, the ox is now tamed and free from worldly distractions. It drinks when it is thirsty and eats when it is hungry. The young man can now enter into deep sleep. If he so desires, he can sit atop the ox and play his flute, because the ox knows where its going and the young man does not have to direct it. The ox is now completely Yang-white (Figure 17.13).
8. The Young Man and the Ox Unite With Heaven. The white ox wanders among the heavenly clouds. The young man is free from

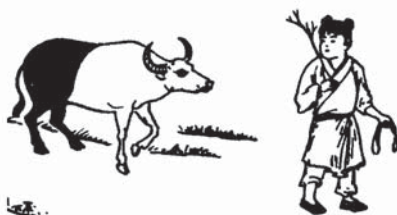


Figure 17.11. The Ox Is Now Tamed



Figure 17.12. The Ox Is Freed of Worldly Hindrance



Figure 17.13. The Ox Is Under Complete Control



Figure 17.14. The Young Man and the Ox Unite With Heaven

worldly concerns, and so is the ox. Penetrated by moonlight, the Heavenly clouds grow whiter and drift away (Figure 17.14).

9. The Ox Transcends and A Single Light Remains. The clouds drift away and the ox vanishes. The young man finally enjoys his leisure time, singing under the moon (Figure 17.15).
10. Both the Ox and Young man Transcend and Return to the state of Wuji. As the moon continues to illuminate the vast void, both the young man and the ox vanish into Wuji and are nowhere to be found. Everything is formless, quiet, and pure. Existence is nonexistence and vice versa (Figure 17.16).
11. The Young Man and Ox Transform and Return to the Source. There is a difference between transcendence and transformation. Transcendence is a temporary or periodic experience of unity within the divine, the heavens and the earthly environment. It is a state, or condition of consciousness. Whereas transcendence implies a unifying experience that informs one of a new way of being, transformation is a process and a means to arrive at a new way of being. Mature transformation leads to an all-inclusive way of being that embraces the physical, mental, emotional, energetic, and spiritual existence of everything. In this stage man returns back to the original source of prenatal understanding, and is able to harmonize with Heaven and Earth (Figure 17.17).
12. The Young Man and Ox Transform and Live in the World. This stage depicts what happens after the transformation experience, and the reentry through nature into the everyday world. In this stage, man reenters the world as a transformed person with a new connection to his center core. He is able to become a guiding light to others. When needed, he can instantly return to a deeper state of enlightenment for additional instruction and personal guidance. Living in the world he can be in the seductions and temptations of the world, without being in any way affected by them (Figure 17.18).



Figure 17.15. The Ox Transcends and A Single Light Remains

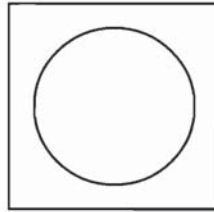


Figure 17.16. Both the Ox and Young Man Transcend and Return to the State of Wuji



Figure 17.17. The Young Man and Ox Transform and Return to the Source



Figure 17.18. Transformation and Living in the World

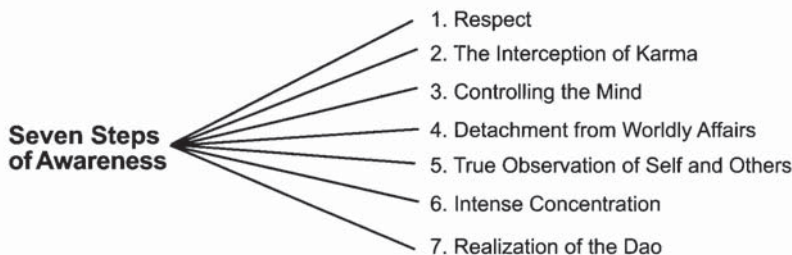


Figure 17.19. The Seven Steps Needed to Transform the Mind

SUMMARY

During mental, emotional and spiritual transformations, individuals undergo stages of physical and psychological purification, as they begin to experience the active, conscious introspection into their mind, body and soul. These individuals are able to eventually identify and connect their own personal will to that of the divine, and begin to lose their attachment to the ego, developing a new and more expansive identity. These individuals will also begin to see themselves as truly spiritual beings that are merely housed in fragile, physical frameworks, which are subject to all the transformations that their spirit must transcend. Generally, when using Medical Qigong as a vehicle for transformation, individuals will evolve through seven steps to awaken the spirit and reach a stage of enlightenment: Respect, The Interception of Karma, Controlling the Mind, Detachment from Worldly Affairs, True Observation of Self and Others, Intense Concentration and Realization of the Dao (Figure 17.19).

1. The first stage, Respect, encompasses the self, others and the divine. Through the cultivation of respect a stronger faith develops.
2. During the second stage, The Interception of Karma, individuals begin to accept account-

ability for all their actions, deeds, and thoughts. At this stage individuals receive instant karma for all their actions.

3. During the third stage, Controlling the Mind, individuals begin to discipline their conscious actions (Taming the Ox).
4. The fourth stage begins the process of Detachment from Worldly Affairs. At this stage individuals begin to develop and maintain a spiritual priority.
5. The fifth stage of True Observation of Self and Others, enables individuals to perceive themselves and others clearly. At this stage they begin perceiving the universe and environment from a deeper, more spiritually evolved understanding.
6. The sixth stage involves the development of Intense Concentration. At this stage individuals transform thought, through faith, into manifestation. They can now initiate into reality what they focus their intention on.
7. In the final stage to transformation, Realizing the Dao, individuals become aware of their relationship with the divine, not only believing in God, but personally knowing God or the Dao.

SECTION IV

QI DEVIATIONS IN QIGONG TRAINING

CHAPTER 18

INTRODUCTION TO QI DEVIATIONS

Energetic deviations occur naturally through the course of everyday life, however, the body's energetic constitution quickly corrects any disharmony in energy flow. The difficulty when cultivating Qi is not in the development of large amounts of energy, but in the creation of a constitutional system strong enough to use this energy without being damaged by it. This is one reason why Qigong doctors initially spend a lot of time developing the safety measures and internal reservoirs necessary to ensure that their body will not be damaged by creating too much energy too fast. These alterations of energetic patterns can result in feelings that can range from simple discomfort to an abnormal susceptibility to disease. Through proper Medical Qigong therapy, Qi deviations can be rectified.

Qi deviations can be precursors to disease. In recent years, medical researchers in China have reported that some patients admitted to the Medical Qigong clinics had developed mental as well as physical disorders as a result of Qi deviations. A deviation refers to abnormal phenomena occurring within the patient or Qigong practitioner. The clinical symptoms include abnormalities in perception, thinking, and behavior.

If the Qigong doctor has not been adequately trained in internal purging techniques, his or her body's increased energetic field can act as a magnet and begin to attract the toxic energy from the surrounding environment (including the patient's pathogenic Qi). Once toxic energy enters into the body, it can immediately create a Qi deviation. Qi deviations should be treated immediately if possible. If Qi deviations occur during Qigong exercises or meditations, the practitioner should stop the practice immediately and guide the Turbid Qi (and bad feelings) out from the body, discharging the toxic energy out through the four extremities and into the ground.

The process of Medical Qigong meditations and exercises is said to cause an alchemic transformation of Shi Shen (Turbid Spirit) into Yuan Shen (Original Spirit). This transformation occurs when first beginning Qigong practice, at the "laying a foundation" stage of the workout. If the Turbid Qi is not removed at the beginning of practice, the Qi concentrated in the Dantian areas (or other parts of the body) will also become Turbid. This may bring about internal disturbances when the practitioner encounters unfavorable external factors such as suddenly being startled or becoming angry. Too much concentration and hard focus on the exercises and meditations can also lead to Qi deviations. Turbid Qi can create Turbid Shen.

When Turbid Qi travels along the Governing Vessel to the head, there is a feeling of heavy pressure in the head. In severe cases, psychosis can occur. Turbid Qi that escapes into the body's channels can result in distending or numbing of the body. To avoid such side effects, it is extremely important to establish an equilibrium between the Five Yin Organs. No matter which Medical Qigong system is followed, the primary task is always to dredge or purge the channels of pathogenic Qi, to regulate the Yin and Yang organs and to cultivate the body's Jing, Qi, and Shen.

THE MAIN CAUSES OF QI DEVIATIONS

Mental disorders and personality disorders may exist in some individuals prior to their study of Medical Qigong. Sometimes, individuals with a family history of psychosis and certain other mental disorders (such as bipolar disorder and depressive disorder) may be more predisposed towards these diseases. The practice of Medical Qigong meditations and exercises may trigger the onset of symptoms in predisposed individuals, especially if Qi deviations are not properly addressed.

- | | |
|--|--|
| 1. A Weak Constitution | From severe disease and weak respiration |
| 2. Improper Dao Yin Qigong Regulation | From forced practice, hastily and indiscriminately training |
| 3. Disbelief and Suspiciousness | From a closed mind, superficial mind, or preoccupied mind |
| 4. Too Much Mental Concentration | From concentrating too hard, resulting in Qi and Blood to stagnation |

Figure 18.1. The Main Causes of Qi Deviations

The main causes believed to contribute to Qigong deviations, according to research gathered by Dr. Wei Lin Shen of Shanghai, China, include the person's constitution and pathological state, improper Dao Yin Qigong regulation, disbelief in and distrust of the Qigong exercises and meditations, or too much mental concentration (Figure 18.1).

1. A weak constitution can lead to a pathological condition. Patients with a weak constitution should not be required to sit or stand for long periods of time. Patients with severe disease and weak respiration incur Qi deviations if they are allowed to stand too long.
2. Improper Dao Yin Qigong regulation can result in Qi deviations. Qigong deviations may also occur as a result of forced practice (when the state of illness does not allow relaxation), or when individuals hastily and indiscriminately train in the techniques that circulate internal Qi. Lack of proper instruction from a qualified master of Medical Qigong therapy often results in a failure to train in the correct way. The failure to correctly apply the three Dao Yin principles and methods (proper regulation of the body's Jing, breath's Qi, and mind's Shen) in training practice, for example, leads to Qi deviations. Creating new techniques, training recklessly before mastering the primary techniques, or changing the techniques at random can also result in Qi deviations.

For this reason the practitioners should be patient when practicing Dao Yin regulations. The goal is to achieve a tranquil, quiet, and empty state.

3. Disbelief, and suspiciousness can induce Qi deviations. Disbelief or an inability to adopt a correct attitude toward Medical Qigong effects (such as extreme suspiciousness), results in mental tendencies that will become deviations over the course of time. Qi deviations can result from: A Closed Mind, A Superficial Mind, and A Preoccupied Mind.
 - a. A closed mind, full of fear, pride or bitterness may prevent the patients from connecting with their True Self.
 - b. A superficial mind, or lack of commitment and belief in energetic healing, may cause the patient to fail in taking the Medical Qigong prescriptions seriously.
 - c. A preoccupied mind may cause the patient's spirit (Hun) to "wander off" while practicing Medical Qigong therapy.
4. Too much mental concentration is the most frequent cause of Qi deviations. The strong focus of mental attention on the flow of Qi can distort its path and lead to Qi deviations. It can cause too much concentrated Qi and Blood to flow into the brain. Concentration on internal objects with too intense a focus can actually cause a stagnation, or Excess of

Qi in the area (e.g., concentrating too hard on a tumor can actually cause it to grow instead of dispersing it). Mild concentration is always preferred when practicing Medical Qigong exercises and meditations. A relaxed mind and body allows the Qi to flow freely.

CORRECTING QI DEVIATIONS

To correct any Qi deviation, it is important to understand the root cause of the deviation. The Medical Qigong doctor should check for the following causes of Qi deviations.

1. Postural Dao Yin deviations result from incorrect postural changes.
2. Respiratory Dao Yin deviations result from improper breathing methods.
3. Mental Dao Yin deviations result from improper mental activities and emotional disturbances. These emotional disturbances (due to the accumulation of toxic emotions within the internal organs) may manifest as spontaneous emotional outbursts.
4. Stressful life activities resulting from an improper balance of work and play, lack of sleep, or an improper diet may likewise cause Qi deviations.
5. Environmental disturbances during Medical Qigong practice such as the phone or doorbell ringing, may startle the practitioner and cause Qi deviations.

To correct the Qi deviation, the Qigong doctor addresses each possible cause separately, beginning with the patient's posture.

POSTURAL DAO YIN DEVIATIONS

To diagnose Qi deviations due to incorrect postural alignment it is important to observe whether:

- relaxation is being achieved,
- the posture is structurally correct to facilitate relaxation, and
- the appropriate tonifying, purging, or regulating technique is being used.

When a deviation occurs, the patient should examine it in accordance with the basic laws of postural alignment. A beginner is more prone to some disorders due to incorrect postures that cause headaches, dizziness, and a stiff neck.

MANIFESTATIONS OF POSTURAL QI DEVIATIONS

If postural deviations occur, first review the Eighteen Rules of Proper Medical Qigong Structure in relationship to the sitting or standing positions, and then review the other Dao Yin Qigong patterns (respiratory and mental Dao Yin training). The following are examples of specific Qi deviations related to improper postural alignment.

1. Eye distention results from excessively staring at external objects during the meditations and exercises. To prevent this type of Qi deviation, encourage the patients to always use a soft focus.
2. A stiff or painful neck is usually caused by forcefully attempting to suspend the head. To prevent this type of Qi deviation, have the patient relax the neck muscles and sink the shoulders.
3. Shoulder and back pain can occur when patients fail to relax the muscles of the shoulders and back, stretch the back excessively, hollow their chest too much, or hold an unfamiliar posture too long. To prevent this type of Qi deviation, have the patients relax and sink their shoulders and imagine the back melting down into the hips and legs.
4. Waist and hip pain (Lumbago) come from several factors.
 - a. Tension in the hip muscles causes pain in the hips that extends to the waist.
 - b. Twisting the waist without first relaxing the hips can result in both hip and waist pain.
 - c. Forcefully twisting the waist may also cause pain.

To prevent this type of Qi deviation, have the patients relax their waist and hips and sink the energy into the Earth via the feet.

5. Abdomen and lower extremity distention or flatulence results from the forceful pulling-in of the Stomach, or too much concentration of the mind on the lower extremities. To prevent this type of Qi deviation, have the patients relax their abdomen and lower extremities, allowing the Qi to sink naturally.
6. A swollen and painful anus, or dry stool, can

result from raising the anus too forcefully. Also, hemorrhoids can develop from holding the breath too forcefully while focusing on the lower abdominal area during the Abdominal Breathing Holding method. To prevent this type of Qi deviation, have the patients close their anal sphincter softly and relax their buttock muscles.

7. Sore knees are a result of crouching too low, over-bending the knees, or extending them past the toes. To prevent this type of Qi deviation, have the patients keep their knees in proper alignment and guide the pressure of the body weight to flow behind the legs and not in front.
8. Heel pain can be caused by shifting the body's weight excessively onto the heels during walking or standing practice. Heel-ache can also occur if the patients focus too much attention on their heels instead of the center of their feet for balance. Knocking, stomping, or excessively dropping the heels against the ground, as well as sexual Excess, or a Kidney Deficiency can all cause pain in the heels. To prevent this type of Qi deviation, have the patients relax their legs and waist and imagine that their feet are kneading the ground. This squashing and kneading action is used to encourage the free flow of Yin Qi from the Earth into the body.
9. Improper hand movements occur when patients fail to distinguish between Yin and Yang energetic properties, or apply either too much or too little strength in the raising and lowering of the arm movements during Qigong practice. Both the alignment and energetic function of the patients' arms, hands, and fingers should be checked.
 - a. If the arm movements are too dynamic, they will cause an abundant amount of energy to become either gathered or dispersed; this results in Qi deviations.
 - b. While performing a tonification exercise, if the palms of the hands are turned outward, away from the body (instead of inside facing the body) this can easily cause diarrhea or a Qi Deficiency.

- c. If the fingers move up to point at the chest, the energy released from the hands can cause tightness in the patients' chest. If the patients' hands point obliquely at their neck and face, the emitted Qi can cause dizziness, nausea, and edema of the face in those patients who are sensitive to the energy movement within their channels and collaterals.

RESPIRATORY DAO YIN DEVIATION

Deviations in breathing often result from the incorrect practice of the deep inhalation and exhalation methods, when first starting Qigong meditations. Both inhaling and exhaling should be gentle, thin, even, and long. When practicing, the patient should breathe properly and naturally to regulate the breath and should avoid holding the breath.

1. Deviations can be due to improper exhalation. Determine whether the exhalation is long enough for relaxation and quiescence when sinking the breath. Excessive sinking of the breath, however, can cause pain in the legs by depleting Qi flow to the upper torso, and by increasing the weight and gravitational pressure within the tissues of the lower torso. Exhalations that are too long or too deep can cause shortness of breath, headaches, tightness in the chest, discomfort in the Heart, and abdominal distention.
2. Deviations can be due to improper inhalation. Determine whether the inhalation is long enough for relaxation and quiescence. For example, when practicing the Abdominal Breath Holding technique (the Two Inhaling and One Exhaling Method, which employs Reverse Breathing), the two inhalations should not be connected, for tightness in the chest will occur. Pause, therefore, between each breath and allow the exhalation to be fast and short rather than sustained and drawn out. Otherwise, the condition will cause general weakness and fatigue.

To rectify this condition, when you inhale twice through the nose, simultaneously pull in the navel and perineum area as if to lift your

body. When you exhale through the nose, guide the Qi down into the Middle Dantian.

If this method is applied, the symptoms such as tightness in the chest, shortness of breath, and abdominal distention will disappear (The Rectifying Respiratory Qi Deviations exercise can also be used). When the breath is well regulated there will be no difficulty sinking the Qi down to the Lower Dantian.

3. Deviations can be due to improper tone resonance. Another Respiratory and Mental Dao Yin deviation can be created through the improper use of healing words or tone resonations. The improper use of tones (with too much breath or mental concentration placed on the rising and falling sound) may cause symptoms such as dizziness and slight fever, tightness in the chest, weakness in the legs, foul breath, and bloody stool.

These symptoms cannot be relieved by Western medicine. Some patients, however, have succeeded in rectifying such deviations by practicing the Opening and Closing the Three Dantians exercise (see Chapter 15). This exercise is used to regulate the Excess Yang, and to restore the body's energetic equilibrium.

Some patients are given the prescription of uttering one pitch sounds (known in China as the first or straight tone). This straight sound has a steady tone, and a rising volume, which can easily cause the energy to ascend. After the patients have completed their prescription and ended the exercise, if the energy continues to rise, the Qi deviation will cause dizziness and nausea. In this particular case, the patients should stop the exercise immediately. To rectify this condition, have the patients utter the sound in the third tone (the descending and ascending tone), and by deepening his or her voice, then raising the pitch. This increasing volume and deepening tone relaxes the body and causes the Qi to descend.

This example illustrates the fact that if the patient is allowed to select any prescription at random for mental concentration, without understanding the theory of Medical Qigong,

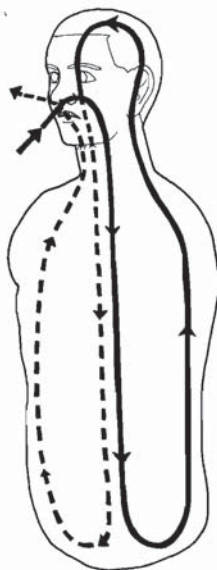


Figure 18.2. Rectifying Respiratory Qi Deviations

he or she can easily get into trouble.

4. To rectify respiratory Qi deviations, the following exercise can be used. It will amend respiratory deviations and balance the Yin and Yang Qi, as well as clear any stagnant Qi.

When the practitioner feels uncomfortable after Medical Qigong exercises, practice this method for 20 minutes. This is an alternate nostril breathing exercise and requires both inhaling and exhaling through the nose. The abdomen expands upon inhalation and contracts upon exhalation.

From a seated posture, begin by imagining that there are three channels that start at your tailbone and travel up the body. The first channel intersects with the right nostril, the second channel joins the Baihui GV-20 point and the third channel intersects with the left nostril (Figure 18.2).

Place your left hand on your Lower Dan-

tian, with the right hand resting on the nose. It is important to focus the mind on the energetic flow of the breath. Inhale through the left nostril and allow the Qi to flow down the Conception Vessel into the Lower Dantian and tailbone area. Hold the breath, pinch the nose and draw the Qi up the Governing Vessel into the Baihui area, and then circle the energy down to the Conception Vessel to the coccyx to complete the Microcosmic Orbit. Exhale through the right nostril. Repeat this sequence, alternating the focus of the mind's concentration to follow the beginning flow of energy from the left to right nostril and *visa versa*.

When training in Medical Qigong prescriptions, it is equally as important to relax the mind as the body. Therefore, this exercise should be practiced in a leisurely manner, with a carefree attitude, and a smile.

MENTAL DAO YIN DEVIATIONS

Deviations in mental activities are primarily caused from excessive thinking and too much focused concentration. These type of mental deviations should be rectified by controlling one's mental activities. It is important to fully understand the foundational principle of the Shen controlling all mental activities that determine the physical, emotional, and energetic activities. Any mental deviation should be regulated and controlled through intention.

It is sometimes difficult for patients who have just started Medical Qigong prescriptions to become absolutely tranquil; this may lead to mental Qi deviations. One way mental Dao Yin deviations can be rectified is by a mantra, or counting breaths (using one thought to replace many thoughts). After this technique is mastered the patients can advance to concentrating their mind on an external object in the surrounding area.

1. The cerebral cortex plays an important role in Qi deviations of the mind. Medical Qigong regulates the cerebral cortex to restore balance to the energetically unbalanced parts of the brain. If the mind is agitated or depressed for a long time, it can cause a long term disorder

of the whole nervous system and, thus, cause various kinds of chronic diseases. A healthy nervous system takes the leading role in adjusting, regulating, and unifying all functional activities. It is responsible for maintaining a dynamic equilibrium.

If deviations occur during Medical Qigong practice, the cerebral cortex loses control of the nervous system. Abnormal phenomena may occur and mental and emotional activities may become uncontrollable. If patients are not careful, they can actually develop meditation induced diseases, or meditation induced psychosis known as Tsou Huo Ru Mo, which translates to "the Fire becomes Excessive and the demons enter." In other words, the patient's Heart and Liver become overheated, causing the Hun to leave and Po to take control of the body. This in turn can lead to chronic psychoses or demon possession.

Because Qi deviations can have serious consequences, the Qigong doctor must have an extensive knowledge of Medical Qigong principles to prevent and correct Qi deviations, stagnations, and adverse Qi flow. The mind should, for example, always be free from over-concentration or "distortions of consciousness" during practice. If a beginning patient feels a hot sensation in certain parts of the spine, and tries to force its energetic movement up through the Five Passes of the Governing Vessel (see Chapter 30), this can cause "distortions of consciousness" and mental confusion, which may result in hallucinations.

A deviation caused by excessive focused mental concentration can also lead to a loss of self-control and produce such disorders as uncontrollable head-shaking, shoulder shrugging, hand and leg quivering, stumbling, staggering, uncontrolled crying or laughing, or even stiff and twisted extremities and opisthotonos. To avoid this loss of self-control, do not allow the patients to use their mental intention and focused concentration at random, but rather have them focus their attention on quiescence to tranquilize the mind and recuperate their health.

Failure to properly lead and guide energy during Medical Qigong practice may also cause adverse deviations of Qi in the patient's Middle Dantian. In the Middle Dantian, the patient's Lung Qi rises and returns through the opening and closing actions of the Shan Zhong CV-17 point. If the Qi within the Middle Dantian begins to deviate, it can condense and cause stiffness, pain, and a feeling of suffocation in the chest region. To correct this condition the Qigong doctor extends energy into the patient's Middle Dantian to regulate and tonify the patient's Qi, and especially the Gathering (Zong) Qi. This treatment also regulates and tonifies the patient's Lungs and Upper Burner, as well as diffuses any Rebellious Lung Qi (see Chapter 22) as it unburdens the emotions of the Heart.

2. There are three rules for determining proper mental focus. The following three rules determine the focus of the patient's mental activities and are implemented to help avoid Qi deviations while practicing Mental Dao Yin training:

- a. Concentrate the mind on a motionless object. A patient suffering from hypertension can, for example, concentrate on still lake water, but not on a stormy sea.
- b. Concentrate the mind on a near object. A patient with Liver trouble can, for example, concentrate on a nearby pine tree. If the patient is at a park, absorbed in concentration on a pine tree that is far away, the patient must mentally trace and locate the pine tree with painstaking effort. This is achieved through expanding and extending the imagination. If the patient suddenly becomes mentally distracted or preoccupied, the purpose of the meditation is defeated. Once distracted, it will be very difficult for the patient to reconnect to the pine tree because of its distance. As a result, the patient's mind wanders and the patient may become discouraged.
- c. Concentrate the mind on a familiar ob-

ject. Concentrate on something which creates a peaceful, emotional connection. The emotional connection will facilitate the proper attitude and diminish any likelihood of mental strain.

When deciding on which familiar object to focus the attention on, patients must not choose a person, their own work or creations, or obscene things. Objects that have been used to do harm or evil should also be avoided. Patients are also forbidden to shift their thoughts from one thing to another or back and forth without stopping. Remember that it is the individual's Shen (Spirit) which guides all mental activity and determines the body's energetic actions, therefore the mental concentration should have purpose.

Adjust each technique according to the specific case. When prescribing Medical Qigong therapy, it is important for the doctor to adjust each meditation and exercise according to the patient's specific case. In all cases, the Yi (imagination and intention) must lead the Shen and the Shen must lead the Qi.

The following examples demonstrate how to adjust prescriptions for different patient's needs.

- Patients with hypertension should concentrate on a low place instead of a high place, or on an object below eye level.
- Patients with hypotension (including other Deficient conditions such as anemia) should concentrate on a high place instead of a low place, or on an object placed above eye level.
- Patients with Lung problems such as tuberculosis should concentrate on white and light objects (e.g., white clouds).
- Patients with Spleen and Stomach diseases should concentrate on yellow objects (e.g., yellow chrysanthemum, dahlia).
- Patients with Liver problems like hepatitis should concentrate on green objects (e.g., pine and cypress trees).
- Patients with a Heart Deficiency should concentrate on red objects. Patients with an Excess conditions of the Heart, however, should

never concentrate on the color red, and should only choose pink objects instead. A pure red color is too energetic for patients with Excess conditions and may overexcite their Heart, making it difficult for the patient to become relaxed.

- In Medical Qigong, the color black is sometimes assigned to the Kidneys. Focussing on this color can, however, easily cause the Kidney energy to sink downward, creating an emotional state of depression or anxiety. Therefore, when treating patients with Kidney diseases, it is preferable to choose things of purple, indigo and vibrant blue color.
- Mentally depressed patients (in a severe cases) should not practice any dynamic Qigong exercises until their depression has passed. Otherwise, they may develop headaches, tightness in the chest, or in severe cases, shock. To rectify this condition, the Qigong doctor must lead the toxic and stagnant Qi downward along the channels and out of the body.
- Patients with uncomfortable light or heavy sensations should concentrate on the opposite side on their body instead of the afflicted area. If they feel that their lower limbs are too heavy to lift during the exercises, for example, they can correct this symptom by focusing on the Baihui GV-20 point at the top of the head. If the patients feel that their body is too light and unsteady, they can focus on the Yongquan Kd-1 point located on the soles of the feet.

STRESSFUL LIFE ACTIVITIES

Stressful life activities create a flood of adrenaline within the body. This occurs not only from the core of the adrenal gland in the medulla (which responds to stress by releasing adrenaline in to the blood stream), but also from the endings of the vertebral lumbar division at the core segment of the major internal organs. Adrenaline spreads throughout the body and activates not only the body's sympathetic nervous system, but also the adrenal glands. The Heart rate, respiratory rate, blood pressure, and Blood flow to the muscles are all increased as they respond to the "fight or flight syndrome."

When this happens, the immune system is called upon to balance the whole stress mechanism and is, therefore, called away from its normal activities which include monitoring cellular activity and fighting the growth of disease. A life of constant stress, therefore increases susceptibility to illness. Meditation takes the patient out of the stress mode, thereby shutting down the adrenal glands, and allowing the immune system to return to its normal functioning.

Chronic stress wears down the mind and body, thereby producing anxiety or depression. Stress begins with an overexcitement of the nervous system and then slowly works its way deep into the body like wet cement, causing the shoulders and upper back to become tense and rigid. Happy occasions (such as weddings) and other normally pleasant events, also produce stress, which can be detrimental when the patient's life style is not properly balanced. An unstable life style is very stressful and can lead to depression, anxiety, and Qi deviations. The capacity to bear stress depends upon the individual's constitution, diet, support system (or lack thereof), the nature of the stress, and the congenital strength of the nerves. When stress levels surpass the nervous system's capacity to handle them, "the nerves break down", resulting in all sorts of physical, mental, and emotional disturbances. Certain neurotransmitters are depleted, leading to a chemical imbalance which can be aggravated by self medication (e.g., alcohol or drug abuse). These disturbances, if unheeded can eventually lead to organ malfunctions, cysts, tumors, cancer, and premature death. In order to avoid such states, a balance between work and rest must be maintained.

At a conference of the International Society for Neuro-immunomodulation (entitled *The Effects of Stress and Depression on Physical Disease*) Dr. Philip Gold, of the National Institute of Mental Health, stated that stress and depression cause the body to secrete high levels of hormones; (for example, cortisol) into the bloodstream. These hormones, if unregulated, can destroy the appetite, cripple the immune system, shut down the processes that repair tissue, inhibit sleeping patterns, breakdown bone density, aid the onset of infec-

tion, and even instigate cancer cell growth.

An individual's emotional past determines his or her present state of health, both physical and emotional. Past emotional belief structures are responsible for both creating and healing diseases. Just as thoughts drift through the mind but do not manifest until they reside within a belief structure, so emotional wounding resides within the tissues and cells waiting to be activated by emotional upheavals. Our thoughts materialize via choices and manifest within the body.

In American society, sharing traumatic wounds is often the first act of intimacy and bonding. It provides a common ground for relationships and supports the "pain structure" that deepens the bond. People can become addicted to empowering their wounds which, in turn, support and empower the disease. This exchange of painful personal traumas is reinforced by receiving sympathy and strong empathy, but does not fully release the pain from the tissues.

Although talking about past traumas can begin the process of healing, problems can emerge when these past traumas manifest through the following belief structures.

1. The individuals believe that they can only receive affection and attention when they suffer, and use their "neediness" to keep their significant other(s) from leaving or becoming more independent.
2. The individuals become stuck in one emotion -- anger, grief, fear, worry, or hurt -- and are unable to express a healthy range of emotions.
3. The individuals do not have an adequate support system.
4. The individuals do not have the incentive to heal themselves or the belief that they can be healed.
5. The individuals bond to anyone, out of fear of being alone, as long as they receive the attention they crave.
6. The individuals have low self-esteem and do not seek help or work out their emotional issues; they have difficulty trusting anyone to understand their pain.

The desire for sharing one's pain in order to feel loved can lead to a habitual way of relating to

those closest and dearest. When such individuals feel taken for granted, or unappreciated, they may immediately resort to past traumas. If this fails to illicit the desired response, a new trauma or wounding may be unconsciously created to get back the attention and love and need. The individuals may, for example, physically injure themselves in an accident, or manifest a physical illness. This in turn can become an addiction, empowering old wounds and creating new ones, and may lead to chronic illness. The Shen becomes divided to support the new belief structure, and the Qi deviates from its assigned job of protecting the body, thus creating illness. This is not a conscious process, but an unconscious one, which needs to be brought into the patient's awareness to be healed. Then, and only then, can the Yuan Shen and Zhi Shen act as one unit directing the body's Qi towards its proper function of healing.

Because energetic healing occurs in the present and not in the past, victims of past traumas will never heal if their energy continuously regresses to the armored traumatic belief structure. Both the doctor's and the patient's Yi (Intent) must therefore, focus on forgiveness (of self, others and the specific tragic situations) to free the patient from toxic wounds. The patient's desire and determination to be well must reach the degree that they are willing to do anything to get well, including giving up on the "secondary gains" of illness (i.e., risking abandonment, or loss of attention received during the illness). Patients must be encouraged to find new ways to fulfill their needs, and must be encouraged and supported through this difficult transition. This point is illustrated effectively in the following traditional Chinese story.

There once was a palace official named Cheng Guang Wei who owned a servant named Song Li. As the pressures of life wore on Director Cheng, he began to sink into a deep depression. Soon he began to lose all hope in life and desperately sought relief. Not content with the wine and festivities at hand, his attention soon turned to his servant Song Li, who always seemed to be happy. Song Li was plowing the fields, up to his ankles in

mud, singing and seemingly enjoying his life. Upon observing this, Director Cheng walked up to the edge of the field and called out, "Song Li, why are you so happy? What is the secret of your contentment?" To which Song Li responded, "Sir, come into the field with me, and I will tell you." The director, not wanting to get himself muddy said, "No, tell me from where you are." To which Song Li replied, "I cannot explain everything to you if you do not come into the field." Director Cheng, aggravated by this reply, answered, "Very well, since you refuse to tell me, tomorrow you will work in the stables." Song Li answered, "If that is your wish, sir," and went about his work contentedly.

Two weeks went by, and the pressures of the palace were starting to take a serious toll on Director Cheng. All of his problems, it seemed, were insurmountable. Locked in turmoil, he began to roam his property seeking peace until he heard singing coming from one of the stalls in the stables. Director Cheng went to investigate and sure enough, it was Song Li, now up to his knees in horse manure and still singing as beautifully and joyfully as a bird. At first Director Cheng was enraged at Song Li's contentment, but then became perplexed, because the duties of Song Li's new job were much more difficult than the previous work.

Director Cheng approached the edge of the stables and called, "Song Li, why are you so happy? What is the secret of this contentment you possess?" To which Song Li responded, "Sir come into the stall with me, and I will tell you." Repulsed by the stench of the horse manure and filth, not to mention feeling protective of his royal robe, Director Cheng answered, "Song Li, tell me the secret of this joy and contentment that you possess even in the midst of a barn full of stench and dung." Song Li answered, "I will tell you sir, but first you must come in to where I am." "If that is your answer, then tomorrow you will work in the hog pens!" shouted Director Cheng. To which Song Li answered, "If that is your wish, sir,"

and went about his work contentedly.

Well, things went from bad to worse for Director Cheng in the palace; seeing that he was about to lose everything, he contemplated taking his own life. Making one last round of his property, he again heard singing, this time from the hog pens. Realizing it was Song Li, Director Cheng slowly approached. Sure enough, there was Song Li, up to his thighs in pig dung, slop and filth, and still singing. Leaning against the fence, Director Cheng called out, "Song Li, why are you so happy? What is the secret of your contentment and joy?" To which Song Li responded, "Sir, come into the pen with me, and I will tell you." Director Cheng, now at the end of his rope, answered, "Very well, I will come in with you," and began to climb the fence to enter the hog pen. "Stop!" shouted Song Li, "I will come over to you, it is not right that you defile yourself on my account. But now you will truly listen to what I have to share and are ready to hear the words I speak. For now you are willing to sacrifice all, even your physical comfort, to receive spiritual knowledge and insight."

The moral of the story is clear: unless we are ready to abandon all masks (pretenses and defence mechanisms) of the emotional ego, it is extremely difficult to free ourselves from the toxic emotions that steal our life-force energy and direct our lives. If we are not intimate with our emotions, we cannot perceive the dynamics behind those emotions. After all, emotions are only energy currents which flow in, out, and through our bodies. Because our emotions reflect our intentions, any awareness of unprocessed emotions will lead to an awareness of deep-seated intentions. It is through this understanding that Qigong doctors train their emotions and mental thinking to regulate the Shen.

SHEN DISTURBANCES AND EMOTIONAL DYSFUNCTIONS

All Shen disturbances relate to emotional energetic dysfunctions. Generally, Shen disturbances can be divided into two categories: Yin disturbances and Yang disturbances (Figure 18.3). These

Yin and Yang disturbances affect the patient's thoughts and emotions.

A thought is energy that has been shaped by consciousness. Every experience, or change in experience, reflects intention, desire, and will. Any discrepancy between intention and emotions leads to a splintering reaction of the energetic self, which can cause a breakdown of the body's life-force energy and ultimately lead to disease.

Emotional energetic currents have different frequencies, resonating between low (fear, anger, worry, etc.) and high (love, forgiveness, joy, compassion, etc.). Lower frequencies deplete the physical body, draining it of its precious reserve of life-force energy. This deterioration begins to manifest in the spiritual fields of energy surrounding the body, and percolates down to the emotional, mental, and finally the physical level. Conversely, high frequency emotional energy raises the body's energetic frequency and begins to radiate outside the physical body. This does not mean that the patient must learn to suppress feelings of anger, hurt, etc. These are natural emotions that serve a positive function in protecting the individual from harm. It is only when emotions are suppressed, denied, and accumulated that they become highly toxic to the body. When this happens, new anger is fueled by old anger. The new hurts are suddenly blown out of proportion (related to the event), fueled by ancient emotional pain, until the patient's physical structure is overwhelmed.

Patients may become overactive and over-emotional when under stress, when their energy becomes disrupted. Every emotional disturbance alters the breathing pattern, changing from slower to faster respirations (each breathing pattern varying according to the internal organs involved).

According to *The Yellow Emperor's Inner Canon* (Spiritual Axis), the Blood, Ying, Jing, Qi, and Shen are stored in the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys). An Excess condition will cause any of these components to leave their respective organs. This will:

- deplete the patient's Jing (Essence),
- cause the patient's Hun (Ethereal Soul) and Po (Corporeal Soul) to become unsettled,

| Shen Disturbances | |
|----------------------------------|--|
| Yin | Yang |
| Qi is compressed. | Qi is expanded. |
| Patient is depressed, withdrawn. | Patient is manic, expressive, impulsive, volatile. |
| Patient is too quiet. | Patient is too loud. |
| Patient avoids feelings. | Patient inappropriately expresses feelings. |
| Patient is too introverted. | Patient is too extroverted. |

Figure 18.3. Shen Disturbances

- cause the patient's Zhi (Will) and Yi (Intention) to become muddled, and
- cause the patient's Shen (Spirit) to leave the patient's body.

When emotionally upset, energy literally rises upward, affecting the organs and releasing additional emotions stored within the tissues. To become free from these emotional reactions, patients must be taught to relax and release the energetic charge of emotions. This will allow stagnant Qi to become energetically discharged from the body. By cultivating a healthy attitude, and not holding onto, or suppressing, the emotions, the body will begin to seek its energetic balance naturally. This is initiated by having the patient sink his or her Mind and breath deep into the Lower Dantian to rebalance the life-force energy.

TREATMENT TECHNIQUES

When treating patients with Shen disturbances, the Qigong doctor categorizes the emo-

SECTION 4: QI DEVIATIONS IN QIGONG TRAINING

tional and thought dysfunctions into Yin and Yang Shen disturbances.

1. In Yin Shen disturbances the patient's energy compresses inward. These patients have a tendency to avoid feelings, becoming quiet, withdrawn, and depressed. They also tend towards an introverted personality and posture.

When treating patients with a Yin Shen disturbance it is important for the Qigong doctor to redirect the patient's Shen towards specific actions, and encourage them to use spiritual mantras and affirmations to gain inner strength and confidence.

2. In Yang Shen disturbances the patient's energy expands outward. These patients have a tendency to express their feelings, are loud, impulsive, volatile, and manic. They also tend to be extroverted in personality and posture.

When treating patients with a Yang Shen disturbance it is important for the Qigong doctor to redirect the Shen (with a "reality check" towards the patient's actions) and set parameters for their boundaries. A sudden awakening to the responsibility of personal actions will generally send the patient into emotional shock.

One treatment technique commonly used in the clinic to calm and restore harmony in the patient's Shen (due to a Deficient condition) is for the Qigong doctor to extend Qi into the patient's Middle Dantian and Yellow Court areas. Once this area has been sufficiently balanced, the doctor then ends the treatment by rooting the patient's Qi, by drawing it into the Lower Dantian.

PRESCRIPTIONS AND HOMEWORK

Several of the most recommended meditations used for the purpose of calming the patient's Shen are listed as follows.

1. The Energy Melting Meditation is used to relax the body and reduce stress. Relax and imagine melting from the top of the head to the bottom of the feet, like ice melting into water and water flowing downward into the Earth. This image centers, grounds and roots the Mind.

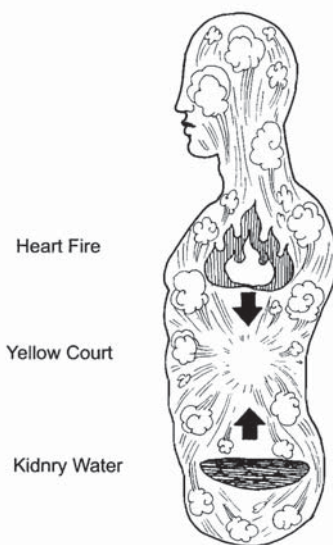


Figure 18.4. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

- If the patients are lying down, have them feel the upper layers of their body melting through the lower layers and into the Earth. Ice melts into water and pours into the Earth.
2. The Exchange of Fire and Water Meditation unifies the energies of the Kidneys (Water) and the Heart (Fire) and is often called the Fusion of Kan and Li. It is used to unify opposite principles within the body, to balance the energies of the mind, body, and Prenatal and Postnatal Shen for creating wholeness. It also strengthens the immune system and the bones, thus slowing or preventing osteoporosis.

Sit and begin by breathing naturally, while inhaling and exhaling through the nose. Visualize the Lower Dantian as an ocean of water, and the Heart as a ball of fire. Imagine the waters of the Lower Dantian beginning to flow up the center of the body, reversing their natural flow. Now imagine the Fire of the Heart be-

ginning to descend the center of the body, reversing its natural flow. As the Water and the Fire join in the Yellow Court (located in the lower part of the solar plexus), the Water vaporizes and becomes steam (Figure 18.4). This hot mist travels throughout the entire body. It should feel warm and pleasant.

Next allow the hot mist to enter into your bones and flow through the Marrow. Imagine this mist beginning to solidify and harden making your bones solid and radiant with white light. Upon completion of the meditation, relax and allow the images to disperse as you sink into the Wuji.

These following exercises are a series of meditations used in the clinic for detoxifying emotional stasis.

3. The Sun and Moon Meditation is used to detoxify emotional stagnation and establish physical, emotional, and spiritual clarity.

Begin from a sitting or Wuji posture (Figure 18.5). Inhale and exhale through the nose. Imagine the sun over the left eye, and the moon over the right eye, appearing side by side over the head. Feel their presence over the Baihui point, at the top of the head. Imagine that the sun (on the left side of the body) pours golden light, and the moon (on the right side of the body) pours silver light. Both streams of light meet at the Baihui point on the top of the head, combining into white light energy. This white light energy pours into the body, filling the entire body from the feet to the top of the head (like a pitcher of water filling a glass). Once the body is completely full, the energy begins to spill out of the pores. At first a thick, black, sticky energy pours out of the pores, and flows down to the ground. This energy contains all the physical, mental, emotional, and spiritual toxins that are being released from the body. As more and more of these toxic substances leave the body, they start turning from black to gray, then from gray to white. Feel the body radiate this white energy in all six directions (front, back, right, left, up, and down) filling the entire room. After several minutes of purging and

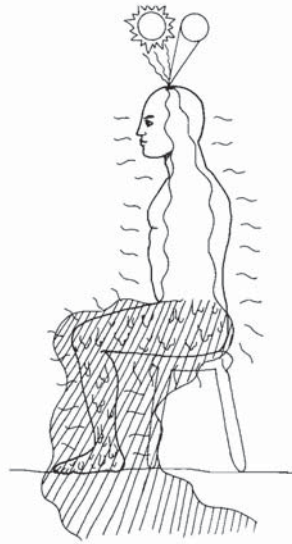


Figure 18.5. During the Sun and Moon Meditation imagine that the white light energy that is pouring down the body, is purging toxins from the internal organs, releasing the Evil Qi out from the pores.

tonifying the body, relax the mind and focus your attention on to the Lower Dantian, before ending the meditation.

4. The Releasing Emotional Blockages and Energetic Armoring Meditation is used to dissolve emotional blockages from the internal organs. When these blockages are released, the emotions are restored to balance. Begin from a Wuji posture, and inhale through the nose and exhale through the mouth.
 - a. Direct your attention to your Liver. Every time you inhale, visualize and feel the emotions of kindness and compassion entering into your Liver. As you exhale, release anger or jealousy. Repeat for 18 breaths.
 - b. Direct your attention to your Heart. Every time you inhale, visualize and feel the emotions of joy, contentment, and tranquillity entering into your Heart. As

SECTION 4: QI DEVIATIONS IN QIGONG TRAINING

- you exhale, release nervousness and excitement. Repeat for 18 breaths.
- c. Direct your attention to your Spleen. Every time you inhale, visualize and feel the emotions of trust, openness, and sincerity entering into your Spleen. As you exhale release worry, obsessiveness, and self-doubt. Repeat for 18 breaths.
 - d. Direct your attention to your Lungs. Every time you inhale, visualize and feel the emotions of dignity, integrity, and courage entering into your Lungs. As you exhale release grief and anxiety. Repeat for 18 breaths.
 - e. Direct your attention to your Kidneys. Every time you inhale, visualize and feel the emotions of self-confidence and inner strength entering into your Kidneys. As you exhale release fear and loneliness. Repeat for 18 breaths.
 - f. Finally, inhale, visualize and feel the emotion of a full-bodied state of peace and bliss. As you exhale, ripple and resonate this feeling into the room, filling the surrounding energetic space with this emotional enlightenment. Repeat for 18 breaths.

DISTURBANCES DURING QIGONG PRACTICE

The patient should carefully choose a safe and quiet environment for Medical Qigong exercises and meditations. Most often a patient is already in a state of relaxation when they become startled by disturbances generally caused by an unexpected sound or event. This sudden disturbance can disrupt the Heart Qi. When training, if you become startled, do not open your eyes. If you open your eyes, the disturbed energy will be thrown into disarray, causing a blockage of vital Qi (usually in the Heart). This reaction will cause deviations which can be difficult to rectify.

If instead you continue exercising with your eyes shut as if nothing had happened, you can restore your mind to a normal state of quiescence, by guiding the Qi up the Governing Vessel and down the Conception Vessel (i.e., the Microcosmic Orbit). Even if you were shocked by the un-



Figure 18.6. The doctor strikes the patient's Mingmen area and focuses his or her attention to lead the disruptive Qi downward into the Earth. This helps the patient stop the uncontrollable muscle deviation spasms.



Figure 18.7. The doctor directs energy into the patient's foot, through the Lv-3 point, rooting the patient's Rebellious Qi into the Earth.

expected sound or event, restore the mind to a normal state of calmness by immediately performing the Opening-and-Closing the Two Dantians technique. The two Dantians refer to the Upper Dantian (Yintang point) and the Lower Dantian (Qihai point) areas (see Chapter 20).

To perform this technique, raise both hands to the lower jaw and breathe in with a hissing sound as if inhaling a mouthful of cold air. After the inhalation, the hands will move up to the Upper Dantian, and perform the opening exercise while exhaling slowly. Next, exhale while closing slowly. After four repetitions move the hands to the lower abdomen and perform the Opening and Closing of the Lower Dantian four times.

Usually the emotions will calm down after performing this exercise four times. If you still feel uncomfortable, you can perform the exercise eight times or more, until you become calm.

Note: It is good to ensure a quiet, safe environment in which to practice, preferably a place outside, with fresh air, among flowers, grass or thick, healthy green trees. Because the inside of the body matches the outside environment, when searching for specific directions to face while practicing Medical Qigong, it is important to avoid training in or near:

- extremely intense direct hot sunshine,
- a cold strong wind,
- a thunder and lightning storm,
- old withered trees,
- old graves or tombs,
- electric generators, power lines or power plants,
- dump sites,
- polluted sites, rivers, etc., and
- do not practice shortly after earthquakes, tornadoes, hurricanes, hailstorms, etc.

UNCONTROLLABLE MUSCLE DEVIATIONS

Sometimes a patient's body begins to automatically quiver, shake, tremble, or vibrate, revealing an energetic re-patterning causing muscle movement which cannot be stopped. When this happens, part of the body often keeps moving for several hours, causing exhaustion. Sometimes Qi in the legs and Heart rushes into the head, com-

pounding the problem.

For older patients this is considered a dangerous symptom because their lower extremities are generally weaker. In mild cases the patients feel energy rushing upward into their head. In severe cases the whole body trembles because the Qi leaves the Conception and Governing Vessels and empties into the body itself. In these extreme cases energy muscle patterning should be controlled in the following manner.

1. Advise the patient by saying, "It is time to relax and calm down. You need to end your exercise and rest." This method is usually very effective when repeated over and over, again. If the patient is unable to stop, perform the next method.
2. Direct the patient to place their left hand on the Middle Dantian and the right hand on top of the left hand. Tell the patient that you will help them stop by striking their Mingmen area (Figure 18.6). Press their right hand with your left hand, to compress their Middle Dantian, while using your right palm to strike the patient's Mingmen three times, directing your attention down to their feet. This can help them stop moving.
3. If the above two methods do not help, direct the patients to turn their right foot inward with the big toe pointing at the heel of the left foot. If they cannot do it without help, take their left hand in your right hand and with your foot push the big toe of the patient's right foot to point at the left heel. That should stop the movement.

Next, touch the patients' Taichong Lv-3 point, between the big toe and second toe, with the "sword fingers" Qi emitting technique. In this technique, the doctor uses the index and middle fingers to emit Qi into the patient and guide their Toxic Qi down into the ground (Figure 18.7).

RECTIFYING QI DEVIATIONS USING TAIJI RULER

If patients are experiencing too much Heat, they are concentrating too much and need to change the position of their tongue and perhaps

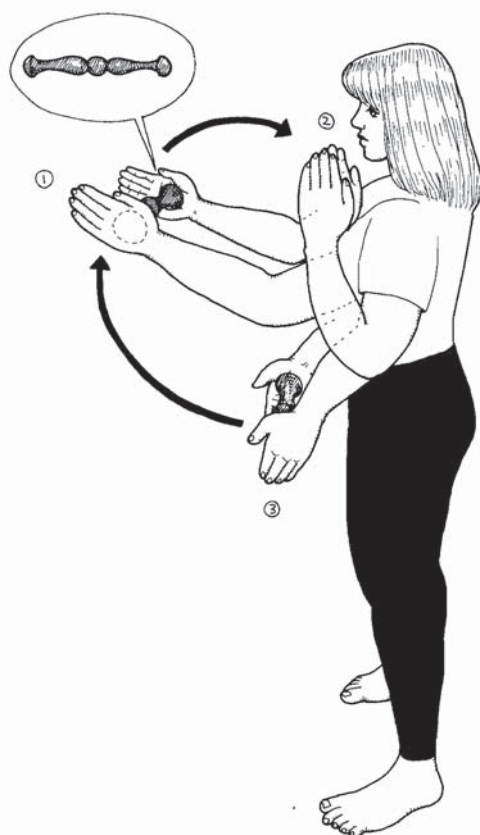


Figure 18.8. The Qi regulation exercises of the Taiji Ruler system are excellent for correcting Qi deviations.

switch meditations. The Taiji Ruler is very effective in rectifying deviations caused by inappropriate tonification or purgation, and can be used to dredge the channels and collaterals to promote the flow of Qi and Blood.

When performing this exercise, the rotation of the Ruler upward and outward (away from the body) is generally used for leading and increasing the energetic flow of Qi and Blood in the upper extremities. The downward and inward rota-

tion of the Ruler is generally used for leading and increasing the energetic flow of the Qi and Blood in the lower extremities.

The purgation of energy blocks are usually cleared through downward movements (from Heaven to Earth). Tonification is implemented through upward movements (from Earth to Heaven). Using these methods, the patients can amend their deviations and promote the increase of Qi (Figure 18.8).

CHAPTER 19
DISORDERS AND DEVIATIONS OF THE SOUL AND
SPIRIT

INTRODUCTION TO SPIRITUAL
DIMENSIONS

An accepted reality in Medical Qigong therapy is the body's relationship to both the physical and spiritual world. The physical world of the living is considered a Yang state of existence, while the supernatural-spiritual world is in a Yin state of existence. Once the Qigong doctors' Shen has reached a high state of sensitivity, they can transcend their normal conscious perceptions and senses, to observe, and even communicate with the spiritual Yin world (see Six Transportation's of Shen, Chapter 13).

Within the subtle realm of the spiritual world, the existence of spiritual entities and ghosts are divided into two divisions of Yin and Yang (Figure 19.1). There is a significant difference between spiritual entities and ghosts.

- 1. A spiritual entity belongs to the Yang category of the Subtle Realm, and comes from the formation of nature. Spirits are considered the

ethereal beings of the universe, who depend on the absorption of natural energy and are affected by the energetic cycles of the Earth. They are conscious beings, able to transform themselves into any size, shape, animal, or being (shape-shifting). A spiritual entity can affect changes in electrical current within the body's energy fields, or control certain areas on the body's nervous system. Spiritual entities can be separated into two divisions: Yang (good) and Yin (evil) influences.

- a. Yang spiritual entities are commonly referred to as angels, guides, spirits of the light, enlightened masters, and similar positive beings. These spiritual entities assist mankind (communicating through the body's Hun) in their quest for enlightenment. They assist individuals to make beneficial decisions that promote spiritual maturity.

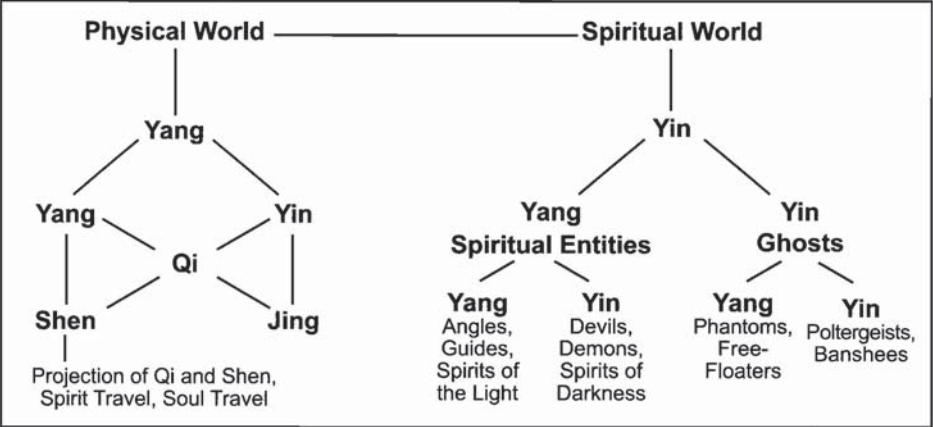


Figure 19.1. The Spirit World

- b. Yin spiritual entities are commonly referred to as devils, demons, spirits of darkness, evil spirits, and other similar negative spiritual manifestations. Yin spiritual entities challenge mankind (communicating through the body's Po) by confusing the human spirit. If given the opportunity, these spiritual entities can possess an individual and become extremely territorial.
2. Ghosts or Gui, as they are commonly called in China, belong to the Yin category of the subtle realm. Ghosts are developed from the subtle form of the combined spiritual essence of an individual's Eternal Soul. When the body dies, the energies of the Corporeal Soul (Po) enter into a state of rest, returning back to the Earth, thus allowing the Ethereal Soul's (Hun) to return back to Heaven. The individual's Eternal Soul then fuses with the energies of the Three Dantians (within the Taiji Pole) and is projected outside the body, entering the tunnel of light to return back to the divine. Sometimes, however, because of unprocessed emotional issues, traumatic death, unfinished business, or extreme attachment to people, places, or possessions, an individual's Eternal Soul can begin to wander the Earth, becoming a Gui or ghost. Generally, it is believed that it takes three days for the Corporeal Soul to withdraw their energy completely from a deceased body. Ghosts are considered Eternal Souls that have departed from human life and are unable to detach from their life experiences; they are bound by their unprocessed issues. Ghosts can also be separated into two divisions of Yang (good) and Yin (evil).
 - a. Yang Ghosts are commonly referred to as phantoms and free floaters. These disembodied souls can either be lost, confused, delusional, or purposely return in order to guide and protect the living.
 - b. Yin Ghosts are commonly referred to as poltergeists, banshees, or other names varying by location. These disembodied souls are angry, malicious, mischievous, and destructive.

It is difficult, if not impossible, to be immune to the influence, or encroachment, of the spiritual world. Spiritual manifestations are usually evident through audible sounds, unusual unexplainable smells, extreme cold, and the displacement of objects. Other phenomena include tactile sensations, visual images, voices, and the apparent psychokinetic movement of objects. Spiritual entities seem to move through solid matter and can appear or disappear abruptly. They can also cast shadows and be reflected in mirrors; some seem corporeal, while others are luminous, transparent, or ill defined. Many spiritual entities have jerky or limited movements, while others are lifelike in movement and speech. Encounters with spiritual entities can be divided into five main categories.

1. Spiritual manifestations of the dead generally occur within a short time after the death of the person. Visits from the departed are usually to bring comfort, to announce their role as a guardian, or to complete unfinished business. If an individual's life ends in an untimely manner, or so violently that the soul does not realize the body is dead, the disembodied soul often goes about its daily routines. Occasionally these souls will manifest as mischievous entities, attempting to get the attention of the living, but they lack the malevolence of an evil poltergeist manifestation.
2. Deathbed phenomena are generally of divine beings, religious figures, or luminous apparitions. Visions of previously deceased loved ones, who come to guide the dying soul into the next level of existence, are common occurrences.
3. Manifestations of impending tragedy are visual images of an entity which usually appears in a "waking vision" or in dreams. When they appear, these spiritual entities either communicate about the death or severe crisis of a loved one, or to give warning of an impending tragedy.
4. Reincarnating spiritual entities sometimes appear in a dream to a member of the family into which they will be born. Such dreams are referred to as "announcing dreams."

5. Manifestations of poltergeists are generally mischievous and often malevolent. They may be either disembodied souls, or demon-like entities (see Chapter 18). These disembodied souls were often extremely dissatisfied and bitter while living, and may be unable to re-integrate into the Earth after death, or to ascend into the Heavens. This may cause spiritual hauntings, either around the location of their death or around a person, or persons, that the disembodied souls blame for their life's misery. They make their presence known by assaulting the living, either human or animal. The most common phenomena include: battering with a rain of small stones or sand, throwing and moving of objects, loud noises and shrieks, strange lights and vile smells.
6. The ghostly images of the astral body can be projected and manifested in distant locations as a disembodied apparition. Sometimes the astral body can travel to other locations and actually appear in holographic-like form to others. This image is not actually considered a ghostly apparition (although it may appear so), but the extension and material form of an individual's Eternal Soul.

One example of this type of phenomenon was demonstrated in France in 1908 by scholar Hector Durville, who was researching "traveling clairvoyance." In one series of tests, Mr. Durville and a colleague hypnotized a female psychic to facilitate her astral projection to another location. An observer was placed in another part of the house. The experimenter's instructed the female psychic's to touch, hit, or pull at the observer's body while in her astral body. The observer had no idea what to expect, but felt the touches, strikes and pulling on his body by invisible hands. The astral body was even visible as a whitish apparitional figure to some of the people Durville used as witnesses.

EVIL STATES AND MENTAL DELUSIONS

Sometimes the "spirit world" itself can affect the physical body through a subconscious emo-

tional connection with the individual's Shen. These affected subconscious emotions can never be totally repressed because they will continually surface as dreams, visions, flashes of images, etc., and can only be redirected into either positive or negative actions.

Seeing a spiritual entity or ghost is a normal part of Medical Qigong training and is accepted as a natural energetic phenomena; however, disorders such as schizophrenia and psychosis (delusions and hallucinations, etc.) are considered Qi deviations and can be caused by improper Medical Qigong practice. These mental states are known as "evil states" and are difficult to correct. Evil states also include: infatuation, delusions, obsessions, encounters with seductive spirits, demon oppression or possession, and multiple personality disorder. This does not mean, however, that the individuals suffering from these disorders are themselves evil.

INFATUATION WITH THE TREATING DOCTOR

Infatuation is culturally regarded in China as an evil state. This generally refers to the occurrence of deceptions of the subconscious mind during, or after, Medical Qigong healing, which lead to mental derangement. While under the influence of these self-deceptions, patients display intensely amorous affection towards the doctor. As the doctor's energy becomes more intensified within the patients' nervous system, the patients experience a type of biological euphoria which gives way to feelings of unexpressed emotions, suppressed fantasies, and symptoms of eccentric disposition, such as sluggishness, apathy, or elation.

During treatment, patients become extremely open and vulnerable, as their boundary systems completely dissolve under the influence of the doctor's emitted Qi. The Qigong doctor's ability to channel divine light and compassion may easily be mistaken for displays of personal love toward the patients. Sometimes this divine love has never before been experienced by these patients, making them infatuated with the doctor, who is the apparent source of this love. This is an illusion which can usually be dispelled by the doctor's explanation. When the doctor is unable to dispel this illusion by conversing with the pa-

tients, this indicates an underlying, often long standing, mental disorder. Such patients should be referred out to a mental health practitioner for professional counseling.

ENCOUNTERS WITH SEDUCTIVE SPIRITS

On rare occasions, individuals who do not have a strong enough connection with the divine may become susceptible to encounters with seductive spirits. These spirits are known as Incubus (male) or Succubus (female), and tend to manifest in dreams. These dreams can range from the romantic and seductive, to rape and sodomy. Although these encounters occur during the individual's sleep, physical sensations are always a large part of the encounter. Often, once the victim has awakened, the physical sensations continue.

DELUSIONS

This is the occurrence of delusions of the subconscious mind during or after Medical Qigong treatment or training, which lead to mental derangement. A delusion is a false belief brought about without appropriate external stimulation (seen most often in psychoses), and is inconsistent with the individual's own knowledge and experience. Patients suffering from delusions display unsocial and eccentric dispositions, sluggishness, apathy, and trance. Some patients may become very disillusioned and depressed. They may lose confidence in life, and think about committing suicide; others may have symptoms similar to those of psychosis, such as persistent visual or auditory hallucinations. These symptoms occur because of preexisting emotional problems, which the patient has not worked through, or has consistently avoided facing.

In all truth, the practice of Medical Qigong does not create these problems; Medical Qigong can, however, occasionally allow patients to become extremely sensitive to the preexisting unresolved problems that continue to surface into their subconscious mind due to their overactive denial system.

SPIRIT DEMONS

An encounter with the phenomenon known as demon oppression or demon possession rarely occurs during clinical practice, but never the less, it must be addressed. Demon oppression or possession describes the state of mind attributed to the

patient who has come under the influence of the "spirits of the objective world." These spirits of the objective world (also called "fallen angels," "spiritually hostile forces," or "demons") can either influence, or inhabit, a patient's thoughts and body. They can affect anyone who becomes open to their influence. Any practice or situation which opens the individual's subconscious mind may increase the person's vulnerability to such states. Spirit demon oppression or possession can occur from:

- misguided or improper use of meditations,
- misguided or improper use of hypnosis, or self-hypnosis,
- indulging in the practice of astral projection,
- meditations that cause adverse psychological side-effects,
- general anesthesia,
- drug and alcohol abuse,
- indulging in the practice of channeling, or Ouija board playing,
- deep emotional or physical traumas,
- indulging in the practice of deviant psychosexual encounters (Tantric sex with the wrong individual)
- exposure to places that are haunted by evil spirits when the individual is very stressed out, or deeply fatigued and depleted, and
- indulging in the practice of "black magic."

When the patient's connection to their Shen becomes extremely Deficient, to a point that they surrender their Hun, the patient's Hun may leave their body and wander, making them vulnerable to the possibility of spirit oppression or possession.

One of the first things a demon seeks, once it enters a body, is to fulfill its sensual appetite (be it sexual pleasures, rage, or emotional addictions, etc.). A disembodied spirit lacks the ability to feel physical sensations due to the disconnection with its bodily senses (touching, feeling, smelling, tasting, etc.). Thus, it can only satisfy these cravings through someone else's living body. Consequently, if a patient is disassociated from the divine center core, or has little or no boundary system, a condition of oppression or spirit possession may occur. In China this condition is commonly described as, "the Spirit (Hun) leaves and the demon enters, uniting with the body's Po" and must be rectified with spiritual

atonements and soul retrieval.

Although such encounters in the clinic are rare, it is still important to recognize and treat these conditions when they occur. While treating patients in China, I was fortunate enough to share my experiences with demon oppressed or possessed patients with certain doctors at the Xi Yuan Hospital. It was refreshing to talk with another doctor about this particular subject, as in America it is difficult, if not impossible, to find other individuals who can discuss such a topic in a clinically sound manner.

In understanding the phenomenon of spirit demons, it is important to realize that in the clinics in China, encounters with these types of spirits are divided into two categories: Projected Spirit Demons from the Subconscious Mind, and Actual Encounters with Spirit Demons.

PROJECTED SPIRIT DEMONS FROM THE SUBCONSCIOUS MIND

Sometimes through meditation, the subconscious mind will release visions into the conscious mind in the form of ghosts, phantoms, spirits, demons, etc. These energetic visions are subjective projections of part of the self, released through emotional arousal. Each color image represents certain feelings and repressed memories within the organ which the subconscious mind is trying to communicate to the conscious mind. This also applies to dreams and nightmares in which the patient is continually being haunted by certain spirits, demons, or monsters. For example:

- A green demon represents the deeply suppressed emotions of anger, rage, and irritation which are connected to the Liver.
- A red demon represents the deeply suppressed emotions of excitement, panic, and even anxiety which are connected to the Heart.
- A yellow demon represents the deeply suppressed emotions of worry and pity which are connected to the Spleen.
- A white demon represents the deeply suppressed emotions of sadness, grief, sorrow, guilt, anxiety, distress, and heartache which are connected to the Lungs.

- A black demon represents the deeply suppressed emotions of fear, paranoia, horror, panic, and terror which are connected to the Kidneys.

The patient's subconscious demonic images may tend to be culturally influenced. Each patient may find himself or herself observing something quite different, but with the same underlying emotion. In modern Western culture, individuals are more likely to dream of thugs and assassins that are threatening and pursuing them, as well as monsters.

ACTUAL ENCOUNTERS WITH SPIRIT DEMONS

These spiritual encounters have an objective reality, as they are true spiritual entities which exist outside an individual's thoughts or feelings. For obvious reasons it is extremely important for Medical Qigong doctors to have a strong spiritual foundation. Without a powerful connection to the divine, the doctor risks absorbing the patients' pathogenic Qi, and may become more vulnerable to "evil states" that may place him, or her, at the mercy of spirit demons who seek to dominate, control, and feed off of the negative emotions of the human body.

The spiritual state of the energetic field controls the emotional field, the emotional field in turn controls the mental, and the mental controls the physical field. This is the spiritual template used in the Medical Qigong clinics in China for initiating the energetic laws of dominance and control over the body's tissues. When there is a spiritual interaction involved, the emotions manifest the outcome. There are two ways a spirit demon can attach itself to the body; through spirit oppression, or through spirit possession.

1. Demon or spirit oppressed patients tend to first have had severe emotional trauma, resulting in extremely low self-esteem, depression, fear, rage, and so on (these are the emotional energies on which the evil spirit feeds). The spirit demon becomes attached to the patient's second field of Wei Qi, drawing energy and sustenance from the patient's chronic release of negative emotions.

These spirit demons are external energy feed-

ers. They are spiritual parasites which provoke and increase negative emotional reactions. Once the patient discharges these negative emotions into their second field of Wei Qi, the spirit demons then ingest and absorb this energy as food. If, for any reason, the spirit demons leave or abandon the patient's second field of Wei Qi, they will, like a predator, continue to look for their next feeding ground. This is why, in certain families, oppressive dynamics are passed from generation to generation, due to certain congenital spiritual patterns.

2. Demon or spirit possession occurs when the patient's Spirit/Mind (i.e., the focused power of their consciousness) becomes too attached to something; it may leave the patient (becoming a wandering spirit) and not return. The vacuum that is left by the original consciousness leaving its residence can become filled by the spirit of other beings. These alien energies tend to enter the patient's body, replacing their original consciousness (Yuan Shen), which is now lost. The resulting state is one of demon or spirit possession. Because the spiritual quality and stability of the patient's mind is lost, the patient will become increasingly dependent on the alien spiritual consciousness for orientation towards others, and the outside environment.

When either a demon or spirit entity possesses a patient's body, it tends to be extremely territorial and protective. This is because, as the demonic spirit surrounds the very core of the patient's energetic body, it initially has a strangle hold on the patient, feeding and distorting the patient's reality. This results in wild mood swings, and sometimes, in displays of extraordinary intuitions, perceptions, and incredible physical powers.

In most cases the spirits causing the pathology are not of a high order of intelligence; they are more on the level of spiritual bacteria, viruses, or parasites. In some cases, however, spirits can be of a high order of demonic intelligence, such as depicted in the movie "The Exorcist."

EXAMPLES FROM PERSONAL CLINICAL EXPERIENCE

Through my personal clinical practice, I have treated several patients who were actually demon possessed, or demon oppressed. One example occurred in 1992, when a patient came to me with a tumor located on her pituitary gland. The Western doctor who was treating her had suggested that she receive immediate surgery, so as a last resort she came to me.

Knowing that she had written several books that were currently being used in a major university as a standard text, I was quite impressed and even intimidated by her reputation as an intellectual. She, being the mentor of several of my students who were psychotherapists, did not ease my apprehension. Although she was elderly, she was very strong willed, and quite opinionated. She requested that I lower the treatment table to the floor before starting the therapy. I thought that this was a little strange, but complied never the less, and so we began the initial treatment with the patient lying supine on the table, placed on the floor.

I always begin each treatment with a connection or "hookup" to the divine. After connecting with the divine, the energy of the treatment room changes, as the room's energetic field transforms into a divine healing energetic field. Immediately upon "hookup" something in the patient shifted. Although her eyes were closed, the patient began to thrash about on the table like a wild animal, literally snarling, and gnashing her teeth. The power radiating from her body was quite incredible. I knew and believed, that if she wanted to, this elderly, frail woman, could now lift my body up, and toss it across the room like a rag-doll. I was quite aware of the supernatural power and spiritual demonic form that I was now facing, and knew that my 27 years of martial arts training would not serve me in this situation. To my advantage, I had previous exposure to such spiritual demonic phenomena, and had been successful in dealing with demon possessed individuals. Believing that the current healing work was part of my ministry and life purpose, and having participated in several demonic exorcisms, I was aware of the procedure which needed to transpire.

I began dredging and casting out the demons

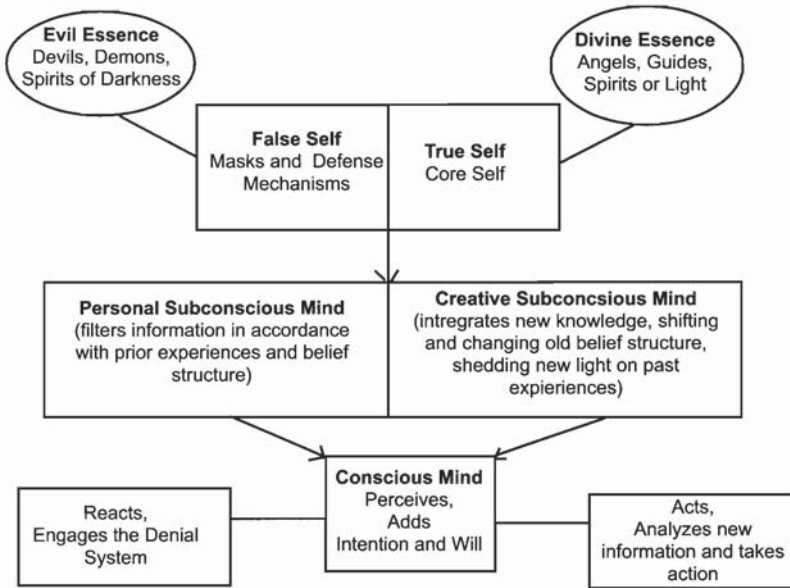


Figure 19.2. All human beings are subject to divine and evil spiritual influences. These influences can affect the subconscious and conscious mind, as well as the sensory perceptions and physical performance.

one by one, claiming each portion of her body for the glory of Christ (my divine authority). This procedure continued for six weeks, each treatment involved reclaiming certain areas of her body. Beginning at her head, I continued treatment down the patient's body. On the sixth week, when I reached her Lower Dantian, the last spirit demon left her body, and she immediately curled up into a fetal position and began to cry. Her Hun then returned to her body, and for the first time in many years she could feel loving emotions again.

It is important to note, that while the treatments were being administered, the patient was not consciously aware that anything out of the ordinary was happening. She had been so completely detached from her body, that she had no conscious recollection of her own emotional-spiritual field of existence, or its affect on her physical body. She had literally hid within the confines of her intellect,

where she felt safe. She was also not aware of being demon possessed, or even that her body thrashed about during each treatment. In effect, she had disassociated from her Yuan Shen during childhood, and thus became dissociated from her emotions. After six weeks of treatment her brain tumor had completely dissolved. But, far more remarkable, was the change in her personality, for she became both friendly and courteous.

OVERVIEW

As mentioned before, once the Qigong doctors' Shen has reached a high state of sensitivity, they are able to transcend their conscious perceptions to sense, observe, and communicate with the spiritual world (Figure 19.2). This ability to see disembodied spirits or ghosts is a normal part of Medical Qigong training and a natural part of energy observation.

These spiritual presences can be seen or felt for either brief moments in time (usually as a hovering image of light, or a dark shadow), or for extended periods of time (usually an encounter). Some of these spiritual entities can also take the form of animals.

Some doctors view these energetic entities as either individuals who are astral-projecting (from the past, present, or future), or forms of energy that can either be ascended spirits of light (divine guides or angels), or fallen spirits of light (demons and hostile forces). In any case, encounters with such entities of the spiritual world should not startle or scare the Qigong doctor, but be expected as a part of the existence of the spiritual domain.

A final important note to make is that, although demon possession is real, the location, or type of the patient's disease, has nothing to do with demonic possession. Demonic possession is related to the disassociation from the Yuan Shen and the absence, or suppression, of the patient's Hun. It is not caused by obstructed tissue formations or physical disease.

After helping the patient uncover any severe emotional trauma, the Qigong doctor should assist the patient in "soul retrieval" meditations, in order to return the patient's Hun back into its residence (the patient's physical body) and to facilitate a strong reconnection to the Yuan Shen. During soul retrieval meditations, patients sometimes talk about viewing certain traumas from different visual perspectives, such as: watching the incident from above their body, or watching from a different corner of the room. The reason for this change in visual perspective is due to the displacement of the patient's Hun once it leaves the body. Although the Hun are outside the body, they still observe, listen, and record. This accounts also for the numerous cases of astral projection during surgery, as well as during near death experiences. Under anesthesia, many patients travel out-of-body and observe in fine detail what the doctors and nurses are saying and doing. They accurately recall the doctors' and nurses' conversations, and the experience of viewing the operation from above the body. These experiences are becoming more documented in recent years partly due to modern techniques in resusci-

tation, that have made such experiences more frequent. First hand accounts of out-of-body experiences abound in "near death experience" literature.

Similar experiences have been recounted by many physically and sexually abused patients, who, as children, learned to dissociate from the body, and observe the abuse from the ceiling, or corner of the room. In most cases, these adults, and children, do not suffer from multiple personality disorder. Only in the most severe cases does the personality fracture and become multiple.

MULTIPLE PERSONALITY DISORDER (DISSOCIATIVE IDENTITY DISORDER)

Occasionally the Qigong doctor may encounter a patient with a multiple personality disorder. The condition of a multiple personality disorder is generally due to extreme sexual, physical, and emotional abuse during childhood; in some cases, demon possession may also occur. This is a condition in which the patient has developed a split in their consciousness, resulting in the development of two or more distinct identities or personalities that recurrently take control of the patient's behavior and consciousness, one at a time.

It is believed that the original personality splinters during childhood (usually around the age of 6 or 7 years, or as early as 3) creating several different personalities, or personality states, that are disassociated from the patient's original whole personality. The different personalities created can number as few as two, or upwards of one hundred. They are often referred to as alternate identities or simply 'alters.' These alters, in fact, often themselves give birth to more fractured alters, each with its own gender, age (corresponding to the fracturing trauma) and function (or role). Some alters may be very aggressive and protective, others will be more passive and submissive.

Some alters will have different medical conditions from the others, which inhabit the same body. As the patient changes personalities (alters), the internal and external energetic fields likewise undergo changes. Each personality can differ in age and stage of development. In most cases, the personalities are usually unaware of the words, actions, and feelings of the other personalities,

especially at the beginning of the treatment. Each personality can exhibit a different set of symptoms, as well as diseases. One personality may have chronic asthma and allergies, but when switching to another personality, the patient may suddenly display healthy lungs but display near-sightedness or high blood pressure.

Usually one personality becomes a helper to the doctor, while another personality may be psychotic, indifferent, and so on. Some of the alters may have access to highly advanced transpersonal states of consciousness, i.e., a finely honed and active psychic realm which may have provided a haven, or sanctuary during the abuse.

TYPES OF ALTERS

Over time, an alter's role in the patient's personality changes. There is a difference between an established personality which maintains both an internal and external role and just a fragment personality (e.g., washes the dishes only). Also, there will usually be a number of child personalities included, as well as adult personalities. The patient's past history of violence is the best indicator of whether there are dangerous alters. Some of the most prevalent personality types of alters are described as follows.

1. The first personality encountered by the doctor, or psychologist, is usually the patient's host personality, not the patient's original personality.
2. The demonic or spiritual personality type is generally found in very religiously oriented patients.
3. The persecutor personality type is generally responsible for the patient's attempts at self mutilation (a very common type syndrome with multiple personality disorder) or suicide. They tend to be children or teenagers. It is believed that these types of personalities are either interjections of the patient's original abuser, or have evolved from "helper" personalities.
4. The helper personality type is generally responsible for providing the patient with the emotional support to counteract some of the self-destructive behavior of the patient's persecutors.

5. The administrator or obsessive-compulsive personality type is often responsible for allowing the patient to earn a living. They generally appear cold and aloof.
6. The imitator, or impostor, personality type generally mimics other personalities and is responsible for handling certain situations that are difficult for the patient to bear.
7. The autistic or handicapped personality type generally emerges when the patient feels that he or she is under intense scrutiny, or feels that he or she is being controlled or confined. They may manifest autistic or catatonic states or become functionally deaf or blind.
8. The promiscuous personality type is generally responsible for the patient's overactive or uncontrollable sexual urges (e.g., nymphomania).

While treating patients with multiple personality disorder, the therapeutic goal is usually to integrate all the different personalities, merging them together through creative visualization (usually using hypnosis). This is achieved by having the patient imagine each personality and subset "alters" merge into one.

Some patients, however, opt to remain multiple, as merging incurs the "death" of others. In such cases, contracts are made with the different alters to keep each other informed of events occurring during their "coming out," and some of the more responsible personalities keep watch over the more self-destructive ones. Due to the complexity of treating multiple personality disorder, and due to the high potential of suicide in multiple personality cases, it is recommended that the Qigong doctor refer these type of patients out to specialists who are familiar with such conditions and their recovery.

SOUL RETRIEVAL AND MEDICAL QIGONG THERAPY

According to the Medical Qigong perspective, one of the major causes of illness is "soul loss" (the loss of parts or memories of the Eternal Soul). On the spiritual plain, the Eternal Soul is the manifestation and sum total of our energetic associations and the energy of the Wu Jing Shen (see

Chapter 2). The Eternal Soul serves as a middle point between the source and organization of all life-force energy. The Eternal Soul is considered the seat of all emotions, feelings, and sentiments. As a crystal grows around a central matrix, so the body grows around the Eternal Soul. In revue, the Eternal Soul radiates energy in all directions, like the sun, and is responsible for life, health, and the formation and growth of the body. In the scope of energetic manifestations, the Eternal Soul expresses its innate qualities as energetic movement, functioning through the physical form (led by the Shen). It is connected to all parts of the body, and its light or energy is reflected through the eyes via the Hun. It is through the influence of the Eternal Soul that all of the body's energetic processes (organs and organ systems) seek wholeness. It knows exactly what is needed in every situation for survival and health preservation, and takes action via the Po. Whole body consciousness is the main characteristic of the Eternal Soul. Without the process of the Eternal Soul, energy would have no specific direction and remain in meaningless activity.

"Soul loss" is not demon possession, but a spiritual illness that causes emotional, mental, and physical disease. When disturbed, the Hun leave the body and the Mind (Shen) wanders off on its own. When the Hun leave and the Shen wanders off for very short periods of time, it is sometimes called, "dissociating" or "spacing out." When the Hun leave for extended periods of time, it is called soul or spirit travel, which generally happens when the patient is asleep. It is believed that if the Hun completely vacate the body, the patient will die. A coma is one example of a chronic physical state where the Hun have left, but are still attached to the body, through the Hun's connection with the patient's energetic Qi field. When a patient is in a coma, the Hun and Shen abandon their residence, wandering about in the astral plane of existence.

The Hun and Po create the sustaining energy for the Wu Jing Shen, which provides the energy for the Yuan Shen. If the Qigong doctor can retrieve the lost parts of the patient's Eternal Soul

(the suppressed memories attached to the Hun and Po), then the individual's Shen can be restored back to harmony and health.

REASONS THE ETHEREAL SOUL LEAVES THE BODY

In ancient times, disease was attributed to the Hun having strayed away, or having been stolen. It was believed that the Hun would leave the body through three main incidents: they could be stolen (through deep infatuation), frightened away, or simply wander off. In addition to soul theft or "rape of the soul," some Qigong doctors relate Hun loss to the interference of Gui (ghosts, demon spirits), as well as other human beings (i.e., a broken heart or severe trauma).

Soul retrieval is an essential part of Medical Qigong therapy; the body and mind without the Hun, or the spiritual connection of the Yuan Shen, remain in a suspended state of spiritual and emotional shock. When the spiritual needs of the Eternal Soul are neglected, the Shen begins to disassociate, and symptoms of addiction to drugs or alcohol, obsessions, violence, or deep depression take over (see Chapter 32).

Because we are born understanding hidden spiritual realities, patients will inevitably succumb to various mood swings; these are due to deep emotional pain and experiences that stay within their memory and touch their Heart. A spiritual life of some kind is absolutely essential for psychological health. Traditionally, the Hun are said to suspend themselves midway between the conscious and the unconscious, and that their perceptual modality is neither the mind's nor the body's, but the imagination's (i.e., the Creative Subconscious).

From a clinical perspective it has been noted that the Hun leave the body during severe emotional traumas (i.e., surgery, the death of a loved one, miscarriages, abortions, incest, molestations, physical and emotional abuse, the end of a deep relationship, and the stress of combat). Whenever we experience trauma, our Hun, which are part of our vital spiritual essence, separates from us to survive the experience and to escape the full impact of the pain (Figure 19.3). When patients be-

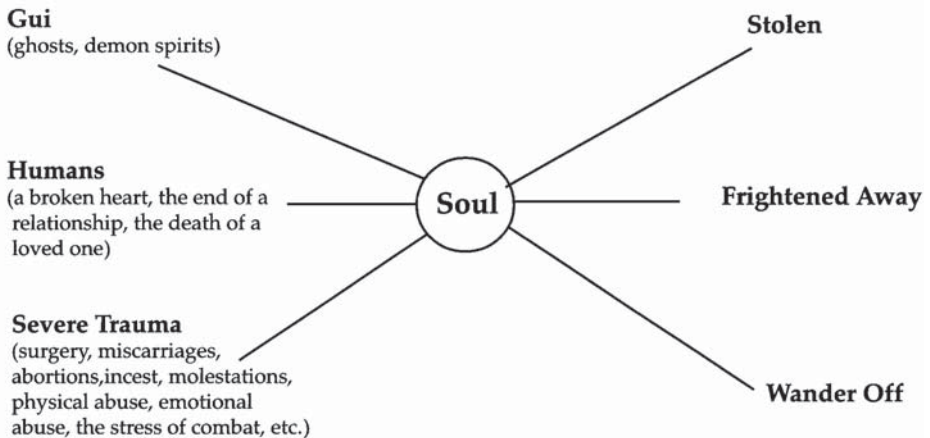


Figure 19.3. Reasons for the Ethereal Soul Leaving the Body

come dissociated, aspects of their personality separate from the mainstream of their consciousness, resulting in gaps of memory loss. An extreme example of personality separation occurs in multiple personality disorder.

When a patient has been violated or wounded in some way and remains in an emotionally present state of mind, within the body, the result usually encompasses feelings of anger from past hurts, grief from present pain, or fear of future harm. If an over-stimulation of the energetic organs occurs, it may wound the patient's Shen, causing the patient to close off from the Yuan Shen, to shut off all emotions. This action is similar to that of a sea-anemone, whose natural response (for the purpose of survival) is to immediately close itself after being touched.

THE PURPOSE OF SOUL RETRIEVAL

The purpose of Medical Qigong soul retrieval therapy (called age regression therapy in Western psychology) is to bring the awareness of emotions back into areas of the physical body, allowing the patient to express and release the feelings and reactions that are the cause and symptoms of his or her disease. This will help the patient transform the trapped, or frozen energy (stagnated Qi),

back into its energetic potential to be reintegrated with the Shen.

A Qigong doctor will accompany and tend to the patient's Eternal Soul in times of emotional transformation, including times of crisis, illness, and emotional death and rebirth. This allows the patient to remain in the energetic present time mode. This also results in the relief from symptoms of illness and the return of the patient's personal power, creating the potential for fulfillment in work and rewarding relationships. Some patients may come to the realization that they must quit their job and find another that is more spiritually rewarding. They may also find themselves discarding old friendships and making new ones, as their energetic, emotional, and spiritual fields undergo growth and change.

WOUNDING AND CLOSING THE SPIRIT

The body's Yuan Shen is the main expression of the Eternal Soul as it moves from its inactive state to a state of dynamic activity. The Yuan Shen is the medium or active environment of the Eternal Soul. The Yuan Shen also expresses its energetic influence through a continual interchange between the personal-self and the higher-self

through the act of breathing. The Eternal Soul expresses itself specifically through the Yuan Shen, and the Yuan Shen manifests itself through the physical body.

If a person's Yuan Shen becomes wounded (feels attacked, violated, taken for granted, etc.), it begins to close itself off from its environment. When the Yuan Shen "closes", the emotions begin to shut down, and the Hun wander. Depending upon the patient's set patterns, this entire process can occur within seconds. Once the Hun wander, the acquired (analytical) Zhi Shen and surviving Seven Corporeal Souls (Po) take over the body, and the patient responds like a machine (i.e., the patient can still think and function; reflexes remain intact, but he or she is void of interpersonal feelings). Patients whose Shen have closed down cannot make emotional attachments, and live in a state of perpetual hunger. These patients go through three stages of isolation before their spirit leaves.

1. The first stage involves anger and grief.

Once a patient has been hurt (before his or her spirit begins to close), his or her natural survival energy immediately affects the Liver and Lungs, causing emotional reactions that are a natural response to feeling attacked. Hurt, sadness and anger are natural responses to feelings of rejection, betrayal and abandonment. These emotions reflect a spiritual, emotional and mental protest to feeling insignificant, excluded, and dis-empowered.

- a. The patient's congenital emotions of kindness and compassion, stored within their Liver, instantaneously shut down as the Liver Qi expands violently outward. This energetic reaction gives way to releasing the patient's acquired feelings of anger and rage, stored within the Liver. The energy of anger and rage is projected outward to protect the patient's emotional boundaries. If the patient has deep seated emotional problems, however, the energy can also implode inward creating self-hate.
- b. If this protective emotional reaction is

not effective in obtaining the needed results (being heard, honored, valued, etc.), the patient's energetic field rebounds inward affecting the Lungs. Once the congenital emotions of integrity and dignity stored within the patient's Lungs become effected, the Lung Qi becomes obstructed, and the acquired emotions of grief and sorrow are released. The energy of grief and sorrow is encapsulated internally to encase the patient's wounded spirit.

2. During the second stage anger and grief transform into depression and despair.

As the patient begins to lose hope, the Shen begins to close, causing two reactions.

- a. The patient's Liver Qi becomes obstructed and stagnant. This in turn transforms the emotion of anger into depression;
- b. At the same time the patient's Lung Qi transforms grief into despair.

The patient slowly begins to feel helpless, hopeless, and empty inside. Because of the increased depression and despair, the patient becomes physically, mentally, emotionally, energetically and spiritually tired, and gives in to feelings of insignificance, unfulfillment and loss of control over his or her life.

3. During the third stage depression and despair transform into indifference and detachment.

In the final stage, the patient has lost all hope of resolution and gives up entirely. The Shen closes down, and the Hun wander. The patient feels emotionally detached from people, the surrounding environment, and his or herself. The patient wanders around "dead to the world," isolated, internally unfilled, and alone. This creates what is known as a "depersonalization disorder."

A depersonalization disorder involves the persistent, recurring episodes of depersonalization, characterized by a feeling of detachment, or estrangement from one's self. The individual may feel as if he, or she, is living in a dream, or movie, and responds to life like

Three Stages of Emotional Transitions before the Spirit Closes

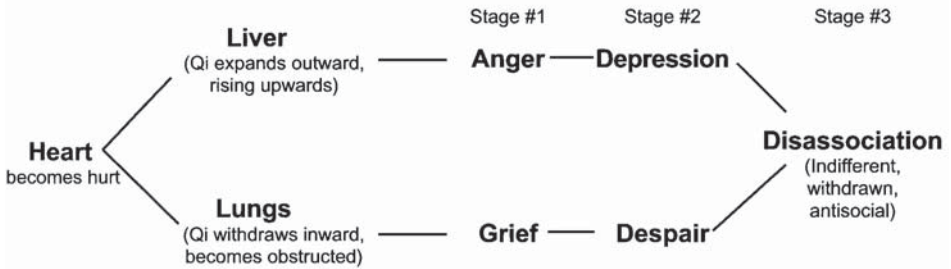


Figure 19.4. There are three stages of emotional transition the patient must experience before their Shen closes and their denial system engages. After these stages are experienced the patient's defense mechanisms take over.

a robot. They may also have the sensation of being an outside observer (to their mental processes, body, or specific parts of the body). This feeling is often accompanied by sensory anesthesia, a lack of affective response, and a feeling of lack of control over their actions (including speech).

Voluntary induced expressions of depersonalization or derealization that are meditative, or cultural trance practices, should not be confused with this involuntary disorder. It is believed that approximately 50% of the population may experience a single, brief episode of depersonalization, usually precipitated by severe stress. Approximately one-third of individuals exposed to life-threatening danger incur a brief episode of depersonalization. Depersonalization episodes may be accompanied by visual distortions, such as the shape or size of objects, and other people may appear unfamiliar or mechanical. Other common associated features include: anxiety or depressive symptoms, obsessions, somatic concerns, and time distortion. Depersonalization and derealization are some of the symptoms of panic disorders (not due to drugs or medication), which are usually caused by long-standing anxiety and stress. Panic dis-

order can also be brought on by emphysema and asthma due to the difficulty in breathing.

When the Eternal Soul becomes wounded, the first two stages in closing down the Yuan Shen are caused by the patient trying to repress feelings of anger (stored within the Liver), and sadness and grief (stored within the Lungs). This reaction is incurred because the Liver stores the body's Three Ethereal Souls (Hun), while the Lungs store the body's Seven Corporeal Souls (Po). These two emotions are expressions of the patient's natural protest against the lack of love that their Yuan Shen (which encompasses or contains both the Hun and Po) is experiencing (Figure 19.4).

HEALING THE SPIRIT

The first stage of healing in soul retrieval is to open the patient's Yuan Shen by giving them hope and encouragement. Hope helps the patient's perspective to be positive and restores meaning to life. Once the patient has closed his or her Yuan Shen, it cannot be opened through argument or logic. Instead the Qigong doctor must use a gentle, soft tone of voice expressing compassion and high regard for the patient. The patient must feel honored and valued by the doctor to feel safe enough to release the hurtful and negative emotions.

Praise must be used carefully and gradually, since some patients may be as yet, unable to accept a higher concept of themselves. Too much praise may cause the patient to feel "mocked" or "lied to", given his or her very low self-esteem. This type of healing only happens when the patient's spirit is engaged, stimulating the inner emotions and not just the intellect.

Once the patient's Yuan Shen begins to open, it is important for the doctor to increase the patient's hope for interpersonal relationships. This is initiated by using silent mental affirmation, or prescribing positive affirmations in conjunction with vivid visualizations. The patient's imagination can reengage his or her feelings and return them to the body's organs and tissues. Instilling hope and giving encouragement allows the doctor's influence on the patient to be increased.

As the patient's Shen begins to open, it is important for the Qigong doctor to take the time to energetically and emotionally travel with the patient back into the memories of the past, to encounter the precise moment in which the patient's Hun left the body. The choice to return the emotional spirit back into the body must come from the patient's desire to retrieve his or her original feelings, no matter how painful the process. The patient must be ready to reexperience and release these feelings. It is important that the patient's "adult observer" be present in retrieving these painful memories. The "adult observer" refers to the patient's ability to suspend his or her judgemental attitude towards his or herself, and to observe the events that are being released with compassion (i.e., as if they were happening to a friend to whom loving support can be given). This allows the patient to experience true healing with the help of a compassionate companion (his or herself).

Tears often come as the memory of the original trauma releases from the patient's body or flows back into the Mind. Many patients notice that after these experiences their dreams change significantly, becoming more vivid. Also, their life environment as well as their relationships tend to change drastically.

EMOTIONAL REBIRTHING PATTERNS

Often, when patients experience deep emotional and spiritual traumas, they also experience physical sensations which reflect the trauma of their biological birth. These psychophysical sensations are due to the physical, energetic, and spiritual connection each individual has with the maternal host while inside the womb. Although these experiences are natural, they can sometimes be disturbing and even frightening to patients unfamiliar with deep emotional and spiritual transitions. The following are but a few examples of physical rebirthing patterns, and the emotional reactions related to these types of spiritual transformations.

- In patients born with the umbilical cord wrapped around their neck, each time they experience deep emotional and spiritual changes it will feel as if they are being strangled.
- In patients born through C-section, each time they experience deep emotional and spiritual changes it will feel as if they are being torn asunder.
- In patients born through the natural birth canal, each time they experience deep emotional and spiritual changes it will feel as if they are falling through space with nothing to support them.
- In patients born breech, each time they experience deep emotional and spiritual changes it will feel as if they are being crushed in by all sides and suffocated.
- In patients with mothers who were heavily sedated, each time they experience deep emotional and spiritual change they will feel mentally disoriented and unstable.

SOUL RETRIEVAL MEDITATION

The following comes from my clinical experiences in dealing with patients who are very eager to heal, but reluctant, or unable to tolerate rapid change within themselves. The patients' family dynamics, as well as the quality of traumatic and nourishing experiences they received while growing up, play an important role in shaping their in-

dividual personalities. It is an accepted fact within modern psychology that an individual's present emotional life is shaped by the events occurring in the "formative" years (especially the years before the individual can articulate their thoughts and feelings). These experiences sink deep into the individual's psyche, hidden from consciousness through repression and denial. This repression is generally due to the inability to understand and express in words the traumas they suffered.

This particular Shengong (which literally means working with spirit) technique involves creative visualization (in a very relaxed, quiescent state of mind), and is used to gain access to the patient's unconscious past emotional experiences. The goal of this meditation is to allow the patient to free him or herself from the repressed emotional material which systematically surfaces during daily life. These programmed emotional responses systematically affect the patient's behavior, causing neurotic symptoms, slips of the tongue, associated dreams, and fantasies.

Many patients believe they are ready for this experience, but in reality they are not yet able to deal with such intense pain. These patients are likely to unconsciously choose the least painful memories in order to test how the doctor will handle their feelings, or fail in the attempt to retrieve the lost parts of the soul. Gradually, as trust grows, these patients will be able to access more painful and relevant memories (this is similar to peeling an onion layer by layer). Sometimes patients try very hard to access the memories and obtain nothing, or very little information, leaving them feeling frustrated. This frustration must then be processed and resolved.

The doctor must instill hope and dispel this frustration by explaining to the patients that they have made an important step forward by seeding the unconscious mind with the request, or concept, that past memories must be recalled. In time, this seed will sprout and give forth results. It just needs a little time to incubate. It is extremely important that the doctor never show disappointment or take away the patients' hope.

In such cases, the patient must be reassured

that their higher-self (the observer self) senses that the timing is not right. There may be current issues or events, that must first be worked through for a successful soul retrieval to take place. To have done so now would have resulted in more trauma, or more precisely, re-traumatization. They may need to strengthened and develop more self-trust before trying again. Counseling may be recommended, and in time they will succeed.

Some patients may need several sessions before feeling comfortable enough with just entering and surfacing from trance states, before undergoing soul retrieval. It may be necessary to first retrieve pleasant memories that build self-trust and self-confidence before re-attempting soul retrieval (i.e., learning to fly a kite, etc.).

The Qigong doctor should have some training in hypnosis and hypnotic trances before giving this type of trance inducing meditation to their patients. The doctor should know what to do and be able to identify whether or not the patient is able to connect with their Yuan Shen or "higher self." As the doctor induces trance in the patient through this meditation, the following changes in the patient may be noted:

- a change of color in the complexion,
- a relaxation of the facial muscles,
- a change in breathing patterns, and
- sporadic eye movement (behind closed eyes).

If none of the above signs are noted, the patient may need more time to relax deeply before continuing with the meditation. Suggestions of imagining and feeling the body's tissues melting into the Earth may be given, along with suggestions of taking deep relaxing breaths to calm the patient's Shen.

While performing this meditation the patient may experience all the sensory, emotional, and physical sensations of these repressed memories, causing specific core memories (that have been repressed from infancy and childhood) to be brought to the surface and relived. As the patient experiences these memories, his or her facial expressions and demeanor, will often change, regressing to reveal the appropriate age and period of time during which the original trauma occurred.

This particular method of soul retrieval is divided into two stages. The first stage involves locating the body's three storage chambers of past, present, and future emotions. The second stage focuses on accessing the location of, and coming in contact with, the patient's unconscious repressed emotional traumas.

This meditation must first be understood in depth before it is given to the patient. It is very complex, and is not meant to be simply read through to the patient. Also, the doctor should set aside sufficient time to process what the patient experienced after ending the meditation.

STAGE 1. ACCESSING THE ENERGETIC CHAMBERS

The purpose of this meditation is to locate the patient's three storage chambers which access his or her past, present, and future emotions. This meditation also allows the patient to acquire a starting point, or outlet, for removing these painful experiences.

In this meditation, the patient first concentrates on feeling his or her entire body. Begin by having the patient sit comfortably in a chair, both feet on the floor, hands resting on the thighs, eyes closed, tongue on the upper pallet, and breathing naturally through the Lower Dantian. It is important that the patient relax, feel, and experience the body completely. The patient should also be encouraged to accept and feel everything as one unit, to connect with the Yuan Shen or "higher self."

The Storage Chamber of Past Emotional Memories

In order to find the chamber of past emotional feelings, the patient begins to focus attention on remembering and feeling a painful childhood experience. Once the patient has retrieved the memory and is experiencing the painful trauma, he or she points to the tissue area of the body where the feelings are located. This area is considered to be the current storage chamber, where the patient stores the energy of past emotional memories.

The storage areas change over a period of time, given the fact that the patient continues to process emotions throughout life. Each emotional

healing causes the previous energetic holding pattern to die, and a new pattern is to be born within the patient's energetic structure. The chamber of the patient's past usually coincides with a tissue area where the patient is already experiencing disease or discomfort.

The Storage Chamber of Present Emotional States

In order to find the chamber of the present emotional states, the patient focuses attention on feeling the doctor's voice within his or her body. As the doctor continues to speak, the patient feels where the sounds are resonating. Once the patient experiences and locates this tissue resonance, he or she points to that area. This area is considered to be the current storage chamber, where the patient stores the energy of present emotional states.

The Storage Chamber of Future Emotions

To find the chamber of future emotional states, the patient focuses on a specific project that he, or she, is planning to do in the near future. Once the patient experiences slight physical sensations, he or she points to the area where the feelings are located. This area is considered to be the current storage chamber, where the patient stores the energy for future endeavors and future expectations. The patient's current ambitions may change as the patient begins to heal from past emotional wounds and makes life-style changes.

STAGE 2. RETRIEVING THE LOST MEMORIES

The final part of this meditation explores the patient's unconscious feelings and reprograms the destructive subconscious patterning. It is used to access the repressed memories stored within the patient's individual Personal Subconscious, which is hidden from through their denial or defense mechanisms. Sometimes after practicing this meditation, patients will not only gain access to the repressed memories of their infancy and childhood, but will also connect to their life within the womb, as well as their birth-process.

1. Begin by having the patient sit comfortably in a chair, both feet should be placed on the floor, hands resting on the thighs, eyes closed,

tongue on the upper pallet, anal sphincter lightly closed. The patient should breathe naturally, expanding the Lower Dantian with each inhalation, contracting the abdomen with each exhalation.

2. The patient focuses attention on the area of the body where the energy of the past emotions is stored. The doctor directs the patient to imagine opening the chamber of the past emotions, allowing the energy, like steam, to release itself from this area. This steam is gathered to the left side of the body. Once all of the energy has been released, it begins to form into a cocoon shaped cylinder of past emotional memories.
3. Next, the patient focuses attention on the area in the body that stores the energy of the present emotions. The patient imagines releasing this energy from out of the body like steam, creating a second cocoon shaped cylinder. The patient places this second cocoon in front of the body, next to the first cylinder.
4. The patient then focuses attention on the area in the body that stores the energy of future emotions. The patient imagines releasing this energy from out of the body like steam, forming a third cocoon shaped cylinder. The patient places this third cocoon to the right side of the body, next to the second cylinder.
5. Next, the patient imagines that all three separate energetic cocoons are joined together. The energetic cocoons are to be connected end to end, in a straight line, with the past on the left, the present in the middle, and the future on the right side of the patient's body.
6. The patient then focuses attention on his or her Taiji Pole, imagining the energy of the Upper Dantian descending and combining with the energy of the Middle Dantian (where the Eternal Soul is stored). Next, the patient imagines the collected energies of the Upper Dantian, Middle Dantian, and his or her Eternal Soul, descending and combining with the energy of the Lower Dantian. The patient uses the collected energies of the Three Dantians to create an "energy bubble" within the Lower Dantian to surround the Eternal Soul. While focusing on the center of the energy bubble, the patient imagines the Eternal Soul transforming into a small energetic form of his or herself.
7. Encapsulated within the energetic bubble, the small energetic form of the patient's self manifests within the physical body. The patient's Eternal Soul, now in small energetic form, begins slowly ascending the Taiji Pole, leaving the body through the Baihui GV-20 point. As the patient's Eternal Soul leaves, it is still connected to the physical body through a silver energetic cord.
8. The patient's Eternal Soul floats over the three energetic cocoons, hovering over the cocoon shaped cylinder on the left side of the body (to access the past emotional memories). Next, the patient observes the black, oval shaped cylinders, imbedded within the structures of the energetic cocoon of past emotional memories. These dark cylinders are energetic emotional clusters. They contain the memories of hurtful feelings and specific times in the life of the patient when he or she felt humiliation, degradation, shame, rejection, or emotional deprivation.
9. The patient descends into the energetic cocoon of past memories and allows the Eternal Soul to find the particular cylinder which currently needs addressing. In choosing a specific area to work on, the patient's Yuan Shen automatically selects the most relevant material from the patient's unconsciousness.
10. The patient then removes his or her Eternal Soul from the energetic cocoon, bringing with it a specific dark cylinder. The cylinder is removed from its webbing within the walls of the energetic cocoon and placed in front of the hovering soul. The cylinder is still connected to the energetic cocoon through an attached energetic cord. Through vivid concentration the patient focuses on the color of the cylinder emitting light from the Yin Tang (Third Eye) point of the little energetic self. This projected light pulsates and changes the dark cylinder, from black to white. As the cylinder pulsates and changes its color, it begins

- to open and reveal the lost memories and unresolved feelings. These memories of emotional traumas are brought to the surface. Some of these experiences may be memories of events where the survival or integrity of the patient's physical body was threatened.
11. Next, the patient connects with the divine (God or "higher power") and begins the process of feeling, expressing, understanding, forgiving, and letting go of the emotional charge attached to the memories. This process of emotional purging is connected to the emotions stored within the patient's Five Yin Organs, and are expressed through the following stages:
 - a. Anger, blame, and resentment are stored in the patient's Liver.
 - b. Hurt, pain, sadness, and disappointments are stored in the patient's Lungs.
 - c. Fear and insecurity are stored in the patient's Kidneys.
 - d. Remorse, regret, and responsibility for keeping the painful memories and feelings alive are stored in the patient's Spleen.
 - e. Love, understanding, and forgiveness are stored in the patient's Heart.
 12. As the emotions begin to release themselves from the energetic cylinder, the energetic debris transforms into a vaporous cloud. After understanding and resolving the emotions contained within the energetic cloud, the patient divides the released energy into either a receiving or discharging cloud of energy.
 13. At this point, the patient focuses on the energetic cloud and begins separating the pain and hurtful memories from the knowledge and wisdom gathered from the experience.
 - a. First, the patient places those memories gathered from the knowledge and wisdom of the experience on the right side of the room, imagining them as sparkling gold, silver, and white light energy.
 - b. Second, the patient places those memories gathered from the pain and hurt of the experience on the left side of the room, imagining them as thick, dark, black energy.
 14. The patient focuses on the right side of the room, imagining this energy as bright, pure, and illuminating. The patient then inhales, absorbing the knowledge and wisdom gathered from the past experience into his or her small energetic body. Since this is actually the energy of the patient's soul, the patient's body immediately feels the emotion, energy and spirit becoming empowered, as it can now review these past experiences without the feelings of hurt, pain, and judgment.
 15. Next the patient focuses on the left side of the room where the feelings of hurt and pain are stored. The patient imagines this hurt and painful energy as a dark, turbid cloud. Because the cylinder has a direct life line connected to the patient's past, the energetic cord attached from the cylinder to the energetic cocoon must be severed. Once the cord connecting the cylinder to the patient's past is severed, the patient is then truly released from the spiritual and energetic connection of the memory. This is initiated by imagining an angelic being, with the "sword of truth," severing the energetic life line connected to the patient's cylinder. The sword of truth represents the patient's decision to regain his or her power by deciding to no longer suppress and carry the painful memories. Once the energetic cord is severed, it causes the cylinder to vaporize, forming an energetic cloud. The patient then imagines severing any last connection or attachment to these toxic emotions, and releases this cloud of hurt and pain, visualizing it floating up out of the room, through the ceiling, out into space.
 16. The patient then imagines that God (the patient's divine healing power) is seated in the Heavens, with ripples and pulsations of love and mercy emanating from the center of this divine presence. The patient visualizes one of these waves of love and mercy form the divine descending towards the Earth. As the wave of love and mercy touches the as-

cending dark cloud of hurt and pain, it immediately explodes and destroys the dark cloud. The moment that this dark cloud explodes, the patient sees the cloud's negative energy transforming into blue crystal drops of divine healing energy.

17. Next, the patient visualizes these bright, fluorescent blue, drops of pure, clean energy descending from the heavens and pouring down like rain on his or her small energetic self, saturating it completely. This energy immediately transfers into the patient's physical body. The patient inhales and absorbs this energy flowing into every tissue of the body, allowing the divine healing light to penetrate and radiate throughout his or her entire being.
18. Next, the patient observes the changes created within the three energetic cocoons. The energy in each cocoon will have shifted slightly, revealing an energetic alteration of the patient's present state of mind, and a change in the patient's future. By transforming the past, the patient has altered the present and initiated a change in the future course of events.
19. Finally, the patient returns his or her energetic bubble (containing the small energetic self) back down through the Baihui point into the Taiji Pole, drawing the energy back into the Lower Dantian. From the Lower Dantian the patient's soul energy will return back into the Middle and Upper Dantians, as well as the surrounding tissues. Finally, the patient reabsorbs the energetic cocoons back into the body, and returns to a quiescent meditation.

THE DOOR TO THE CHAMBER OF MEMORIES

A simple visual meditation can also be used to access the patient's suppressed past memories. This exercise is a form of guided meditation, in which the doctor leads the patient into the imagined hidden parts of his or her own soul.

Begin by having the patient lie supine. Ask the patient to close the eyes and imagine walking down a flight of stairs. Lead the patient through three separate doors, descending three separate

staircases (this is performed in order to arrive at the patient's "chamber of memories").

After entering through the last door, the patient descends one final staircase until he or she reaches the chamber of memories. This is where all of the memories of the patient's past traumas have been kept, hidden deep within the subconscious mind.

Inside the Chamber of Memories, the patient discovers dark cylinders of past emotional pain. Each cylinder represents a specific trauma experienced and stored within the patient's energetic field. The patient then makes a decision to heal and free the body of the enormous energetic field used to suppress certain memories. To heal and dissolve the energetic cyst, the patient follows the same process of eliminating past memories (repeating section 8 through 15 from the previous meditation).

Once this process is completed, the Qigong doctor guides the patient back up the flight of stairs, through the three doors, and back to consciousness. Because these meditations have a profound affect on the patient's constitution (affecting their physical, mental, emotional, energetic, and spiritual nature) it is important for the patient to be referred to a psychotherapist while undergoing this type of Qigong therapy to further facilitate the patient's healing transformation.

FINDING THE LIFE PURPOSE

Another aspect of Soul Retrieval consists of an exercise that assists the patient in finding his or her purpose in life. Finding the purpose of the patient's life encourages interpersonal healing, and fills the empty space deep within the patient's heart. This in turn increases the healing potential by providing the patient with hope.

1. The first step is to ask patients to write down on paper what it was they wanted to be when they were very young. Have them list the people that they imagined or fantasized being while they were still children (e.g., a super hero, doctor, fireman, etc.). This exercise allows patients to access their emotional past, and to feel and recover pleasant, lost memories, and phantasies.

SECTION 4: QI DEVIATIONS IN QIGONG TRAINING

2. Next, have the patients link all the peak experiences of each imaginary character (e.g., a doctor and fireman possess power to save lives, and can be considered heroes, as they are both admired for their skills, etc.). This knowledge informs patients regarding the underlying nature of each imaginary character and may also reveal hidden talents, passions and ideas.
3. Then, have the patients write down a list of their personal priorities. This list should contain the patients' present state of active priorities, and their current value system.
4. Then, have the patients write down their own "code of conduct," i.e., their conscious value system. The patients' code of conduct represents the ethical standards by which they strive to act. This code of conduct influences feelings, thoughts, and beliefs. It affects the patients' personal priorities and reflects the quality and nature of their interpersonal rela-

tionships. It is from this personal code of conduct that they accept, or condemn, themselves and others. By physically writing down these moral conducts, patients can emotionally connect with new found feelings of moral integrity, as well as establish a stronger connection with their True Self.

5. Finally, have the patients write down a "life purpose" statement, linking together the collected emotions gathered from the peak experiences of their childhood and their code of conduct.

It is important that patients know and feel that what they are writing is a true and accurate account of their thoughts and emotions. The patients' life purpose statement can always be modified and changed, as they undergo personal transformation and spiritual growth through experience and expanding knowledge.

SECTION V

DIFFERENTIAL DIAGNOSIS OF ENERGETIC PRINCIPLES

CHAPTER 20

INTRODUCTION TO DIFFERENTIAL DIAGNOSIS

DIAGNOSIS IN ENERGETIC MEDICINE

Chinese Medicine developed into a comprehensive and extremely effective diagnostic system, over many centuries of accumulated clinical experiences. The symptomatology to identify disease patterns and their underlying disharmony follows the way of nature in its relationship to cause and effect. To identify the patterns of disharmony, the Qigong doctor combines diagnosis of pathology and treatment principles into one continuum. The identification of the disease pattern is not only developed through categorizing a list of symptoms, but also through observing the pathogenesis of the disease. A symptom is a feeling, or reaction, that is a sign of disease, resulting from certain disorders (physical, mental, emotional, energetic, and spiritual).

Treatment must be aimed at finding and treating the cause of the disease. This is one of the most fundamental principles of Traditional Chinese Medicine in terms of differential diagnosis and treatment. The fundamental purpose of diagnosis is to find:

- the cause of the disease,
- the root of the disease, and
- the location of the disease.

Finding the primary cause (or root) of the disease requires understanding its nature, and allows the doctor to focus treatment on the most important etiological and pathological aspects of the disease. When diagnosing a disease, emphasis is placed on observing the energetic movement (or lack thereof), as well as energetic transformation, and not on the present set structures of the existing tissues. The tissues's structures are temporarily generated by the existing energetic changes and are therefore of secondary interest to the changes themselves.

ETIOLOGY IN MEDICAL QIGONG THERAPY

The etiology, or study of the causes of diseases in Medical Qigong therapy can be divided into what is commonly called in Traditional Chinese Medicine as the "three periods of life." These three periods encompass the developmental activities of the patient's Jing, Qi, and Shen formations during the transitional periods of their life, i.e., within the womb, childhood, and adulthood. Each patient's constitution results from the continuous interaction between his or her inherited form and the environment.

Within each period of life Three Stars develop and determine some of the major characteristics and traits of each person. Each group of Three Stars accounts for one third of what, and who, the person is. They combine together to form and complete a Nine Star System of life evaluation.

ETIOLOGY WITHIN THE WOMB

Problems arising during the Three Star Period within the womb (and during birthing) encompass the formative time span of 40 weeks. This time period can be influenced by the following factors.

1. The state of the patient's Jing prior to conception. If the Jing of one or both parents is deficient, the sperm and/or ovum will be weakened.
2. The mother's mental state during pregnancy has a deep affect on fetal formation, and directly affects the developmental activities of the fetus's Jing, Qi, and Shen. If the mother is malnourished, ill, emotionally disturbed, or taking alcohol or drugs during pregnancy the development of the fetus will be affected.
3. If the birth is abnormal, difficult and/or prolonged, it can cause an emotional shock within the newborn.

Diseases may originate from one or more of these factors causing the baby to be born with an illness or a predisposition to illness. This predisposition can be manifested as a particular type of emotional or mental imbalance, a disease of particular Yin and Yang organs (or organ systems), or a general weakness as a whole. These conditions are commonly observed as "prenatal shock," and are indications of active fetal toxins. Prenatal shock can also be indicated when newborn babies are restless sleepers, continually opening and closing their eyes, and/or having fevers.

These problems are sometimes difficult to diagnose; simple observations however, can help the Qigong doctor to determine if the patient has experienced prenatal shock. A bluish color on the forehead of the patient, for example, is one indication of this condition.

ETIOLOGY DURING CHILDHOOD

Problems arising during the Three Star Period of childhood encompass the formative time span of 18 years. These internal problems can result from abuse, malnutrition, trauma and excess sex (during the teenage years). The subconscious mind of a child is extremely impressionable to both positive and negative influences.

If, as children, the patients experienced any physical, emotional, or sexual abuse, suffered a traumatic loss (of a relationship with either or both parents, siblings, peers, etc.), then they may become predisposed to illness later in life, or develop a disease during this time period. These traumas can affect the adolescent developmental activities of the patient's Jing, Qi, and Shen formations, as this is the child's greatest time of physical growth and development.

ETIOLOGY DURING ADULTHOOD

Problems arising during the Three Star Period of adulthood (from the age of 18 onwards), encompassing the time span of 60 years. These problems are caused by the patient's internal emotions and reactions to surrounding environmental factors. Environmental factors include: diet, relationships (be they social, work related, family or other), frequency of sex, and so on, and will affect the continual developmental activities of the

patient's Jing, Qi and Shen formations. An adult, although less impressionable than a child, is less resilient than the child to trauma and illness.

PROGNOSIS

If the patient's constitution has been poor since birth, or if a specific disease has been present since birth, the prognosis is generally poor. If, however, the specific disease is acute, or has only developed during the patient's adult time period, the prognosis is more favorable.

There are always energetic interactions between these Three Periods of life. If, for example, a young female patient has a hereditary imbalance between her Conception and Governing Vessels, and also has severe emotional strain during puberty, she may suffer mental problems later on in her life.

THE GROWTH AND PEAK CYCLES OF JING, QI AND SHEN

By studying the physical, mental, emotional, spiritual, and energetic qualities inherent within the human body, the Qigong doctor is able to observe and predict the various changes according to the Nine Star System of life evaluation. It is believed that the body is given specific time periods in which to flourish during the three periods of life. The following chart depicts the body's natural time frame of each physical, mental, emotional, spiritual, and energetic peak (Figure 20.1).

- From birth to age ten represents a time of growth and development on each dynamic level. The child is in a formative stage, growing physically, mentally, emotionally, spiritually, and energetically.
- From age ten to age twenty represents a time of peak physical growth. Within this time frame the child physically enters into puberty, and is able to reproduce; the growing process is stabilizing.
- From age twenty to age thirty represents a time of peak mental growth. Within this time frame the adult actively acquires knowledge for survival sake. He or she is now able to work, produce results and begins planning for the future.

Growth and Peak Cycle of Jing, Qi and Shen

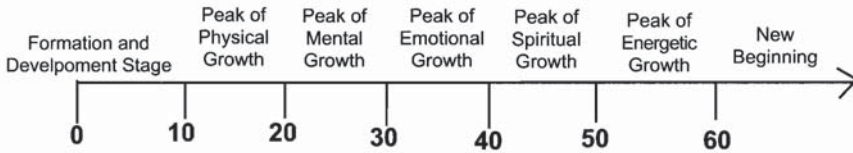


Figure 20.1. Chart of Physical, Mental, Emotional, Spiritual, and Energetic Peak

- From age thirty to age forty represents a time of peak emotional growth. Within this time frame the adult actively acquires knowledge for emotional comprehension of his or her surrounding environment. The adult is now able to creatively express his or her emotions in a civil manner and deal well with emotional disruptions.
 - From age forty to age fifty represents a time of peak spiritual growth. Within this time frame the adult actively acquires knowledge for spiritual growth. Now comprehending his or her mortality, the adult begins to actively seek spiritual peace.
 - From age fifty to age sixty represents a time of peak energetic growth. Within this time frame the adult's previous experiences come into fruition. If the adult has successfully acquired physical, mental, emotional, and spiritual harmony, the energetic peak will prepare the adult for the rebirth. If the physical, mental, emotional, and spiritual energy is not in harmony, the life-force is terminally exhausted, and the patient dies.
- It is commonly noted that when martial arts masters practice their training excessively or incorrectly, it is within this energetic time frame that they die. The cause of death is generally due to the over exertion of the master's Liver and Lungs, and the weakening of the Spleen, Heart, and Kidneys. This energetic disharmony stems from an improper balance of combat training with little or no spiritual training.
- From age sixty on is a time of new beginnings.

This time frame represents new challenges of leadership within the family and the community.

DISORDERS OF THE HUMAN BODY

Disorders of the human body are generally due to three factors: constitutional failure of the body's Prenatal or Postnatal Qi, pathogenic factors and unrestrained Evil Qi, or one or more of the Eight Miscellaneous Factors.

CONSTITUTIONAL FAILURE OF PRENATAL AND/OR POSTNATAL QI

Prenatal and postnatal constitutional failure results in a constitutional Qi Deficiency, disease, or stagnation of the vital energy.

The Prenatal Constitution is determined by the strength of the parents when a child is being conceived, or during the pregnancy. If the parents are weak, sick, drunk, or on drugs during pregnancy or conception, the parents' Qi, Blood, and Body Fluids will be deranged and the child will be affected.

In uterus, if the mother is sick, the energy of the child will be affected. Also, negative emotions, poor nutrition, smoking, drugs, and alcohol used by the mother can affect the child within the womb and predispose the child to illness after birth (e.g., prenatal alcohol syndrome and crack babies are born addicted and with mental and physical defects). The prenatal constitution is inherited from both parents and is unchangeable.

The Postnatal Constitution is determined once the child is born. Proper nutrition and a nurturing

environment enhances his or her constitution. While it is not possible to entirely erase the effects of the patient's prenatal constitutional patterning, it is possible to enhance it through a balanced life-style and development of their postnatal constitution.

PATHOGENIC FACTORS AND UNRESTRAINED EVIL QI

Pathogenic factors and Evil Qi are derived from Six External Factors and Seven Internal Factors.

The Six External Factors arise from the six climatic changes (Wind, Summer Heat, Damp, Dryness, Cold, and Fire). When the patient's energy system is not well balanced, or the Qi is Deficient, the body is unable to adapt to climatic factors. These climatic factors can then invade the patient's Wei Qi fields and penetrate deeply into the channels and internal organs of the body.

The Seven Internal Factors arise from excessive internal emotions (anger, joy, worry, grief, sadness, fear, and shock). These feelings overwhelm the patient's mental state as the individual responds to social, emotional, and environment interactions. Under normal circumstances, emotions in and of themselves do not cause problems, if they are allowed to be expressed and released. The excessive accumulation of one or more emotions can, however, cause Qi deviations, affecting the corresponding organ or organs of the body.

EIGHT MISCELLANEOUS CAUSES OF DISEASE

Sometimes a patient's disease is caused by what is known in Traditional Chinese Medicine as the Eight Miscellaneous Factors (Diet, Overexertion, Sex, Excessive Child Bearing, Exposures to Poisons, Parasites, and Iatrogenic Disorders). The Eight Miscellaneous Factors offset the patient's balance of Yin and Yang energy and are described as follows.

1. An improper diet can throw the patient's body and mind out of harmony. Nutritional problems can be divided into three main categories:
 - a. The excess intake of certain particular foods, as well as overeating food in general.
 - b. Unwise eating habits such as:
 - eating a diet of too many Cold, Damp, Dry, Hot, greasy, spicy or raw foods,
 - eating irregular meals,
 - oscillating from feasting to fasting, or
 - eating while hurrying or emotionally upset.
 - c. Malnutrition, which is developed from a deficient intake of the basic requirements needed to maintain a balanced diet. This condition can be caused from ignorance, poverty, or an impaired digestion, absorption and metabolism.
2. Overexertion consumes the Qi and results in energetic deviations. This condition pertains to both mental/emotional and physical exhaustion, and can stem from loss of sleep, inadequate rest, etc.
 - a. Mental and emotional overexertion can stem from a dissatisfaction with one's work (or the lack of work), or a dissatisfaction with one's life. It can lead to stress, frustration, boredom, apathy, or depression.
 - b. Physical overexertion varies according to the individual's occupation, as each job has its own characteristics hazards to the patient's health. Problems arising in this area can range from structural damage to organs and tissues (caused from Qi and Blood stagnation), to sensory impairment.
 - c. Lack of sleep and inadequate rest can also be either a contributing factor or direct cause in the development of Qi deviations.
3. An unbalanced sex life can cause disease. An individual's sex life is innately connected to the personal spiritual qualities of his or her Hun and Po. Therefore, the majority of sexual problems are rarely of purely physical origin, and reflect the energetic balance of each individual's emotional and spiritual passions.
 - a. An Excessive sex life: what is excessive for one individual may not necessarily be excessive for another. The condition of Sexual Excessiveness should therefore be based on the individual's con-

stitution. When an individual exceeds his or her body's normal sexual function, the excessive sexual act can burn up the body's Yin, Jing, and Kidney Qi, causing Deficient syndromes (this condition is more prone in men than women). The act of sex itself is considered a Hot and Damp state.

- b. A Deficient sex life: when an individual abstains from sex, his or her Jing production begins to increase. If this increased energy buildup is not transformed into spiritual energy, it can overflow into the Sea of Marrow affecting the brain. The prolonged lack of sex sometimes creates an emotional need and dependency towards addictions to replace the need for intimacy.
4. Excessive childbearing injures the mother's Blood and weakens her Qi. Women suffer loss of Jing during childbirth, therefore excessive childbirth can cause a Deficient condition.
5. Traumatic accidents and injuries pertain to physical traumas which disperse or congeal the body's Qi and Blood, resulting in energetic deviations. Even after the physical trauma has healed, a site for potential weakness often remains. As the patient ages, the site becomes vulnerable to further injury due to old age, physical exhaustion, stress, and exposure to cold. All traumatic accidents and injuries also pertain to emotional trauma as they are energetically inseparable.
6. Exposure to poisons pertains to any substance taken into the body by ingestion, inhalation, injection, or absorption that interferes with the patient's normal physiological functions. These poisons include both chemical as well as environmental toxins (e.g., pesticides, carbon monoxide, electromagnetic fields, and radiation).
7. Parasites include infections and infestations, and pertain to the numerous organisms capable of living within the body.
8. Iatrogenic disorders pertain to any adverse mental, emotional, or physical condition induced through medical treatment.

THE DIFFERENTIATION OF SYNDROMES

The essence of Chinese medical diagnosis is holistic and based on the concept that all things and events are interrelated. Thus the Chinese physician takes into account not only the physical symptoms of the disease, but also spiritual, mental, emotional, and environmental factors or events, that both interrelate and interact to form "patterns of disharmony" within the patient. The doctor studies and seeks to understand these patterns of disharmony, called "syndromes," to provide the framework for treatment.

Syndromes can include External or Internal factors, congenital or acquired disorders, and symptoms of stagnation, Excess, and Deficiency, or traumatic injuries to the organs and tissues. The Qigong doctor must first determine whether the patient's disease is primarily due to an energetic disorder (e.g., an Excess or Deficient condition) or a physical disorder (i.e., structural damage). Once this determination has been made, the goal or goals of treatment can be set, and the means of treatment chosen. In the treatment of the lower back, for instance, if lumbar pain is due to a subluxation of the vertebra, caused by external injuries, the doctor should first reposition the vertebra through hand manipulations, by using Tui Na therapy, then remove the Qi stagnation. If the doctor is unfamiliar with such techniques, it is better that he or she first refer the patient out for spinal adjustment, and then remove the Qi stagnation. Only in this way can a satisfactory curative effect be obtained. If, on the other hand, the back pain is due to abdominal distention or a Kidney malfunction (i.e., primarily an energetic disorder) then treatment must proceed through Qi emission.

Several methods can be used singly, or in combination, to diagnose syndromes. They are described as follows.

1. Diagnosis according to the identification of the Eight Energetic Principles.
2. Diagnosis according to the identification of Qi, Blood and body fluid distinctions.
3. Diagnosis according to the identification of

the Five Elemental patterns.

4. Diagnosis according to the identification of the Six Stages.
5. Diagnosis according to the identification of the Four Levels.
6. Diagnosis according to the identification of the Triple Burners' System.

THE CATEGORIZATION OF SIGNS AND SYMPTOMS

In order to categorize symptoms into syndromes, the Qigong doctor must determine: The Onset, Location, Aggravating or Relieving Factors, Type of Pain or Sensation, and Course Since Onset.

1. The Onset includes the date the symptoms first appeared, whether they appeared suddenly, or had a gradual onset, and the order of their appearance.
2. The Location specifies whether the symptoms remain fixed, or migrate throughout the body.
3. The Aggravating or Relieving Factors indicate the specific conditions that affect the symptoms in a positive or negative way. Aggravating or Relieving Factors may include:
 - if the symptoms feel better or worse during daytime or nighttime,
 - if the condition is better with application of warmth or cold,
 - if the condition is better with pressure or worse with pressure,
 - if the condition is relieved by movement or aggravated by movement, and
 - if the condition is relieved by eating or made worse by it.
4. The Type of Pain or Sensation describes the nature of the symptoms, such as:
 - sharp or dull
 - pounding
 - stiffness
 - burning
 - itching
 - intermittent (coming and going)
 - electrifying
 - pulling or shooting
 - nauseated
 - distended
5. The Course Since Onset includes the inci-

dence, progress, and the effectiveness of the treatments received.

The syndromes do not equal the patient's disease, but are the patterns of the illness. In determining the patient's syndrome, the Qigong doctor takes into account that these patterns can occur simultaneously, and vary in degree of severity. The purpose for assigning the patient's disease a syndrome is not merely to classify the disease, but to understand its process. Not all the symptoms listed for a particular illness need to be present in order to properly determine the patient's syndrome.

DIAGNOSIS AND TREATMENT OF THE PATIENT

The assessment and evaluation of the patient generally proceeds in eight stages. The first seven of the eight stages are performed prior to the initiation of the actual treatment. The final stage is undergoing the treatment plan and the periodical re-evaluation of the course of the disease since the beginning of the treatment (Figure 20.2). During these eight stages, the Qigong doctor assesses: The Whole Person, The Patient's Constitution, The Signs and Symptoms of the Disease, The Syndrome, The Patient's Organs, The Etiology of the Disease, The Treatment Goal, and the Treatment Plan.

1. The Whole Person must first be evaluated according to his or her whole being. This process involves assessing the patient's:
 - a. physical appearance (e.g., is the patient disheveled or appropriately groomed),
 - b. energetic demeanor (is the patient very nervous, calm, manic, etc.),
 - c. structural build:
 - according to the physical Yao formations,
 - introverted or extroverted features, and
 - Yin or Yang appearance.
2. The Patient's Constitution is assessed according to the Five Elemental Constitutions and their subdivisions of balance, and Yin or Yang predominant element.
3. The Signs and Symptoms of the Disease are then classified as:
 - a. Objective Signs that are apparent to the doctor,

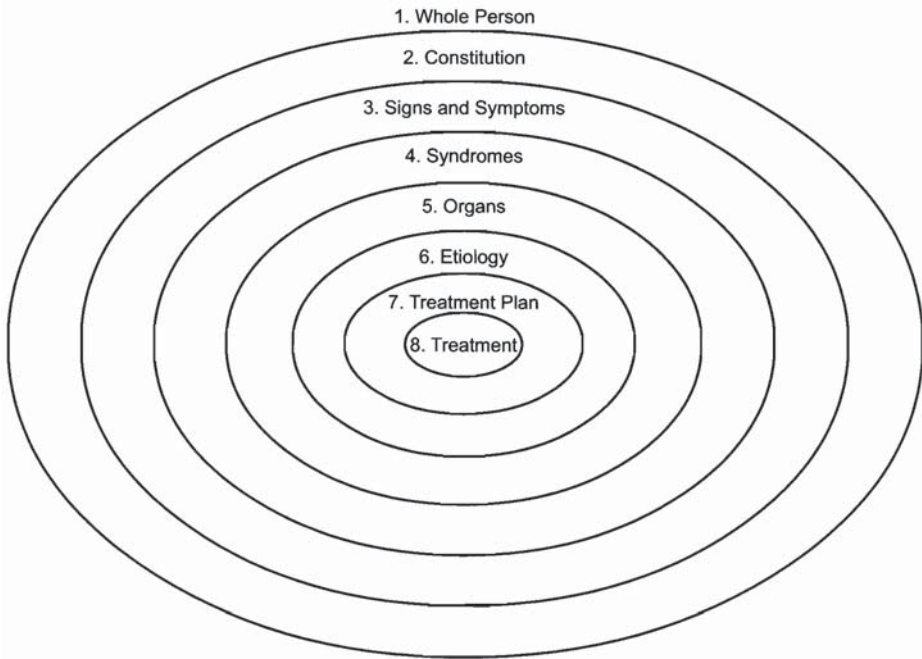


Figure 20.2. The Qigong doctor begins to diagnose the patient by first observing the patient as a whole. Next the doctor observes the patient's constitution, symptoms, syndrome, health and state of the internal organs, and the cause of the energetic dysfunction, before treating the disease. All the acquired knowledge is placed against the different diagnostic templates of the Eight Parameters, Five Element Theory, Qi, Blood and Body Fluid Dysfunctions, etc. This entire process is initiated in order to assist the Qigong doctor in prescribing the correct treatment. The treatment focuses on the specific cause of the disease and how it affects the patient's internal organs. The primary goal being to relieve the patient's symptoms, strengthen the constitution, and return the patients to a state of wholeness.

- b. Subjective Symptoms that the patient reports to the doctor,
 - c. Cardinal Symptoms and Signs that are used for differential diagnosis of disease, and
 - d. Constitutional Symptoms and Signs that are indicative of a systemic disorder.
4. The Syndrome (a pattern of disease) is then determined according to the patient's symptoms and signs of disordered function, by assessing their relationship to one another.
 5. The Patient's Organs are then evaluated according to any pathological changes occurring within the internal organs.
 6. The Etiology (or root causes) of the syndrome is determined to complete the comprehensive diagnosis.
 7. The Treatment Plan is then formulated, taking into account all the data gathered by the doctor. The Qigong doctor devises a treatment goal and determines a strategy of treatment

that addresses the patient's syndrome or disease, in accordance with the agreed upon goal and needs of the patient.

8. The Treatment is implemented and prescriptions are assigned to initiate the healing process. Over time, the treatment plan is reevaluated, as the patient improves or suffers setbacks (for various reasons). Prescriptions, likewise undergo changes in accordance with the patient's changing condition.

Once treatment begins, the process of the development of the disease is usually reversed, or the symptoms are alleviated. After the initial treatment begins, the causes of the disease are addressed, thus affecting the organs, which in turn changes the syndrome and the symptoms. This process strengthens the constitution and establishes a dynamic balance of health and well being.

UNDERSTANDING THE THEORY OF ENERGETIC COUNTERACTION

When treating patients it is important for the Qigong doctor to understand the theory of Energetic Counteraction. This theory describes the body's natural regulation, wherein no two specific symptoms (affecting the patient's general constitution) can occur at the same time, for any considerable period, within the same system.

Generally as a disease progresses, the old symptoms will give way to the newer ones. Consider, for example, a patient who has asthma, which is brought about by Wind Cold invading the Lungs (resulting in a dyspnea, wheezing, coughing, and severe mucous). If this patient unexpectedly suffers from an attack of gout (a painful inflammation and swelling of the joints), caused from the Wind Damp invading the joints and channels, the sudden attack of gout will cause the patient's asthmatic symptoms to disappear. When the gout subsides, the asthmatic symptoms will return. The new disease naturally prevails over the original condition.

CHAPTER 21

DIAGNOSIS ACCORDING TO THE EIGHT ENERGETIC PRINCIPLES

The method of diagnosis according to the Eight Energetic Principles was formulated by doctor Cheng Zhong Ling during the early Qing Dynasty. The Ba Gan or Eight Principles of Differential Diagnosis is a system using four pairs of opposite symptoms viewed in Traditional Chinese Medicine as being essential to the understanding and treatment of disease. In most cases, knowledge of the diagnostic systems and treatment principles of general Yin and Yang conditions is enough to give the Qigong doctor some good guidelines for steering the patient's training program. Similar principles can be found in most ancient healing traditions.

The four opposite pairs are Yin-Yang and the three subdivisions of Yin and Yang into: Internal-External, Hot-Cold, and Deficient-Excess.

1. Internal and External Symptoms inform the doctor of the origin of the pathogenic condition.
2. Hot and Cold Symptoms inform the doctor of the disease's onset (how it came on) and whether the patient's temperature has been altered due to a viral infection or a metabolic change.
3. Excess or Deficient Symptoms inform the doctor whether the condition is either to be tonified or purged, and the strength of the patient's constitution.
4. Yang and Yin Symptoms inform the doctor how to establish a physical (external), as well as energetic (internal) balance.

A detailed knowledge of the Eight Energetic Principles is required to pinpoint more subtle patterns of disharmony. This understanding allows the Qigong doctor to unravel complicated patterns and identify the basic contradictions within them. The main purpose for applying these principles is to understand the etiology of the disease and

the nature of the dysfunctions; not simply to categorize the illness. Only then can a treatment pattern be initiated.

INTERNAL AND EXTERNAL PATHOGENIC FACTORS

Diagnosis according to internal and external pathogenic factors is not based on the etiology but on the basis of the disease's location. If a disease is caused, for example, by an "external" pathogenic factor but is currently affecting the internal organs it is classified as an Interior condition. An Exterior condition affects the patient's skin, muscles and channels, known as an "exterior pattern" of pathogenic factors. An Interior condition will affect the bones and internal organs, known as an "interior pattern" of pathogenic factors.

EXTERIOR CONDITIONS: SIX EXOGENOUS PATHOGENIC FACTORS

The external pathogenic factors—Wind, Cold, Dampness, Fire, Heat, and Dryness—are the six "evil" factors that come from the environment outside of the body. Under normal circumstances they are good for the health, but can be very harmful when they become abnormal.

Unseasonable weather (weather that is too cold or too hot for the body to tolerate) can make people ill by impeding the normal flow of internal energy thus making the body vulnerable to disease.

Each external factor, once it enters the body can manifest as an internal factor (i.e., External Wind can penetrate and become Internal Wind, etc.). It is also important to know that an external invasion once it penetrates the organ can transform into another internal factor (i.e., an External Cold invasion can give rise to Internal Heat).

These external factors are seen as not only the cause of disease, but also as manifestations of the

disease. A disease may be due to any one of these Six External Pathogenic Factors, or simply manifest as an external "evil," even though that pathogenic factor was not present at the time the patient got sick (e.g., Damp-Heat). Treatment is therefore based on how a disease manifests itself, rather than the specific cause. However, it is wise to have a sense of the etiology of the disease to determine where to intervene and what might be expected next.

The Six External Pathogenic Factors are categorized in China according to the seasons, temperature, and climate. These transitions are explained as follows.

1. The Heat Season is characterized by temperatures that are usually above 90 degrees Fahrenheit. The Heart, Small Intestines, and blood vessels are the most vulnerable at this time. This is most evident in summer.

Heat is a Yang pathogenic factor that rises and spreads excessively, consuming and diminishing the Prenatal (Yuan) Qi, Body Fluids and Lung Qi. As Heat rises, the body's Qi is drawn upward and dispersed, causing the Yin energy to descend. Symptoms can range from restlessness, anger, delirium, loss of consciousness to even coma. This condition is most evident during the summer. The Heart organ benefits from bitter tasting foods which directly stimulate and enhance the Heart's Qi.

- a. Mild Heat that has been created within the body, causes an ascending action of Qi. This ascending action causes the body's Yin energy to become disturbed creating an energetic imbalance.
 - b. Fire (Extreme Heat) is a Yang pathogenic factor and spreads excessively, consuming and diminishing the Yuan Qi, Body Fluids, and the Lung's Qi. It produces an explosive reaction, causing the Qi to flow up into the head and disturb the Blood. This action causes symptoms ranging from nosebleeds, skin infections, swelling, and skin eruptions, to hemorrhaging and vomiting Blood.
2. The Damp Season most often affects the

Spleen, Stomach and muscles that are at their most vulnerable time. The Spleen organ benefits from sweet tasting food. The temperature is usually between 75 and 90 degrees Fahrenheit. This is evident in the late summer, during the rainy season.

Dampness is a Yin pathogenic factor that easily obstructs the body's production of Qi and impairs the Yang. It is considered a Yin pathogenic factor because, as the invasion of Dampness moves downward, it manifests as a heavy and turbid energy, resulting in a full chest, nausea, vomiting, and a sticky sweet taste in the mouth. During the damp season, an invasion of Dampness may affect the urinary organs, causing stagnation of Qi. Once pathogenic Dampness enters the body, it becomes foul in nature. If the body becomes obstructed, the results will become evident in skin diseases with abscesses, and oozing ulcers with turbid, cloudy urination. Disease also manifested through infections, in combination with Heat.

3. The Dry Season is characterized by temperatures that are usually between 60 and 70 degrees Fahrenheit. The Lungs and skin are the most vulnerable at this time. This is most evident in autumn, because of the lack of humidity.

Dryness is a Yang pathogenic factor because as the Heat rises, dryness consumes the body's Yin Qi, especially in the Lungs. This results in dry, chapped skin, cracked skin, and dry cough with sputum, throat pain, or asthma. The Lungs themselves benefit from pungent tasting foods, which directly stimulate and enhance the Lung's Qi.

4. The Cold Season is characterized by temperatures that are usually below 60 degrees Fahrenheit. The Kidneys, Bladder, and bones are most vulnerable at this time. This is most evident in the winter.

Cold is a Yin pathogenic factor characterized by astringency of the tissues. During the Cold season the Yin pathogenic factors consume the Yang Qi. Cold blocks the channels and

collaterals, causing pain and damage to the Heart, as well as consuming the Kidney Yang. Pathogenic Cold also causes the channels and collaterals to contract, resulting in the slowing down of Qi and Blood circulation. As the Yin energy moves downward consuming the body's Kidney Yang, the body's Yang is unable to generate heat causing chills, pallor, shivering, diarrhea with undigested food, stiffness, pain, numbness, and clear urine. Internal Cold is characterized by conditions of overall stagnation and contraction. The Kidneys themselves benefit from salty tasting foods which directly stimulate and enhance the Kidney's Qi.

5. The Wind Season affects the Liver, Gall Bladder, and tendons that are at their most vulnerable time. The beneficial taste is sour. The climate in the Wind season, depending on the area, is usually between 60 and 70 degrees Fahrenheit. This is most evident in the spring. Wind is Yang in nature and tends to injure the patient's Blood and Yin. It is divided into both internal and external pathogenic Wind conditions. External Wind is called "the mother of one thousand pathogenic factors," and is responsible for the propagation and growth of the pathogenic environment, because it combines with other pathogenic factors to create Wind Heat, Wind Cold, Damp Wind, Dry Wind, etc.

In the Wind season the Yang pathogenic factors are in the upper portion of the body, weakening the Wei Qi, and causing derangement of the opening and closing of the pores on the body's surface. The pathogenic Wind tends to move constantly causing abnormal motion and rigidity in the trunk and limbs. External Wind affects the upper part of the body, shifting and moving the pain like blowing a leaf. Once External Wind invades the body, the symptoms are stiff neck, itchy sore throat, watery eyes, headache, nasal obstruction, facial puffiness, aversion to Wind, irritability, abnormal sweating, migrating joint pain, tremoring, convulsions, rigidity, and facial paralysis.

Internal Wind is manifested through the

same symptoms. Because of its serious nature, it can also cause tremors, convulsions, and paralysis throughout the body (with the exception of the face, which is due to External Wind invasion).

INTERNAL PATHOGENIC FACTORS

An interior disharmony is diagnosed when the internal organs have become affected by pathogenic factors, creating an Interior syndrome. Interior syndromes are the pathological conditions which have resulted from one of three factors: (1) the invasion of the channels by external pathogens, which can be transmitted to the body's Yin and Yang organs; (2) the direct attack on the Yin and Yang organs by external pathogens; and (3) sudden emotional changes due to improper diet and stress which directly affect the body's Yin and Yang organs leading to functional disturbances.

1. A Persistent Exterior Invasion by one of the Six Exogenous pathogenic factors can penetrate deeper into the body creating an Interior syndrome, if it is not purged from the patient's body.
2. A Direct Invasion of the Yin and Yang organs can also occur from an Exterior Invasion of pathogens. In such cases, the affected organ will manifest as an Interior Excess or Deficient condition depending on the syndrome.
3. Emotional Factors can likewise cause damage to one of the Yin organs, which in turn can cause damage to the other Yin and Yang organs. People encounter emotional upheavals in everyday activities. Under normal circumstances, the Seven Emotions are good for health (see Chapter 21). Appropriate anger helps to disperse stagnant Liver Qi, preventing stasis of Liver energy and helps the patient to establish a healthy boundary system. Rage, on the other hand, leads to the abnormal increase and ascension of Liver Qi, resulting in a flushed face and dyspnea (shortness of breath). If the pattern continues (i.e., the person is a rage-aholic), the violent and uncontrolled anger may lead to serious disorders of the Liver, including eye injury, fainting due to inadequate Blood flow to the brain,

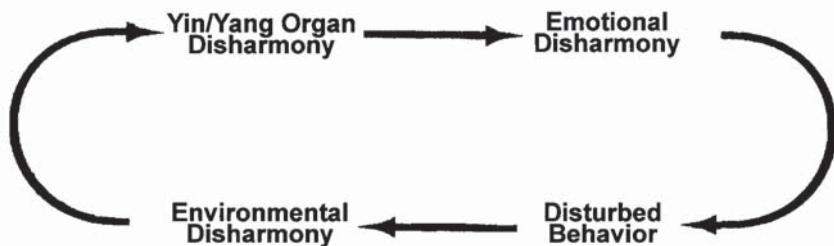


Figure 21.1. Cycle of Disharmony

cerebral hemorrhaging, or even death. It is believed therefore, that Internal conditions can arise from either an Excess emotional condition caused by emotional suppression, or a Deficient emotional condition caused by excessive emotional discharging.

It is also believed that a person's personal emotional history determines his or her biology (life processes). Each person creates this reality through his or her belief system. Hence the patient creates the disease by embracing traumatic past wounds and formulating belief structures that support these traumas. These energetic clusters are then fed via the major viscera by the excessive emotional energy. This pathological emotional process can result in the formation of cysts, tumors, cancer, etc.

Any imbalance of the Seven Emotions leads to the unnecessary consumption, or blockage of, the internal Qi flowing through the channels of the viscera. In either instance, this results in abnormal Qi activity and creates a functional disorder of the cerebral cortex.

Emotional disharmony induces a vicious cycle which affects the mind, body and spirit. Any factors (Yin and Yang disharmony, emotional disharmony, disturbed behavior, or environmental disharmony) can trigger the cycle (Figure 21.1). When caught in this cycle, emotional energy can deplete the physical body.

Anger, for example, generally causes the Qi to rise; however, when anger turns inward it can transform into depression. Mental depression may

obstruct the functional activities of Qi and this stagnation may cause Fire. The Fire syndrome is caused by the disorders of the Seven Emotions and may burn up the fluid of the organ related to the predominant emotion.

In Western culture, people are generally not encouraged to acknowledge painful emotions; feelings are usually disregarded and conquered by a strong will. The storage of emotional energy in the muscles and organs of the body leads to tension, stress, and illness. The Qi cannot circu-

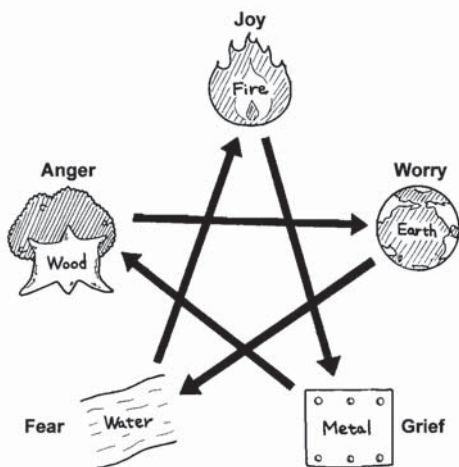


Figure 21.2. Five Elemental Controlling Cycle

late with emotional blocks. Many specialists in Western medicine today agree that a large percentage of diseases being treated are, indeed, caused or aggravated by stress.

The Five Elements have a creating (generating) and restrictive (controlling) relationship. The sequence of the creative relationship of the Five Elements is: Wood creates Fire; Fire creates Earth; Earth creates Metal; Metal creates Water; Water creates Wood. This circle is endless.

The sequence of the controlling relationship of the Five Elements is: Wood controls Earth; Earth controls Water; Water controls Fire; Fire controls Metal; Metal controls Wood. This circle is also endless.

The controlling relationship can be applied to problems with emotions. Anger, for example, belongs to the rising of Excess Liver energy and can be counteracted by descending the Lung's Qi (Figure 21.2). The Lungs control sadness, and sadness may lead to the consumption of abnormal rising Liver Qi (Metal controlling Wood).

Excessive sadness may lead to the extravagant consumption (and depletion) of Lung Qi, which damages the body's Yin and the Heart. The consumption of the Lung Qi can be stopped by the Heart's energetic release of the emotion of joy. Joy causes the rapid rising of the Heart's Qi. It can be regulated by fright and terror, which are controlled by the rapid descending energy of the Kidneys. Terror leads to the abnormal falling of Qi, it therefore counters the abnormal rapid rising of Heart's Qi. Excessive fright and terror may lead to the abnormal sinking of Gathering Qi, which damages the Kidney's Qi (Figure 21.3).

Because over-thinking can cause Qi to gather, it can be used as a tool to help bring back dispersed energy. Over-thinking and anxiety, however, may lead to the depression and stagnation of Qi, which weakens the transporting and converting ability of the Spleen's energy, and causes a lack of appetite. Mild cases of this condition can manifest as dyspepsia (indigestion), abdominal distention and diarrhea. In severe cases, the Qi

| The Seven Emotions | | | |
|--------------------|---|--------------------|-------------------------------|
| Chinese Word | English Translation | Organ Association | Qi Manifestation |
| Xi | joy, happiness, excitement, pleasure | Heart | slows down and relaxes the Qi |
| Nu | anger, irritation | Liver | causes Qi to rise |
| Si | meditation, contemplation, pensiveness, worry | Spleen | stagnates the Qi |
| You | anxiety, sorrow, grief | Lungs | obstructs the Qi |
| Kong | fear, extreme anxiety | Kidneys | causes Qi to descend |
| Jing | shock (sudden intense fear), fright | Heart then Kidneys | scatters and deranges the Qi |
| Bei | grief, affliction, sadness | Lungs | disperses and consumes the Qi |

Figure 21.3. The Seven Emotions Chart

and Blood stagnate in the chest and abdomen, causing a feeling of fullness in the chest or upper abdomen. This stagnated, ever-sinking Spleen energy can be smoothed and aroused by anger (the Liver's energy expanding upward and outward). In short, the hyperactivity of Yin is treated with Yang to check the unnecessary consumption of internal energy, and to promote a mild Yin energy. Then the Qi and Blood can flow without interruption and disease can be prevented.

One effective technique to avoid an emotional and energetic overload or depletion of a Yin organ's Qi, is to apply the Five Elemental counter-emotion to restore emotional balance (see Chapter 53).

OVERVIEW OF EXTERNAL AND INTERNAL CONDITIONS

The internal and external diagnostic parameters locate the depth of the condition of the disharmony and are fairly easy to distinguish, relative to the other pairs of opposites. Thus, determining the internal or external nature is usually the first step in diagnosis of a disorder.

Internal conditions are usually caused by internal disharmonies, such as excessive emotional energy in the form of anger, excitement, sorrow, anxiety, fear, and mourning, or other imbalances associated with the Seven Emotions. Excessive thinking and stress can also lead to an imbalance that is characterized as internal. Internal conditions are often chronic and tend to have a gradual onset and a longer duration.

Conditions of External disharmony are typically caused by the external influences on the body, known in Chinese medicine as "pernicious influences." They are Wind, Cold, Heat, Damp, Dryness, and Summer Heat. Pernicious influences usually invade the body when the body's Wei Qi is weak.

Typical External diseases are colds, influenza, skin eruptions, or diseases caused by injury or shock. Excessive amounts of eating, drinking, working, and sexual activity can also lead to both Internal and External disharmony. External conditions are often acute, with sudden onset, and of short duration.

Many times Internal conditions will develop when an External condition moves inward. This

represents a further weakening of Wei Qi and the body's natural immune system. Before the condition has developed into a full Internal sickness, it will go through a stage of being half-external and half-internal.

Examples of conditions which may be considered as being half-internal and half-external are: alternating fever/chills, heaviness in the chest, restlessness, nausea, vomiting, no appetite, dry throat, irritation of the mouth, and dizziness. A bounding pulse is also an indication of this type of condition.

This is one reason why treatment of an External disease (colds and flu) requires sweating therapy to encourage the disease to remain external. The contractile mechanism of the skin is a specific external representation of the body's Yang immune system at work.

When treating extreme cases, such as internal injuries and shock, conserve the patient's Yang Qi by keeping them warm.

HOT AND COLD

Hot and Cold describes whether the condition is the result of a Hot or Cold state and is determined by hot or cold sensations. The nature of this clinical manifestation depends on whether it is combined with a Full or Empty condition.

HOT CONDITIONS

Hot conditions usually arise when there is excess activity of the body's Yang functions, or if there is an insufficiency of Yin Qi or Fluids in the body. A Hot condition can be further divided into either Full Heat or Empty Heat.

1. A Full Heat conditions manifest as the following physiological and mental/emotional symptoms.
 - a. Physical symptoms include:
 - increased energy and metabolism, i.e., physiological hyperfunction
 - fever with thirst, and desire for cold liquids
 - dry stool and constipation
 - dark yellow and reduced urine
 - flushed face, red eyes, hot red skin
 - warm extremities
 - aversion to warmth
 - a rapid, full pulse and a red tongue with yellow fur

- b. Mental and emotional symptoms include:

- irritability
- restlessness
- loud voice, talkativeness
- extroverted and aggressive behavior

Inflammations, ulcers, and infections are typical of Full Heat diseases. There are many other symptoms depending upon which organ is affected.

These Full Heat symptoms arise when there is an Excess of Yang energy in the body. Excess Yang energy can be caused from overconsumption of Hot foods (which cause Stomach or Liver Heat), or long-standing emotional problems (which cause Liver or Heart Heat) due to Qi stagnation. Full Heat can also develop from the invasion of external pathogenic factors which have transformed into Heat.

2. An Empty Heat conditions manifest as the following physiological and mental/emotional symptoms.

- a. Physical symptoms include:

- dry mouth and throat (at night)
- night sweats
- afternoon fever
- a feeling of heat in the chest, palms and bottoms of feet (Five Palms Hot)
- dry stool
- scanty, dark urine
- a floating, empty and rapid pulse, with a red, peeled tongue

- b. Mental and emotional symptoms include:

- fidgeting and mental restlessness
- vague anxiety
- insomnia

There are many other symptoms depending upon which organ is affected.

These Empty Heat symptoms arise from a Deficiency of Yin. If the patient's Yin becomes Deficient (usually due to a Deficiency of Kidney Yin), this affects the Yin of the Liver, Heart, and Lungs and causes a relative Excess Yang condition.

COLD CONDITIONS

Cold conditions usually arise when there is excess activity of the body's Yin functions, or if

there is an insufficiency of Yang Qi in the body. A Cold condition can be further divided into either Full Cold or Empty Cold.

1. A Full Cold conditions manifest as the following physiological and mental/emotional symptoms.

- a. Physical symptoms include:

- diminished physiological function and lowered immunity
- decreased energy
- aversion to cold and craving for warmth
- cold extremities
- lack of thirst
- clear urine, watery stool
- desire for hot drinks
- white face
- a slow pulse and a pale, white tongue with moist fur

- b. Mental and emotional symptoms include:

- timid behavior and soft speech
- slow movement
- a lack of motivation

Generally, discomfort is increased by cold and reduced by warmth. Cold symptoms may also appear at later stages of fevers and chronic peptic ulcers, denoting a weakening of the body's ability to overcome the disease.

These Full Cold symptoms arise when there is an excess of Yin Qi in the body. Excess Yin Qi can be caused from the direct invasion of External Cold into the body's interior. In this particular condition, the External Cold can either invade the Stomach causing vomiting and epigastric pain, invade the Intestines causing diarrhea and abdominal pain, invade the uterus causing dysmenorrhea, or it can invade the Liver Channels causing pain and swelling in the scrotum. One of the main manifestations of Interior Full Cold is abdominal pain caused from the Cold constricting and obstructing the circulation of Yang Qi. Full Cold can also develop from the invasion of external pathogenic factors which have transformed into Cold.

2. An Empty Cold conditions manifest as the following physiological and mental/emotional symptoms.

a. Physical symptoms include:

- cold limbs and chills
- pale face
- fatigue
- no thirst
- loose stools
- clear, abundant urination
- sweating
- pale tongue with thin, white coating and a deep, slow or weak pulse

b. Mental and emotional symptoms include:

- tiredness and lack of motivation
- slow movement

An Empty Cold disharmony usually arises when the Yang Qi of the body is insufficient, and fails to warm the body. This is caused by a Deficiency of Spleen Yang, Kidney Yang, or Heart Yang (sometimes Lung Qi Deficiency). The most common cause is related to the Spleen Yang Deficiency, which fails to warm the muscles and thereby causes chills. If the Spleen does not receive heat for its function of transforming food, the result will also be loose stools.

COMBINATION OF HOT AND COLD SYMPTOMS

While distinguishing Hot diseases from Cold diseases may appear to be fairly straightforward, the doctor may find that there are many circumstances where both Hot and Cold symptoms appear simultaneously. The use of sensory input is just a general indicator, however, because it provides the doctor with only partial data; it can sometimes be misleading if other considerations are not taken into account. The doctor needs to consider the other symptom characteristics according to Yin-Yang or Deficient-Excess patterns.

1. An External Cold with Internal Heat syndrome manifests when a patient has a preexisting internal Heat condition and is subsequently invaded by External Wind Cold. This condition can also occur in attacks of latent Heat combined with the invasion of Wind Cold. Symptoms can include fever with an aversion to cold, body aches, irritability, and thirst.
2. An External Heat with Internal Cold syn-

drome manifests when a patient with a preexisting Cold condition is attacked by exterior Wind Heat. Symptoms can include fever with an aversion to cold, chills, headache, sore throat, and thirst.

3. A Heat Above-Cold Below syndrome manifests when a patient's pathogenic Heat rises resulting in Heat above and a Cold syndrome below. Symptoms can include thirst, bitter taste, sour regurgitation, irritability, Herpes Simplex I, borborygmus, loose stools, and pale and profuse urination.

Qigong patients must be aware of these signs of Hot and Cold disharmony. If a patient's training routine is too Yang, this will burn the body's Fluids, thus diminishing the Yin Qi's ability to contain the Excess Yang, which in turn produces a Hot condition. An overactive metabolism can also induce a Hot condition, while a sluggish metabolism can produce a Cold condition. Less extreme conditions are classified as warm, cool, or neutral.

EXCESS AND DEFICIENT

The capacity of an individual to maintain resistance to the invasion of pathogens is relative to the strength of the disease and the strength of the individual. An Excess condition is characterized by the presence of a pathogenic factor (interior or exterior) and by the fact that the body's Qi is still functioning normally. The battle against the pathogenic factors results in the symptoms and signs of an Excess condition. A Deficient condition is characterized by a weakness of the body's Qi and the absence of a pathogenic factor. If the body's Qi is weak, but the pathogenic factor continues to attack, the condition is considered Deficient and is characterized by an Excess.

EXCESS CONDITIONS

An Excess condition will usually occur when a bodily function becomes overactive or Qi accumulates unnaturally due to a blockage. It is characterized by strength, buoyancy of spirits and often acute symptomatic reactions. Disharmonious conditions which begin and end suddenly are due to Excess. Yang Excess can be quickly improved, in most cases, with a diet of predominately vegetables and fruits.

It is not unusual for patients whose diets are heavy in meat proteins, to suffer from Excess diseases. Many Naturopaths advocate the predominant use of raw fruits and vegetables and have experienced outstanding results due to the elimination of Excess Yang (from meat toxins) from the body.

Such a diet is not good therapy for individuals who eat a relatively balanced vegetarian diet, because it serves to make them more Yin and threatens to throw them off balance. This is a good reason to avoid "fad" diets. A diet or method that works well for one person may have the opposite affect for someone else; each case must be considered separately.

Some indications of an Excess condition are as follows: flushed face, loud voice, coarse and full breathing, acute pain, extreme menstrual pains, a tender abdomen, which worsen with the application of heat. A strong pulse can also be a sign of an Excess condition.

In cases of Excess, to expel pathogenic evils, the patient imagines that the Toxic Qi is being expelled from specific channel points upon exhalation. The results are always more effective when Qigong prescriptions are given in conjunction with the treatments.

Any interior pathogenic factor (Heat, Cold, Damp, Wind, Fire, and Phlegm) can give rise to an Excess condition, including the stagnation of Qi and stasis of Blood.

DEFICIENT CONDITIONS

Although Deficiency is characterized by insufficient Jing, Qi, Shen, Blood, and Fluids, it does not generally mean a lack of some nutrient as it does in Western medicine. It is more a statement about the body's inability to find, or produce, what is necessary for its immune function to provide a functional integrity in the body. Deficiency, therefore, is taken in a more general sense and denotes the overall condition of the patient, or of the disease.

Conditions which linger are usually due to Deficiencies. The general indications are: great weakness, inconsistent energy, shallow and rapid respiration, pain characterized by soreness, weak or inconsistent volume of voice, moderate men-

strual pains, withered face, low spirits, and abdominal pain. A Deficient condition will generally respond well to heat and pressure. A weak pulse can also be an indication of a Deficient condition. There are four types of deficiencies: Deficient Qi, Deficient Blood, Deficient Yin, and Deficient Yang.

1. Deficient Qi is the first and least severe stage of Deficiency. Most symptoms arise from a weakness of the Lungs' Qi (which fails to control the breathing) and a weakness of the Spleen's Qi (which fails in its function of transforming and transporting).
2. Deficient Blood is caused from a dysfunction of various internal organs. Most symptoms arise from a weakness of the Liver, Heart, and Spleen.
3. Deficient Yin is caused by a dysfunction of various internal organs. Most symptoms arise from a deficiency of Yin within the patient's Liver, Heart, Stomach, Lungs, and Kidneys.
4. Deficient Yang is caused by a dysfunction of various internal organs. Most symptoms arise from a deficiency of Yang in the patient's Liver, Heart, Spleen, Lungs, and Kidneys.

In cases of Deficiency, when replenishing Qi is required, the best effect can be obtained when the patient cooperates with the doctor's extension of Qi through mental concentration and focused inhalation.

COMBINED EXCESS AND DEFICIENT CONDITIONS

Sometimes Excess and Deficiency conditions can occur simultaneously. Although Excess is one of the characteristics of a Yang disease, this condition can also give rise to certain symptoms of Deficiency. These are mostly a result of Qi being blocked in the utilization of its own vital nutrients.

YIN AND YANG THEORY

Yin and Yang energy is usually represented through the image of the Taiji symbol. Yang Qi is represented through the color white and Yin Qi is represented through the color black. Through the image of the Taiji symbol the interrelationship of Yin and Yang represent the stages of waxing and waning of energy (Figure 21.4). In Traditional Chi-

Yang - hot, bright, strong, upward, outward, clear, movement. Qi (non-substantial matter) function of an organ



Yin - cold, dark, weak, downward, inward, muddled, stillness. Blood (substantial matter) substance of an organ.

Figure 21.4. In Traditional Chinese Medicine the theory of Yin and Yang represent the dynamic duality of balance and harmony within the body, as well as within the universe itself, and as represented through the image of the Taiji Symbol. There is always Yin within Yang and Yang within Yin. These two energies are always changing and transforming the body's life force energy.

nese Medicine, the theory of Yin and Yang is also used to explain both the psychological and pathological phenomena of the body. It is considered a major principle for diagnosing and treating diseases.

Generally speaking, an Excess of Yang may lead to a Deficiency of Yin, and vice versa. A Hot syndrome can be the result of either Excess Yang or Deficient Yin. A Cold Syndrome can be the result of either Excess Yin or Deficient Yang (Figure 21.5).

The Qi activities of these Yin and Yang aspects unite and regulate the body's internal organs and tissues. The direction and energetic nature of Qi (Excess or Deficient, strong or weak, evil or vital) can be detected at corresponding body surfaces so that information for diagnosis and treatment can be obtained. For example:

A strong, dense, dry, and hot sensation of Qi in the head area may be a symptom of Excess Yang in the upper portion of the body and a Yin Deficiency in the lower portion. This would require the Qigong doctor to guide the Yang Qi to descend and the Yin Qi to ascend to restore the balance of Yin and Yang energy.

To treat patients with an overabundance of Yang Qi and hyperactivity of Fire, the Qigong prescription meditations should be practiced during the Yin periods (11 a.m. to 11 p.m.) while facing north, with emphasis placed on exhaling to purge the Heat. The doctor should adhere to the principle of replenishing the patient's Yin to regulate the Yang, or leading the Yang to descend to supplement the Yin.

Once the nature of Yin and Yang disequilibrium is determined, the proper method of treatment can be selected to regulate the Excess or Deficiency. The doctor always treats Yin for Yang diseases and Yang for Yin diseases. A Yang syndrome, for example, should be treated with Yin herbs, and a Yin syndrome should be treated with Yang herbs. The treatment should be aimed at purging the Excess, replenishing the Deficiency, and regulating the Deficient Yin or Yang to restore a normal balanced state of energy within the body.

In Medical Qigong therapy, the principle of "using Yin for treatment of a Yang disease and using Yang for treatment of a Yin disease" must be strictly adhered to. It is important to dredge or purge the Excess before replenishing and tonifying any Deficiencies. The intake of cold foods (fruit, salad, ice cream, etc.) or drinks, for example, may lead to an Excess of Yin, which gives rise to a Cold syndrome of the Spleen and Stomach. This manifests as pain, diarrhea, aversion to cold, and cold extremities.

To treat this Excess, the doctor guides the Cold Qi out of the body by way of St-36 and Sp-9 points, then projects Hot Yang Qi towards specific channel points on the patient's body, such as CV-12 and St-25.

DIAGNOSING YIN AND YANG IN THE BODY

Every person has both Yin and Yang elements, but will tend to be predominantly one or the other in terms of personality, physique, life-style pref-

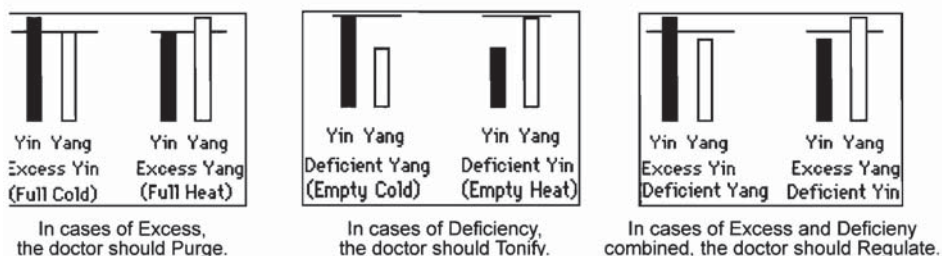


Figure 21.5. Yin and Yang Energetic Diagnosis

ferences, speech patterns, mannerisms, etc. Within a general constitution there will be more subtle fluctuations within the Yin/Yang continuum as the body reacts to external and internal energetic movements. In designing the patient's exercise program, diet, or herbal remedies, it is necessary to first determine whether the patient is predominantly Yin or Yang in constitution.

YIN/YANG CONSTITUTION CHART

There are general indications that will help the doctor diagnose a patient's condition as predominantly Yin or predominantly Yang. The patient's basic Yin/Yang constitution, and an analysis of the current Yin/Yang balance of the body will play an important role in determining the type of exercise and the time of day that it will be performed. In most cases, a Yang condition should be balanced by a Yin exercise and vice versa.

There are varying levels of disharmony in the patient's body. Yin and Yang are only relative terms, and they are often not enough to adequately describe the character of the body's condition. Other factors such as Hot - Cold, Deficient - Excess, Internal - External must be considered in more detail. Yin and Yang are never in a permanent state; there is always dynamic movement. All relationships based on Yin/Yang are relative, and their mutual interaction must be considered.

Yin and Yang theory is valuable because it provides a tool for understanding the patient's constitution at a given point in time. This information enables the doctor to determine the best course of treatment, including exercise, food, or herbal for-

mulas that the patient's body needs. Consideration of the patient's inherited and acquired attributes (developed through diet and life-style, environmental influences, natural energy cycles, and other miscellaneous influences such as sleep, work conditions, and relationships) should be based on observation and contemplation of the patient's physical, mental, emotional, and spiritual state of mind.

Designing a program to establish balance and harmony requires a keen awareness of energetic and mental states. In evaluating the patient's condition the doctor takes into account the location and nature of the disharmony, the severity of the condition and the overall physical, mental, and emotional condition of the patient (Figure 21.6). Furthermore, the doctor may notice a combination of both Yin and Yang symptoms or any of the other contrasting pairs be they Hot/Cold, Internal/External, Excess/Deficient. A combination of such symptoms creates a challenge when diagnosing a patient, since symptoms and indicators tend to be more extreme in a person who is ill (Figure 21.7).

YIN CONDITIONS

Primary Yang generates primary Yin. Everything in the universe needs support from Yin. On a basic level, Yin conditions in the body tend to be Cold, internal, Deficient, and degenerative in nature. If a condition becomes overly Yin, it may express some Hot or Yang symptoms. Extreme cold in the form of snow, for example, can cause frostbite. This is called a "false Yang" condition because the condition created is manifested as Yang instead of Yin.

SECTION 5: DIFFERENTIAL DIAGNOSIS OF ENERGETIC PRINCIPLES

| Type of Sign | Yin | Yang |
|-------------------|---|--|
| General | <ul style="list-style-type: none">• Cool skin temperature• Pale, dark, dull, or yellow complexion• Cold hands and feet• Aversion to cold• Discomfort relieved by warmth and pressure• Senses dull• Curled lying posture | <ul style="list-style-type: none">• Warm skin temperature• Red, oily, shiny complexion• Warm hands and feet• Aversion to heat and pressure• Five senses strong• Stretching posture in sleep |
| Diet | <ul style="list-style-type: none">• Prefers warm food and drinks• Poor appetite• Poor sense of taste• Indigestion | <ul style="list-style-type: none">• Prefers cold drinks and cold food• Strong appetite• Thirsty, dry mouth |
| Energy | <ul style="list-style-type: none">• Tired• Weak | <ul style="list-style-type: none">• Forceful, restless• Strong, stout |
| Behavior | <ul style="list-style-type: none">• Underactive• Quiet, withdrawn | <ul style="list-style-type: none">• Overactive• Noisy, outgoing |
| Breathing & Voice | <ul style="list-style-type: none">• Weak, shallow breathing• Weak voice, quiet | <ul style="list-style-type: none">• Deep, heavy breathing• Loud, coarse voice, talkative |
| Excretion | <ul style="list-style-type: none">• Copious clear urine• Watery stool | <ul style="list-style-type: none">• Scanty dark urine• Hard solid stool |
| Reproduction | <ul style="list-style-type: none">• Sexually underactive• Scanty, pale menses• White leukorrhea | <ul style="list-style-type: none">• Sexually overactive• Profuse, red menses• Yellow leukorrhea |
| Pulse | <ul style="list-style-type: none">• Deep, slow• Empty, weak• Fine | <ul style="list-style-type: none">• Superficial, rapid• Full, strong• Flooding |
| Tongue | <ul style="list-style-type: none">• Pale, fat body• Moist, thin white coat | <ul style="list-style-type: none">• Red, solid, sharp body• Dry, thick yellow coat |

Figure 21.6 Signs of Yin and Yang Conditions

Yin conditions are typically characterized by the following: watery stool, clear and copious urine; depression; pale, dull, and yellow complexion; weak, tired, and thin constitution; cool skin, cold hands and feet; dulled senses; curled lying posture when sleeping; soft voice; silent, shallow breathing; preference for warm food; and a ten-

dency towards indigestion. A Yin condition will also be reflected in a deep, weak, fine, slow, or sluggish pulse and a fat, pale, moist, and smooth tongue with possibly a white coating.

YANG CONDITIONS

Yang conditions tend to be Hot, External and Excessive. A Yang disease is generative. Under cer-

| Attribute | Progression from Extreme Yang to Extreme Yin |
|-------------------|---|
| Spirit | Aggressive, outgoing, joyful, sad, fearful, anxious, depressed (The degree of outward expression determines the yangness of the spirit, not so much the emotion itself.) |
| Body Type | Large and muscular, normal build, thin, emaciated |
| Posture | Stiff, erect, relaxed, hunched over, limp |
| Activity | Very animated, normally active, little movement, still |
| Respiration | Heavy and loud, loud sighing and stretching, breathing heavily through mouth, shallow light breathing, soft intermittent sighs |
| Voice | Loud, rough, high pitched, regulated and moderate, soft, murmuring, almost inaudible |
| Skin Cast | Red, yellow, green, pink, white |
| White of Eye | Red, yellow, blue-green, pink, white |
| Lip Color | Red, yellow, blue-green, pink, white |
| Moistness of Lips | Cracked, dry, moist, overly wet |
| Sputum | Yellow and thick, white and thick, thin, clear |
| Smell of Breath | Strong, mild, faint |
| Body Odor | Strong, mild, faint |
| Urine | Thick, yellow, smelly, thin, whitish, no odor |
| Feces | Dark, strong smelling, soft, loose, light color |

Figure 21.7. The Continuum of Yin and Yang Constitutional Signs and Symptoms

tain conditions, an overabundance of Heat (Yang) may transform into Cold (Yin) to bring about a condition known as “false Yin.” Extreme heat and sun, for example, can cause sunstroke. This is called a “false Yin” condition because the condition created manifests as Yin instead of Yang. If an acute Yang condition persists, it will become Yin.

Yang conditions are typically characterized by the following: hard, solid, dry stool; thick, yellow urine; outwardly excited appearance; strong, stout, muscular constitution; restless, active, irritable in character; warm hands and feet and over-

all warm skin and temperature; strong senses; tendency to stretch frequently; loud voice, talkative; heavy breathing; thirsty, dry mouth; and a preference for cold drinks. A Yang condition will also reflect a floating, flooding, fast, or strong pulse, and a red or yellow, solid, dry tongue with cracks and little or no coating.

SIGNS OF YIN AND YANG

Determining true from false Yang may seem confusing. Yin Deficient people who are very thin and emaciated are often quite hypertensive, this can be seen in their excessive loud talking, rest-

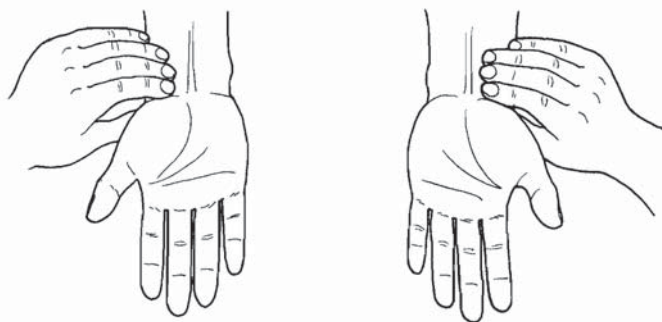


Figure 21.8. The Nine Regions of Pulse Diagnosis

lessness and insomnia. Such individuals can also develop erratically feverish symptoms which usually change from Hot to Cold.

Generally, a true Yin or Yang condition is determined by three or more symptoms that simultaneously manifest either one of those conditions.

False Yin symptoms occur when the Yang becomes overly strong, causing a weakening of the Yin. (Again, the overall condition should be assessed before making a differential diagnosis.) False Yin symptoms include weakness, coldness, wetness, and other Yin symptoms in an otherwise Yang condition. One should bear in mind that there are seldom purely Yin or Yang symptoms because Yin and Yang are so interdependent on each other.

Furthermore, stages of Yin and Yang may change during the course of the day, or over the course of an illness. If a Yang stage is allowed to progress, it can degenerate into weakness described as a Yin stage. Therefore, if a Yang condition changes to Yin it is probably not a good sign, but if a Yin condition changes to an acute Yang condition it may be a positive sign of movement towards overall balance. The focus is to understand that it takes active energy (Yang) to manifest an acute condition, and the stronger the manifestation, the stronger the energy.

YIN AND YANG CATEGORIZATION OF TRAINING

Chinese herbs and foods are typically classified

in terms of Yin and Yang, as are Qigong exercises and meditations. With exercises and meditations the state of mind and level of relaxation during the exercise or meditation is critical in determining the Yin or Yang categorization. It is important to be aware of this when developing a patient's program to provide the proper energy adjustments to maintain a healthy balance. If a disharmonious condition develops and the wrong prescription is given, the patient can be thrown further off balance, making it more difficult to restore good health.

PULSE DIAGNOSIS OF THE EIGHT ENERGETIC PRINCIPLES

The body's pulse is considered another form of energy manifestation. The pulse is imagined as waves of various Fluids flowing within the body, originating from within the Heart, where the Shen resides. Pulse diagnosis can give the Qigong doctor detailed information on the state of the patient's internal organs, as it reflects the patient's flow of Qi and Blood, as well as Yin and Yang energy. The pulse is felt at the radial artery, which is divided into three areas (front, middle, and lower), and at three different levels (superficial, middle, and deep), creating "nine regions" of pulse diagnosis (Figure 21.8).

The three areas of the wrist relate to the energetic manifestations of the Triple Burners. The front position corresponds to Heaven and reflects the diseases from the head to the chest; the middle position corresponds to Man and reflects the diseases

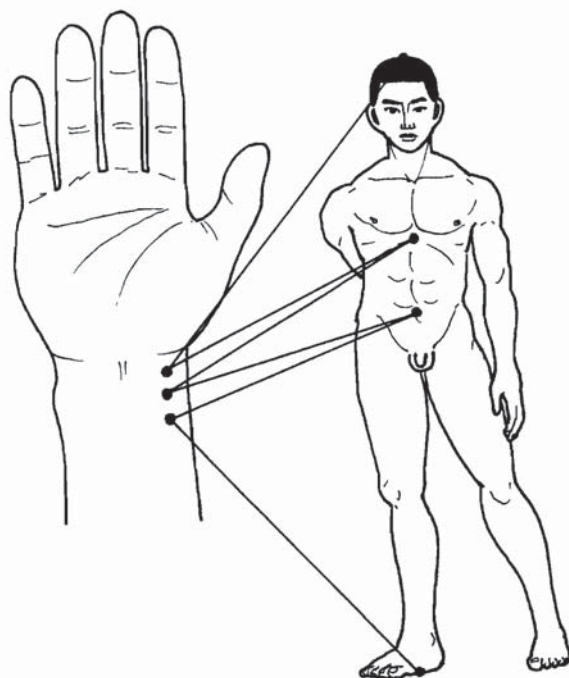


Figure 21.9. Pulse Correspondence with the Triple Burners

from the diaphragm to the umbilicus; the lower position corresponds to Earth and reflects the diseases from the umbilicus to the feet (Figure 21.9).

The three different levels relate to the energetic manifestations of the body's diseases. The superficial level corresponds to exterior diseases, the body's Qi and Yang organ energy; the middle level corresponds to the condition of the Blood, as well as the energy of the Stomach and Spleen; the lower level corresponds to interior diseases, the body's Yin energy and Yin organ energy.

The important thing is to diagnose how the body's energy is flowing, taking into consideration the relationship of the Yin and Yang on the pulse, i.e., whether it is superficial or deep, fast, or slow, Excess or Deficient. The quality of the pulse may also vary according to the patient's:

1. General Constitution and Body Build, with bigger frame patients generally having a stronger pulse than smaller frame individuals,
2. Level of Activity, with patients who engage in heavy physical work having a stronger pulse than those who engage in mental work, and
3. Exposure to Seasonal Weather, as a deeper pulse is generally felt in the winter and a more superficial pulse is felt in the summer.

PULSE QUALITIES AND CLASSIFICATIONS

In China, attention is placed primarily on the overall quality of the pulse. While reading the superficial pulses, it is important to note that they indicate the condition of the patient's Qi and Yang Organs. The deep pulses indicate the condition of

the patient's Jing, and Yin Organs. Pulses can be divided into three main classifications, which are related to either Yin and Yang qualities: The Depth, The Speed, and The Strength (Figure 21.10).

1. The Depth at which the pulse can be felt is considered first.

- a. Superficial / Floating Pulses are felt with a light touch, barely touching the artery. They indicate an Exterior syndrome (e.g., Wind-Cold or Wind-Heat), chronic illness, or a general weakness. This informs the doctor that there is an Excess at the patient's Qi level (or a Deficiency at the Yin level).
- Superficial and Weak (Empty) pulses are felt in Yang Excess diseases (superficial diseases), when the patient's Wei Qi is fighting the pathogenic factors at the superficial level.
- Superficial and Forceful (Full) pulses are felt in interior diseases due to Yin or Jing Deficiency.
 - b. Deep Pulses are felt on heavy pressure, near the bone. They indicate an interior syndrome (problems within the Yin Organs), and relate to the patient's Jing.
- Deep and Weak (Empty) pulses are felt in diseases due to a Deficiency of Qi and Yang.
- Deep and Forceful (Full) pulses are felt in deep diseases (when the disease has penetrated into the patient's internal organs). They confirm an Excess at the Yin level, or Deficiency at the Qi level, and point to a stasis of Qi or Blood, and to a Cold or Heat condition.

2. The Speed of the pulse is considered next.

- a. Slow Pulses are less than 4 beats per the patient's breath; they indicate a Cold syndrome.
- Slow and Weak (Empty) pulses indicate Empty Cold and Yang Deficiency.
- Slow and Forceful (Full) pulses indicate Full Cold and Yin Excess.
 - b. Rapid Pulses are more than 5 beats per patient's breath and indicate a Heat syndrome.
- Rapid and Weak (Empty) pulses indicate Empty Heat and Yin Deficiency.
- Rapid and Forceful (Full) pulses indicate Full Heat and Yang Excess.

| | YANG | YIN |
|----------|------------------------|------------------|
| DEPTH | Superficial — Exterior | Deep — Interior |
| SPEED | Rapid — Hot | Slow — Cold |
| STRENGTH | Forceful — Excess | Weak — Deficient |

Figure 21.10. The Eight Energetic Principles are manifested through the body's pulses.

| | LEFT HAND Superficial - Deep | RIGHT HAND Superficial - Deep |
|-----------------|---------------------------------|----------------------------------|
| FRONT POSITION | Small Intestine - Heart | Large Intestine - Lungs |
| MIDDLE POSITION | Gall Bladder - Liver | Stomach - Spleen |
| LOWER POSITION | Bladder - Kidneys' Yin | TB & Pc - Kidneys' Yang |

Figure 21.11. Left and Right Hand Correspondence

3. The Strength of the pulse is considered last.
 - a. Weak (Empty) Pulses are weak and disappear on heavy pressure; they indicate a Deficient syndrome.
 - b. Forceful (Full) Pulses are forceful and are felt on deep pressure; they indicate an Excess syndrome.
- Forceful (Full) and rapid pulses indicate Full Heat.
- Forceful (Full) and slow pulses indicate Full Cold.

THE CLASSICAL PULSE DIAGNOSTIC POSITIONS AND DEPTH

Traditionally the best time to take the patient's pulse is when the patient is calm and relaxed. There are several schools of pulse diagnosis, each one with its own specific methods of approach to understanding the patient's symptoms. The most important aspect in listening to the patient's pulse is to feel the strength, quality, and spirit of the pulse. Only then can the doctor receive accurate information about his patient's condition (Figure 21.11).

| Pattern | Signs | Pulse | Tongue |
|-------------------|--|-------------|----------------------------------|
| Internal | Vomiting, high fever, gradual onset, chronic, long duration | Deep | Changes in texture and coating |
| External | Cold, flu, skin eruptions, sudden onset, acute, short duration | Superficial | Changes in coating |
| Cold | Diminished physiological function, decreased energy, lowered resistance, lowered immunity, white face, aversion to cold, cold extremities, lack of thirst, craving for warmth, clear urine, watery stool, desire for hot drinks, diarrhea, coolness of limbs, timid behavior, soft voice, slow movement, lack of motivation | Slow, tight | White coat, pale body, moist fur |
| Heat | Physiological hyperfunction, increased energy, increased metabolism, acute pains, fever, thirst, desire for cold liquids, flushed face, red eyes, restlessness, irritability, dry stool, dark yellow urine, reduced urine secretions, aversion to warmth, hot red skin, constipation, warm extremities, loud voice, talkative, extroverted manner, aggressive behavior | Rapid | Red tongue with yellow fur |
| Deficiency | Great weakness, low symptomatic reactions, inconsistent energy, shallow and rapid respiration, less severe pain, pain characterised by soreness, weak or inconsistent voice, dull menstrual pain, withered face, low spirits, abdominal pain | Empty, weak | Little or no coat |
| Excess | Flushed face, loud voice, coarse and full breathing, sharp and acute pain, extreme menstrual pain, tender abdomen, condition worsens with application of heat | Full | Thick coat |

Figure 21.12. Signs of Internal, External Cold, Hot, Deficient and Excess Conditions

Usually, in men, the pulse on the left (Yang) side of the body should be slightly stronger than that of the pulse on the right (Yin) side, and vice versa for women. Also in men, the front (Yang) positions should be slightly stronger, while in women the lower (Yin) positions should be stronger.

OVERVIEW

In the clinic we have a saying, "Where the Qi

goes, the Blood flows." Although a patient's pulse is produced by the movement of Blood in the arteries, the activity of that movement is initiated by the force of the patient's Qi. By feeling the movement of Blood in the vessels, the activity of the patient's Qi, Blood, and Body Fluids are diagnosed. This internal communication is summarized in the above chart (Figure 21.12).

CHAPTER 22

DIAGNOSIS ACCORDING TO QI, BLOOD, AND BODY FLUID DYSFUNCTIONS

INTRODUCTION

This method of diagnosis identifies patterns on the basis of disharmonies according to Qi, Blood, and Body Fluids. It is used in clinical practice (especially for internal diseases) for diagnosing according to the pathological changes occurring in the internal organs.

The essential cause of disease is due to an imbalance of Qi, Blood, or Body Fluids. When one or more of these substances are unbalanced, the body's normal physiological function is disrupted and sickness results. This can be caused by the effect of the Six Exogenous Pathogenic Factors, Seven Emotional Pathogenic Factors, and is influenced by the patient's general constitution. Each of the patient's organs and channels have sets of symptoms or syndromes of these types of imbalances, which can then be identified for treatment. The Qigong doctor's

ability to identify problems based on the pathological manifestations of Qi, Blood, and Body Fluids is founded on clinical observations of Excess, Deficient, Stagnant, and Rebellious patterns (Figure 22.1). These patterns can be further defined as predominantly Yin or Yang. These patterns also described as the various disorders of Qi, Blood, and Body Fluids, and sometimes overlap, for example:

- Excess conditions can give rise to Rebellious Qi and also create stagnation;
- Deficient conditions can give rise to Rebellious Qi and also create stagnation.

DISORDERS OF THE QI

Whenever energy movement is impeded, disorders in Qi functions occur. Generally, these dis-

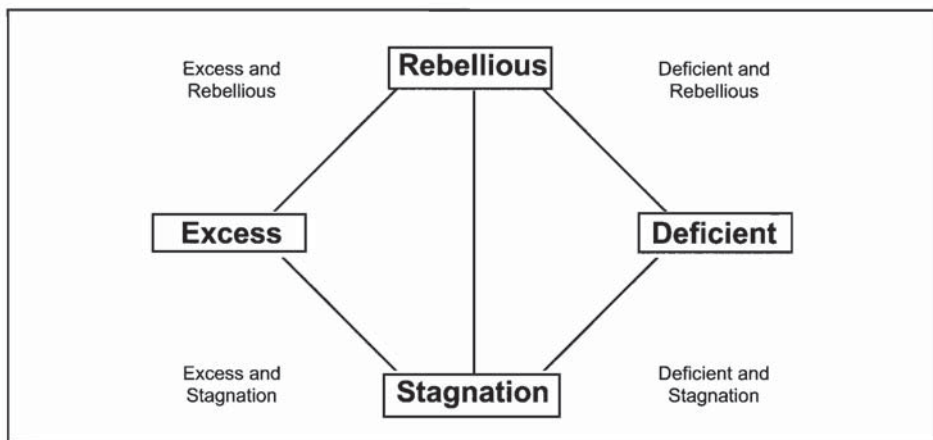


Figure 22.1. Pathological Manifestations of Qi, Blood, and Body Fluids

| Fire | | Water |
|-------------------------|--------------------------|------------------------|
| Constraint of Qi | First Stage | Stasis of Qi |
| Arrogant/Agitated | Second Stage | Fluid Builds Up |
| Full on Fire is Created | Third Stage | Phlegm is Created |
| Heart Fire is Created | Final Stage → Mania ← | Phlegm Fire is Created |

Figure 22.2. Disorders caused from the obstruction of Qi flow result in either Fire or Water energetic dysfunctions.

turbances cause either disorders of Fire, or disorders of Water (Figure 22.2).

The cause and progression to these disorders can be further broken down and classified according to their energetic dysfunction (Figure 22.3). There are several types of Qi disorders observed in the clinic and are generally described as follows.

LEAKAGE AND LOSS OF QI

During or after the training practice, the patient may feel that Qi is continuously and uncontrollably leaking out of the body from the genitalia and anus or anywhere else on the body. This loss of Qi can lead to Qi Deficiencies, and manifest through the following symptoms: emaciation, weakness of the limbs, grayish and dull complexion, nervousness, mental disturbances, distractibility, failing memory, spontaneous sweating, night sweats, seminal emission, insomnia, lassitude, and sluggishness.

DEFICIENT QI DISORDERS

Deficient Qi exists when the entire body, or particular organ, is not being sufficiently nourished by the Qi. This results in there being too little energy to maintain proper organ function.

This condition is usually caused by a weakness of the Lungs, Spleen, or Kidneys, by chronic illness, or a weak constitution, poor diet, or fatigue. Deficient Qi is unable to:

- transform, resulting in symptoms such as diarrhea,
- transport, resulting in symptoms such as stagnation of Qi,
- hold, resulting in symptoms such as bruising,
- warm, resulting in symptoms such as cold extremities,
- protect, resulting in symptoms such as sickness, and
- raise, resulting in symptoms such as prolapse.

Deficient Qi is divided into three subcategories from which the patient can suffer. These subcategories are Empty Qi, Sinking Qi, and Qi Collapse. Each of these subdivisions can further be divided into Yin and Yang types.

1. Empty Qi is considered the first type of Deficiency. If not treated, Deficient Qi may progress to a condition known as Empty Qi. Diseases that are classified as Empty Qi are characterized by a serious weakness or Deficiency of the body's Qi. Empty Qi, especially Empty Yang Qi manifests as a weakness

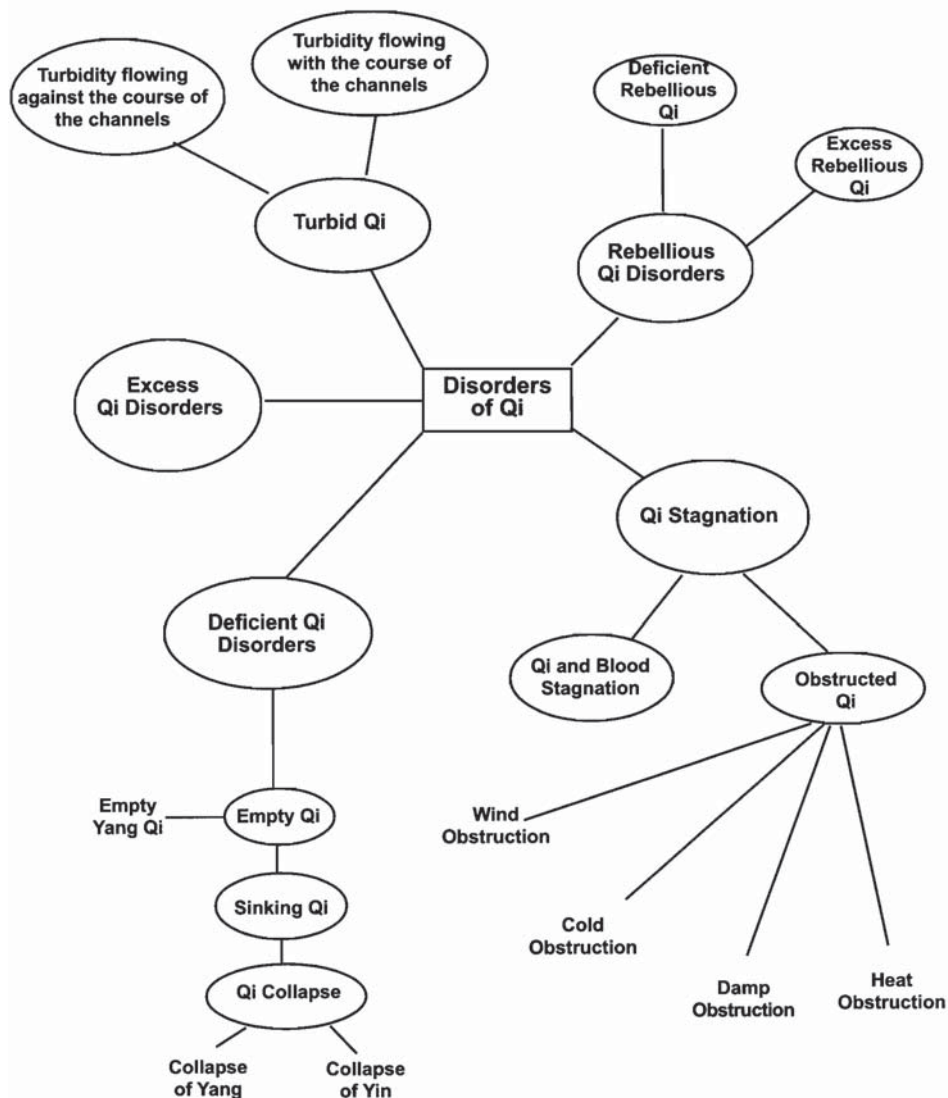


Figure 22.3. Whenever energy movement is impeded or in excess, disorders in Qi function occur, resulting in Qi Deviations.

in the function of holding, moving, and transforming Qi.

- a. Empty Qi originates primarily from the patient's constitution and manifests as malnutrition, fatigue, premature signs of old age, and an excess of extreme emotions.
 - b. Empty Yang Qi belongs to the category of Yang. Because Yang Qi has the function of warming, Empty Yang manifests as an inability to adequately warm the energy, resulting in Cold symptoms. Empty Yang is generally caused by a weak constitution, poor diet (excessive raw, cold food and drink), overwork, old age, and excess sex.
2. Qi Sinking is also a subcategory of Deficient Qi, and is considered the second type of Deficiency. If not treated, Empty Qi may progress to a more serious Deficient condition known as Qi Sinking. This condition results in symptoms such as tiredness, listlessness, and mental depression, and may eventually lead to the prolapse of one or more of the organs.
 3. Qi Collapse is a subcategory of Deficient Qi and is considered the third and most severe type of Deficiency. A Qi collapse exists when the Qi is so Deficient that it can no longer hold the internal organs in place. This Qi depletion not only causes a weakness of the body's Righteous Qi, which leads to the prolapse of the organs (Stomach, uterus, intestines, rectal area, vagina, or Bladder), but also induces prolonged diarrhea, upper abdominal distention, and dizziness.
 - a. The Collapse of Yin results in pure Fire. The main manifestations are abundant perspiration and external tissue, which is hot to the touch.
 - b. The Collapse of Yang results in pure Cold. The main manifestations are chills and external tissues which are cold to the touch.

EXCESS QI DISORDERS

An Excess Qi condition is caused from too much Qi, which overacts on an organ, affecting

its function, and usually produces too much transformation and Heat in a given organ. This can be due to over-energizing the organs and channels, from excessive Qigong exercises and meditations, or too much energy stimulation during a Qigong doctor's treatment.

QI STAGNATION DISORDERS

Qi stagnation exists when the Qi is not flowing smoothly, and becomes sluggish when moving within the body's channels, organs, or tissues. Qi stagnation can be caused by many different factors such as: suppressed emotions, trauma, contraction of microorganisms, poor diet, and weak digestion. Qi stagnation, over time, results in localized pain, distention, cysts, tumors, etc. Qi stagnation disorders have two subcategories: Qi and Blood Stasis, and Obstructed Qi.

1. Qi and Blood Stasis refers to the sensation of local pain, heaviness, soreness, distention, and compression, which are caused by the stagnant Qi and Blood in certain areas of the body. These sensations do not disappear by themselves. This stasis may occur during or after Medical Qigong training practice from Qi disorders and visceral malfunctions.
2. Obstructed Qi is also considered a subcategory of Qi stagnation, and exists when the Qi becomes so stagnant that it no longer flows. At this stage the Qi can not move the Blood. This can be caused by trauma, surgery, and acute Qi stagnation.

When Qi becomes obstructed inside the body, certain clinical manifestations result, such as:

- Cold Obstruction causes Qi to become fixed with local numbness that improves with heat;
- Damp Obstruction causes Qi to become fixed with local swelling;
- Heat Obstruction causes Qi to become inflamed, red, and swollen;
- Damp Heat Obstruction is a combination of Damp and Heat. It is called "summer Damp Heat," and results in poor appetite, dizziness, diarrhea, heaviness of the head, and sensations of chest suffocation;
- Wind Obstruction causes migrating pain that moves from joint to joint.

| Organ | Normal Flow | Rebellious Flow | Symptoms |
|---------|-------------|---|---|
| Liver | Upwards | Excessively Upwards Horizontally to Stomach Horizontally to Spleen Horizontally to Intestines Downwards | Dizziness, Headache, Irritation Nausea, Belching, Vomiting Diarrhea Dry Stool Burning Urination |
| Heart | Downwards | Upwards | Insomnia, Mental Restlessness |
| Spleen | Upwards | Downwards | Diarrhea, Prolapse of Organs |
| Stomach | Downwards | Upwards | Hiccup, Nausea, Belching, Vomiting |
| Lungs | Downwards | Upwards | Coughing, Asthma |
| Kidneys | Downwards | Upwards | Asthma |

Figure 22.4. Chart of Rebellious Qi Flow

REBELLIOUS QI DISORDERS

Rebellious Qi disorders manifest as Qi flowing in the wrong direction (a direction different from its normal physiological progression); this causes a disturbance within the harmonious flow of energy and affects the organs' functions. The symptoms have to be analyzed according to the internal organ which is involved. There are two types of Rebellious Qi, the Excess and Deficient type. Rebellious Qi is categorized as follows:

DISORDERS OF EXCESS REBELLIOUS QI

Disorders of Excess Rebellious Qi occur when the vital Qi increases and forces the pathogenic Qi to move; leading to local sensations of pain, soreness, distention, heaviness, cold or heat, which can develop during a patient's Qigong practice (Figure 22.4).

DISORDERS OF DEFICIENT REBELLIOUS QI

Disorders of Deficient Rebellious Qi refers to the disorderly flow of Qi and Blood during or after the training practice, which causes dizziness, fright, a heavy feeling in the chest, shortness of breath, shaking limbs, trembling of the hands and feet, or fainting. Generally, energy sensitive patients know the location and direction of the disorderly flow of Qi in their tissues.

TURBID QI

While transforming and transporting energy, the body divides ingested and absorbed Qi into Clear and Turbid energy for distribution (keeping and redistributing the clean, while disposing of the turbid). Turbid Qi refers to any dark, murky energy which can originate within, or from outside of the body's organ system, and sometimes travels throughout the body's channel system. Turbid Qi attaches to the body's wounds (physical, emotional, or spiritual), manifesting as dark, discolored clouds of energy. This energy can adversely affect the body's physical, emotional, and energetic balance, especially when combined with any pathogenic internal or external factor.

PATHOGENIC SENSING OF TURBID QI

Feeling the sensations of Turbid Qi is referred to as "pathogenic sensing." This skill is acquired by the doctor while projecting energy to his patients. While emitting energy, the Qigong doctor can sense the patient's Yuan Qi, as well as the Turbid Qi inside the patient's body. This enables the doctor to diagnose and treat their patients' diseases according to the various Qi sensations, and to categorize the patients' Turbid Qi. The Turbid Qi is also called Evil or "pathogenic Qi." The flow

of Turbid Qi within the patient's channels is characterized as follows:

- Turbidity flowing with the course of the channel indicates transference of Turbid Qi towards the body's interior.
- Turbidity flowing against the course of the channel indicates the beginning production of Turbid Qi.

Turbid Qi differs from the pathogenic factors of infectious diseases referred to in Western medicine. According to clinical experience, the pathogenic sense of Turbid Qi can be classified as: Dry or Hot Sensations, Cold or Chilly Sensations, Soreness or Numbing Sensations, Impure or Foul Sensations, The Sensations of The Seven Emotions, and The Sensations of The Six Climate Conditions.

1. Dry or Hot Sensations are considered Yang signs or symptoms of Heat. This type of Turbid Qi feels feverish and flaccid; it can cause perspiration, irritation, etc. The sensations of dry-heat on the body or hands of the doctor often cause the doctor to fidget, as if being scorched by a fire. It may also serve as an indicator of syndromes of Excess Heat and hyperactivity of Fire due to a Yin Deficiency.
2. Cold or Chilly Sensations are considered Yin signs or symptoms of Cold. This type of Turbid Qi feels cold, rigid, and stagnant. It may be so cold that the doctor's fingertips turn cold immediately. This coldness transmits from the doctor's fingertips upward, causing shivering and contractions of the sweat glands ("goose-bumps"). This gives the doctor a particular feeling of cold and discomfort. Cold feelings often serve as a message of Deficiency and Cold syndromes such as rheumatism, rheumatoid disease, Deficiency of the Kidney Yang, and certain types of cancer.
3. Soreness or Numbing Sensation often indicate syndromes of hyperactivity of the Liver Yang and Excess of Wind, Cold, Dampness or Phlegm, as well as arthralgia syndrome and cancer. The doctor may experience an uncomfortable feeling of local soreness or pain, heaviness, numbness, tingling and itching.
4. Impure or Foul Sensations can be felt when

the doctor is standing opposite the patient, or when extending energy towards the patient. It is an indescribable unpleasant feeling that is often felt when the open palm and fingers are used to detect a disease.

5. The Seven Emotions (joy, anger, worry, anxiety, fear, shock, and grief) in excess will cause discomfort to the doctor. During treatment, the doctor may detect and feel the different natures of these emotional pathogenic Evils flowing through the doctor's body. The doctor may, for example, have a specific feeling of anger if the disorder of the patient is due to excessive anger. Once these pathogenic emotions are discovered, the doctor must purge or disperse them, as well as determine their origin, and cause.
6. The Six Climate Conditions (Wind, Cold, Summer Heat, Dampness, Dryness, and Fire) will also cause discomfort to the doctor. During treatment, the doctor may detect and feel the different natures of these pathogenic Evils. The doctor may, for example, have a specific feeling of slippery wet ooze if the disorder of the patient is due to Dampness.

RECTIFYING QI DISORDERS

The primary treatment principles for rectifying Qi Disorders are as follows:

- for Qi leakage - tonify
- for Deficient Qi - tonify
- for Empty Qi - tonify
- for Qi sinking - raise and tonify
- for Collapsed Qi - tonify
- for Excess Qi - reduce
- for Stagnant Qi - move
- for Obstructed Qi - move
- for Rebellious Qi - calm and subdue
- for Turbid Qi - remove, dredge, and purge

These are often found in combination with other patterns. Here are some examples of treating combined patterns:

- for Excess and Rebellious Qi, reduce Excess and calm Rebellious Qi;
- for Deficient and Rebellious Qi, tonify Deficient and calm Rebellious Qi;

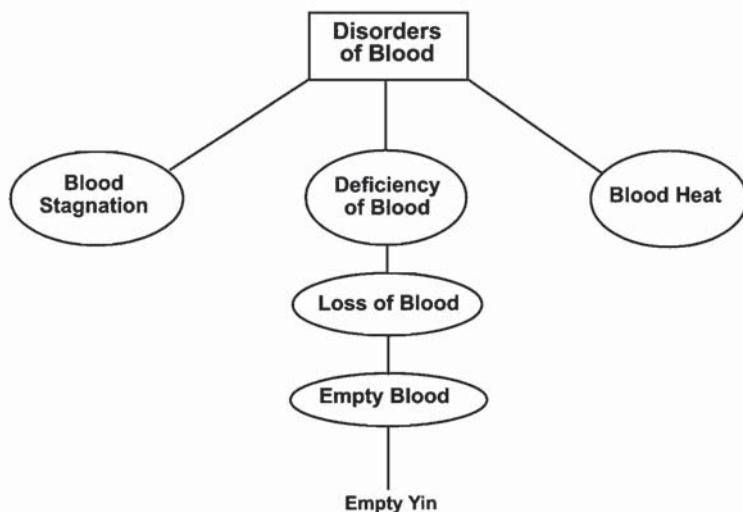


Figure 22.5. Whenever Blood movement is impeded or in excess, disorders in Blood function occur.

- for Excess and Stagnant Qi, reduce Excess and move the Stagnant Qi;
- for Deficient and Stagnant Qi, tonify Deficient and move the Stagnant Qi;
- for Excess and Deficient Qi, drain Excess and tonify Deficient Qi; and
- for Rebellious and Stagnant Qi, calm Rebellious and move the Stagnant Qi.

DISORDERS OF THE BLOOD

To understand Blood disorders it is important to understand the concept of Blood from the perspective of Traditional Chinese Medicine. In Chinese Medicine, Blood is different in concept, characteristics and function from that of Western medicine. Blood originates from the transformation of food and drink by the Spleen, which then transfers the refined food energy (Gu Qi) to be further enhanced by the Heart, Lungs, and air energy. Blood is therefore considered a transformation of constructive energies.

Disorders of the Blood can relate to disorders

of the Qi. Qi and Blood flow together, Qi being the active force which makes the Blood circulate and keeps it within the blood vessels. Both Qi and Blood flow within the channels and blood vessels, continuously circulating throughout the body nourishing, maintaining, and moistening the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and considered a Yin substance. The cause and progression to Blood disorders can be further broken down and classified according to their energetic dysfunction (Figure 22.5). There are several types of Blood disorders observed in the clinic and are generally described as follows.

DEFICIENCY OF BLOOD

A Deficiency of Blood exists when the entire body, or a particular organ, is insufficiently nourished by the Blood, or not enough Blood is present to nourish the organs and channels, to support the Qi. Blood Deficiency is usually caused from Blood loss, chronic illness, poor diet, or Spleen Qi Deficiency, which weakens the Qi. This in turn affects the Liver (causing symptoms of dizziness,

blurred vision, and numbness) and Heart (causing symptoms affecting the mind, memory, and Shen).

LOSS OF BLOOD

Loss of Blood is considered a subcategory of Deficient Blood. Loss of Blood is caused by Spleen Qi failing to control the Blood, resulting in the Blood spilling out of the vessels and organs, etc. Loss of Blood is divided into two main types:

- Deficient loss of Blood is caused by an insufficiency of Qi to hold the Blood.
- Excess loss of Blood, is caused by either Blood-Heat pushing the Blood out of the vessels, or by Blood stagnation and Yin Deficiency which causes the Blood to pool.

EMPTY BLOOD

Although Empty Blood is a subcategory of Deficient Blood, it is considered a serious Deficient condition, mostly due to the Blood of the whole body becoming Deficient. Empty Blood corresponds to a Deficiency of Qi, caused by:

- Inadequate nutrition,
- Loss of Blood through accident or disease,
- Loss of Body Fluids through excessive sweating, urination, vomiting, or diarrhea,
- Extreme emotions (e.g., rage, terror and shock),
- Blood stagnation, which leads to poor Blood circulation.

Since the Empty Blood fails to nourish the tendons and muscles, it results in shaking in the extremities and head, dizziness, and blurred vision.

Empty Yin

Blood belongs to the category of Yin. Because Yin Qi has the function of cooling and moistening, when an Empty Yin condition is present, the symptoms manifest as Excess Heat and Dryness. Empty Yin is caused by a weak constitution and a poor diet (overcooked foods and hot liquids). The organs most likely to be effected by the Empty Yin condition are the Kidneys, Lungs, Heart, Liver, and Stomach.

BLOOD STAGNATION

Blood Stasis exists when the Blood is unable to flow smoothly, and becomes obstructed or con-

gests. Blood stasis is usually caused by an impact trauma, Deficient Blood, stagnant Blood, Blood Heat, Blood Cold, or stagnant Qi. It results in localized pain which worsens with pressure, swelling of the internal organs, cysts, and tumors. The organ most often affected by Blood stasis is the Liver.

BLOOD HEAT

Blood Heat is mostly due to Liver Heat and External Wind. When toxic Heat enters the Blood, the Blood may break out of the vessels and cause: nose bleeding, hemorrhaging, and broken blood vessels. Heat consumes the Blood and Yin, injuring the tendons and muscles, causing spasms and rigidity. The Blood Heat also injures the Governing Vessel, Pericardium, and the Shen.

The Four Main Treatment Principles

- for a Deficiency of Blood, tonify
- for Empty Blood, tonify
- for Blood Stasis, move Stasis
- for Blood Heat, cool down

THREE DISORDERS OF BODY FLUIDS

To understand disorders of the Body Fluids it is important to understand the concept of Body Fluids, from the perspective of Traditional Chinese Medicine. Body Fluids are a denser form of Qi, and depend on Qi for transformation and transportation. Qi occupies and directs the movement of Blood and Body Fluids. The function of the Fluids is to moisten and nourish the body's tissues, as well as thin the Blood to prevent stasis. Body Fluids are formed from ingested food and drink, and are then transported by the energy of the Spleen to the Lungs and Small Intestines for distribution.

Disorders of the Body Fluids can relate to disorders of the Blood. There is a constant interchange between Fluids and Blood, such as, for example, a Deficiency of Fluids can be developed from a heavy loss of Blood. Body Fluids are divided into two categories:

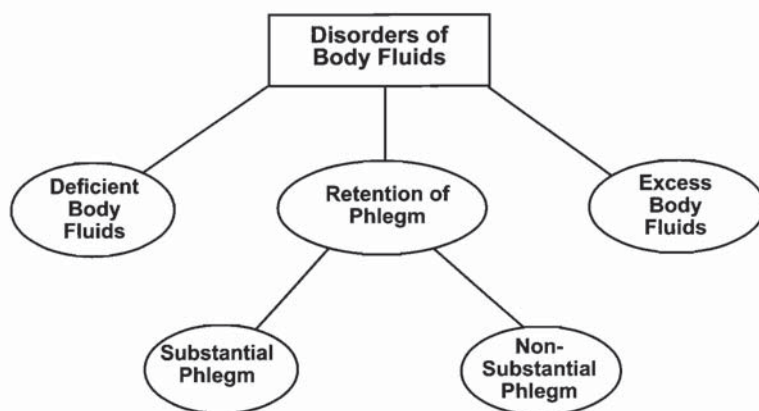


Figure 22.6. Whenever Body Fluid movement is impeded or in excess, disorders in Body Fluid function occur.

1. Jin refers to the light, thin, watery, clear, quick-moving Fluids and is considered Yang. These Fluids are under the control of the Lungs which circulate them with the Wei Qi. These Fluids also permeate and moisten the skin and have the function of warming and nourishing the muscles. The Upper Burner is responsible for controlling the Jin transformation and moving it towards the skin. The Jin is manifested in the body in the form of sweat, tears, saliva, mucus, and parotid serum.
2. Ye refers to the heavier, thicker, turbid, dense, slow moving Fluids and is considered Yin. These Fluids are under the control of the Middle and Lower Burners, which circulate the Ye with the Ying Qi. The Spleen and Kidneys are responsible for controlling the Ye transformation. This Fluid lubricates the joint cavities (synovial fluid), nourishes and lubricates the brain and spinal cord (cerebrospinal fluid), bone marrow and the orifices of the sensory organs (eyes, ears, nose, and mouth).

There are three primary disorders of Body Fluids observed in the clinic, they are described as follows (Figure 22.6).

1. Deficient Body Fluids exists when the entire

body, or a particular organ, is insufficiently nourished by Body Fluids. This is generally due to insufficient Yin to create or nourish the body's organs or joints. Deficient Body Fluids are usually caused by prolonged loss of Fluids (sweating, diarrhea, and vomiting), prolonged illness, a Heat condition, or a Yin Deficiency which leads to Dryness. A Deficiency of Body Fluids usually affects the Lungs, Kidneys, Stomach, and Large Intestines.

2. Excess Body Fluid accumulation is usually caused by an Excess Yin and one of three factors, or a combination of all of them. They are:

- A Lung Qi Deficiency, which affects the top of the body, face and hands,
- A Spleen Qi Deficiency, which affects the middle part of the body, and abdomen,
- A Kidney Qi Deficiency, which affects the lower part of the body, legs and ankles.

If there is a Deficiency within one or all three of these organs, and the Body Fluid is not able to transform properly, it will overflow the channels and settle under the skin.

3. Retention of Phlegm is due primarily to a Deficiency of the Spleen failing to transport

and transform the Body Fluids. If Phlegm is retained for long periods of time, disease of the organs (Substantial Phlegm), as well as channels, skin, and joints (Non-Substantial Phlegm), can form.

The Three Main Treatment Principles

- for Deficient Body Fluids, moisten;
- for Excess Body Fluids, dry or drain;
- for Retention of Phlegm, resolve.

TYPES OF PHEGM

The concept of Phlegm is an important pathological and etiological factor in Traditional Chinese Medicine. If Phlegm is allowed to accumulate and becomes retained within the body, it causes disease.

The main cause of Phlegm formation is Spleen Deficiency. If the Spleen becomes weak and fails to transform and transport the Body Fluids, these will accumulate and transform into Phlegm. However, Phlegm formation can also occur if the Lungs fail to disperse and lower Fluids, or if the Kidneys fail to transform and excrete Fluids.

In Traditional Chinese Medicine, there are two types of Phlegm: Substantial Phlegm and Non-Substantial Phlegm.

1. Substantial Phlegm is described in ancient texts as “having a form.” It can be observed as the thick mucus that collects within the Lungs and spat out during bronchial infections and other Lung diseases. As the Lung disease progresses, the patient’s mucus changes color, progressing from clear watery to yellow and thick, then to green and pussy, and finally brown and red.
2. Non-Substantial Phlegm is described in ancient texts as “having no form.” This type of Phlegm can accumulate within:
 - the body’s organs forming stones,
 - the joints forming arthritic bone deformations,
 - the skin forming lumps or cysts, and
 - the channels causing stagnation of Qi and Blood, resulting in numbness.

Both Substantial and Non-Substantial Phlegm can assume different forms of disease, develop-

ing in accordance to its associations with Heat, Cold, Damp, Wind, Qi, and Fluids. For example:

1. Phlegm Heat is a type of Substantial Phlegm that affects the Lungs, Stomach, or Heart. It manifests as yellow sticky phlegm, a red face and a red tongue with sticky yellow coating.
2. Cold Phlegm is a type of Substantial Phlegm that affects the Lungs and Stomach. It manifests as white watery phlegm expectoration, cold feelings in the back and extremities, and a pale tongue with a white and wet coating.
3. Damp Phlegm is a type of Substantial Phlegm that affects the Lungs. It manifests as a profuse white sticky phlegm, feelings of stuffiness in the chest and epigastrium region, and a sticky tongue coating.
4. Wind Phlegm is a type of Non-Substantial Phlegm and is seen in Wind Stroke. It causes dizziness, nausea, vomiting, coughing up of Phlegm, numbness of the limbs, rattling throat, and aphasia.
5. Qi Phlegm is a type of Non-Substantial Phlegm which affects the throat. It manifests as a “plum pit” syndrome within the throat. Its formation is related to emotional problems, created when the Liver Qi rises and stagnates within the throat. Its condition manifests as a feeling of swelling in the throat, difficulty in swallowing, and stiffness in the chest and diaphragm.
6. Phlegm Fluids is a type of Substantial Phlegm which has a fluid or watery nature, and is called Yin in Chinese medicine. There are four types according to their location:
 - Phlegm Fluids located in the Stomach and intestines manifest as abdominal fullness, distension, and vomiting;
 - Phlegm Fluids located above the diaphragm manifest as coughing, asthma, edema, and dizziness;
 - Phlegm Fluids located within the hypochondrium manifest as distension in the hypochondrium area, with pain and coughing;
 - Phlegm Fluids located in the four limbs manifest as heaviness and pain in the muscles.

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